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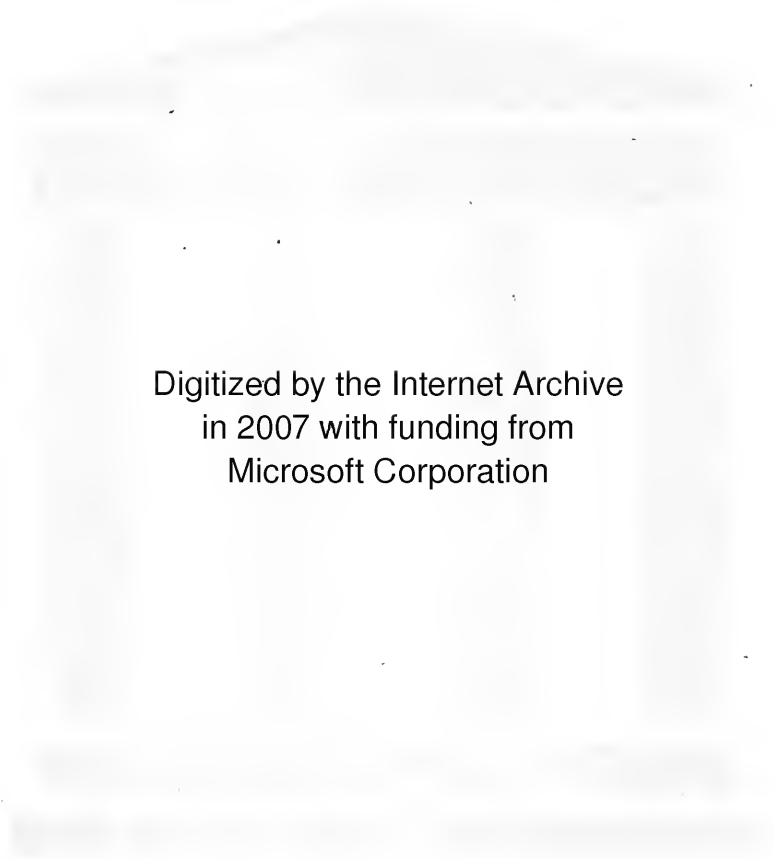


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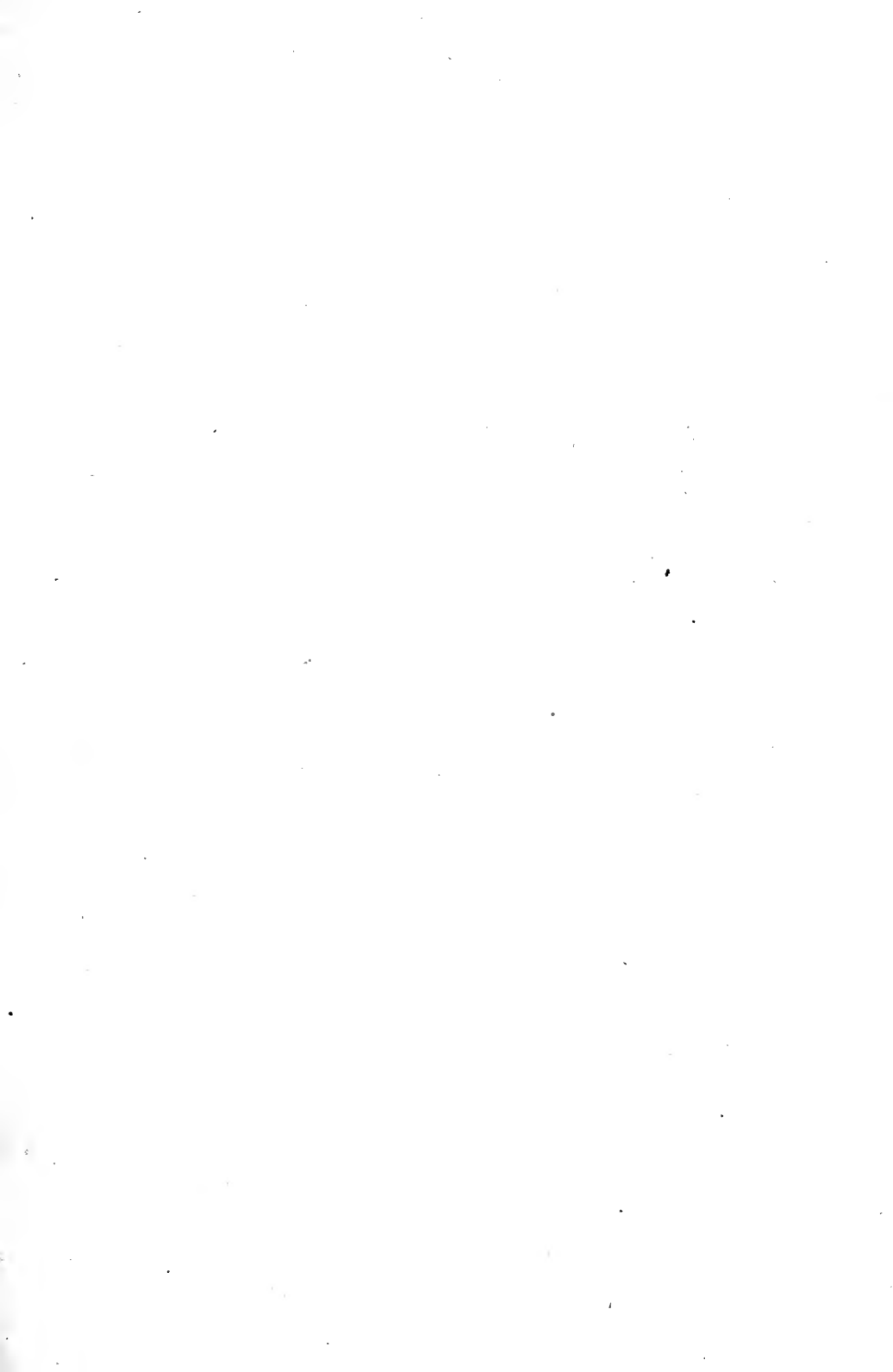


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THE ECCLESIASTICAL REVIEW.

THIRD SERIES—VOL. VI.—(XXVI).—JANUARY, 1902.—NO. I.

CONCERNING THE AUTHOR OF "MY NEW CURATE."

THE Rev. P. A. Sheehan is the most literary of Irish priests since the author of *The Prout Papers*. But "Father Prout" was not so much a literary priest as a litterateur, or literator—as some say on that side of the Atlantic on which these lines will be printed. Indeed, one regrets that Francis Mahony, when he parted finally from Clongowes and the Jesuits, did not devote himself entirely to literature and give up the idea of becoming a priest. Father Sheehan, on the contrary, is an excellent working priest, in charge of a country parish, as efficient in the pulpit as at his writing-desk.

He is not the first Irish priest to write a novel.¹ The Rev. John Boyce, a Donegal priest, who went to the United States in 1845, and died at Worcester in Massachusetts in 1864, published, under the name of "Paul Peppergrass," three clever novels, *Shandy Maguire*, *The Spaewife*, and *Mary Lee, or the Yankee in Ireland*; and Richard Baptist O'Brien, Dean of Limerick, wrote also three full-length novels, of which the first and best was *Ailey Moore*. Nay, two Maynooth professors forestalled Father Sheehan in his particular department. Not Dr. Patrick A. Murray, of *The Irish Annual Miscellany*, who indulged in both prose and verse; nor Dr. C. W. Russell, the biographer of Cardinal Mezzofanti and writer of innumerable articles in *The Dublin Review*; but two whose contributions to the literature of fiction are forgotten—

¹ The reader may expect a reference here to the Rev. William Barry, D.D.; but, though this gifted man has Irish blood and Irish sympathies, we can hardly claim him as an Irish priest.

George Crolly and Matthew Kelly. The former very learned theologian published at least one story, *Mary Anne O'Halloran*; and Dr. Kelly, the erudite antiquarian, anticipated Father Sheehan even in the choice of a hero. *The Life and Labours of a Catholic Curate* began in *The Irish Catholic Magazine* published in Dublin by James Duffy just in the middle of the nineteenth century; but the magazine was short-lived, and the curate's story did not advance very far.

These, alas! are simply antiquarian details, not merely forgotten, but never known to even Irish Catholic readers. Very different is the position of the writer who, in a happy moment, took up Dr. Kelly's theme. No piece of literature produced by an Irish priest, since the comparatively recent period when Irish priests began to publish books in English, has ever gained the vogue already enjoyed by *My New Curate*. I hope I shall not abuse the intimacy of a friendship which I prize highly, by giving some personal details about the writer of that beautiful book.

Patrick Augustine Sheehan was born in New Street, Mallow, March 17, 1852; so that he has now reached the age at which Father Faber was taken away from his brilliant apostleship of religious writing which is at the same time literature. Please God, Father Sheehan has many a year still to devote to that difficult and laborious vocation. It was probably the day of his birth that determined his baptismal name; while his own choice at a later epoch fell on the glorious son of St. Monica, whose praises he was afterwards to sound with fervent eloquence.

Once, when I claimed in print for my native town of Newry a special distinction as having given birth to many clever men—namely (besides her claim on John Mitchel and John Martin), John O'Hagan, John Kells Ingram ("Who fears to speak of '98?"), Denis Caulfield Heron, Dr. Kidd, Dr. Little, and (I will not suppress this name though it is my own) Lord Russell of Killowen—Father Sheehan wrote to me on behalf of his own birth-place: "What do you think of this? The Church—Archbishop Purcell; the Law—the late Lord Chancellor, Sir Edward Sullivan; Medicine—Sir Richard Quain; Literature and Politics—Thomas Davis and William O'Brien." To this list of Mallow notables may now be added the author of *My New Curate*.

He did not play a noisy part among the juvenile rakes of Mallow, but grew up a silent, reserved, solitary boy. Very early he showed a singular aptitude for mathematics, and his last two years at the National School of Mallow were devoted exclusively to Geometry and Algebra. His classical education was not begun until 1866, when he entered St. Colman's College, Fermoy. In 1868 he took the fourth place in the concursus and was anxious to go to Rome for his ecclesiastical studies. He was dissuaded, however, and returned to the Diocesan Seminary. Gaining the first place at the next concursus, he went to Maynooth in September, entering for the class of Logic.

These promising antecedents increase our wonder that a youth of such exceptional ability as we now know this Freshman possessed, was able to escape distinction during his Maynooth course so completely that, since he has become famous, many who were almost his contemporaries at college have been slow to believe that he was ever a student of Maynooth. The explanation is chiefly that he was in very delicate health during the whole of his Maynooth career, from 1869 to 1874. All his family died of consumption except a younger brother who stands high in the Civil Service under the Local Government Board of Ireland, and who shares in Father Sheehan's literary tastes. So unsatisfactory, indeed, was the Maynooth student's health at this period that he was obliged to interrupt his theological studies in the academical year 1872-1873, remaining at home for those twelve months.

These circumstances partly account for the fact which I have on the best authority—namely, on the only possible authority—that he found his scholastic studies dry and uninteresting, not understanding their application and practical importance. There are many who, in similar circumstances, would act wisely in trying to devise some plan which might give them a vivid, personal interest in their work, though it would not show a strong theological bent to limit our discussions by the question that a French student of my acquaintance used to put to his professor: "*Sed, Pater, quid dicendum foret de hac re in viâ ferreâ?*" He only wanted to be able to give an answer to objections that might be urged by a fellow-traveller in a railway carriage.

Meanwhile, however, "Sheehan of Cloyne" was not losing

his time or letting his mind lie fallow. He was an omnivorous but desultory reader in the sectional libraries of the College. Carlyle and Tennyson were his teachers during this period. From the former he learned the Gospel of Work which has had a marked influence on all his after life. He was fascinated by Tennyson's dreaminess, mysticism, and music, and learned by heart a great many of his poems. Later on, he was repelled by Carlyle's hatred of the Church and by his unchristian doctrine of brute force; and Tennyson he exchanged for the more robust thought of Dante and Browning. Such reading was not without its influence on his professional work. Father Thomas Burke—I hope it is not yet necessary to describe *him* further—once told the priests of Killaloe, where he was conducting their annual retreat, that he read poetry every day in order to gain as much vividness and sweetness as he could for his language in the pulpit.

Father Sheehan received the order of priesthood at the earliest legal age. He was ordained in the cathedral of Cork on the feast of St. Joseph's Patronage, 1875, which is kept on the third Sunday after Easter, and was therefore in that year the 18th of April. The diocese of Cloyne being at that time sufficiently supplied with priests, the young Neomystes was lent to a less fortunate English diocese. The Bishop of Plymouth placed him on the staff of his cathedral, and in Plymouth he preached his first sermon on the first Sunday of May, the subject being the Immaculate Conception of the Blessed Virgin. One of his earliest sermons was on the Sanctity of the Church; and a remarkable circumstance is connected with it. A very famous Cornish clergyman of the Established Church, the Rev. Robert Hawker, Vicar of Morwenstow, broke down in health that year, gave up his vicarage, and came to his native town, Plymouth. On the evening that the young Irish priest preached on the Sanctity of the Church, the retired vicar sat under the pulpit with his wife and three daughters. This fact was brought out strongly in the local newspaper by angry Protestants when Mr. Hawker's conversion was announced a few days later. The convert was beyond the reach of abuse, for the editor of his beautiful poems, Mr. J. G. Godwin (evidently a Protestant) tells us that "the evening before his death Mr. Hawker was received into the Roman Catholic Church," adding:

"To those best acquainted with the workings of his inner life, this step did not cause the least surprise."²

This was Father Sheehan's last sermon at Plymouth, for he had come there with the flowers of May and his stay was limited to three months; while on the other hand the date of the sermon is fixed by the fact that Mr. Hawker died on the 15th of August—the most joyful feast of Her about whom he had written and published beautiful things while still a Protestant clergyman.

The remainder of Father Sheehan's work in England was at Exeter, where he officiated for two years under the saintly Canon Hobson, for whom he has ever since retained the most grateful and affectionate regard. During these years, amid all the occupations and distractions of active life, Father Sheehan read and studied far more theology than during all the years of college life set apart exclusively for such studies. In the midst of heretical surroundings, and addressing, Sunday after Sunday, congregations largely composed of actual or probable converts, his profound sense of responsibility towards the souls with whom he came in contact urged him to exert his powers to the utmost, and he felt himself obliged to master every subject of controversy that might help souls on to the light. He was probably more reluctant to be taken from such congenial and fruitful work, when the Bishop of Cloyne called him home to Ireland, than he had been to leave home originally and go into exile among the cold-hearted Saxons.

Of the twenty-seven years that have elapsed since his return to Ireland the first four were spent in his native parish, Mallow. One of his undertakings here was a work in which he has always taken the deepest interest—the formation of Young Men's Societies. An inaugural lecture which he delivered in 1880 was printed as a pamphlet, and was, I think, the earliest of his publications. In 1881 he was transferred to Queenstown where he labored eight years. Here it was that his literary career fairly began with a simple little story called "Topsy," written for a children's magazine. Some other short stories of this period have recently been reprinted

² The Rev. T. W. Mossman, the excellent translator of Cornelius à Lapide, was also received into the Church on his death-bed. It is a wonder that such good and earnest men could not make up their minds sooner. But better late than never.

by the Catholic Truth Society of Ireland among their penny publications. His first long story, however—*Geoffrey Austin, Student*—was not attempted till his second curacy in the place of his birth; for in 1889 he was changed from Queenstown to Mallow. He had previously contributed many articles to *The Irish Ecclesiastical Record*; and an essay of his in *The Irish Monthly*, on "The Two Civilizations," excited the warm admiration of Judge O'Hagan.

Before the point that we have reached, during his Queens-town term, Father Sheehan broke down from overwork. Besides ordinary exercises of voice and pen he was on special occasions pressed into the pulpits of Cork and Limerick, and too often found it impossible to escape. He fell into such a state of nervous prostration that he had to be relieved from all duty for a year (1888), which he spent at Glengariff and Youghal. We suspect that, like the similar interruption of his Maynooth life, this year was by no means intellectually blank. At any rate it gave him leisure for a most interesting correspondence with Dr. James Field Spalding, of Christ Church, Cambridge, Massachusetts; and no doubt he had a share in the good work of leading that fine mind into the Church.

In 1895 he was appointed parish priest of Doneraile, a place with many literary associations going back to Edmund Spenser, whose Kilcolman Castle, a stout old ruin, is in the parish. One of his predecessors was the present Archbishop of Cashel, Dr. Croke, before he was made Bishop of Auckland, in New Zealand. Here the aid of two curates has left Father Sheehan sufficient leisure to achieve a large amount of literary work, one of the most important items being *The Triumph of Failure*. It was a great advance on *Geoffrey Austin*, many of whose characters reappear on the stage. It is an extremely interesting tale, full of eloquence and feeling, and displaying incidentally so much varied erudition that this excessive learning has been laid to its charge as a fault. Many admire it more than its more famous successor.

In the pages of the periodical for which this sketch is intended it would be unnecessary and perhaps unbecoming to speak much of this most successful of Father Sheehan's writings, *My New Curate*. After delighting thousands of our favored readers month

by month, before being presented to the world at large, it has as a book run through edition after edition, and the demand is constantly on the increase. The chief London and provincial newspapers and the literary journals have combined to praise this truly Catholic and religious book with an enthusiasm that is usually reserved for things un-Catholic and irreligious. We must confess that we are astonished at the welcome accorded to such a book. For instance, in a dull English town like Hull the managers of the Public Library were compelled to supply their patrons with four copies of *My New Curate*; and these, we have been told, are never allowed to repose for a moment on the shelves. It will be extremely interesting to note the further history of so popular a work, and especially the reception that will be given to its successor, whose acquaintance the fortunate readers of this REVIEW have already been privileged to make.

Perhaps it may be useful for some young priest who will read these pages if we draw attention to a moral that seems to be suggested by some of Father Sheehan's tales and by the story of his own life: namely, that the conclusion of one's college course ought not to be the end but the beginning of a priest's studies. Probably we have all of us known men who were very distinguished in their student-life—"first-to-first," let us say,³ and who then gave up study for ever. Such men are left far behind by others who with much less of natural ability keep up the habit of study and turn to good account the leisure that can be found in the busiest life. What a pity to lose time, and especially a thing so precious as a priest's time. Would that newspaper-reading could be kept within twenty minutes a day.

There have been very few, if any, masters of an exquisite prose style that have not possessed a more than latent capacity for what an old writer calls "the mellifluous meeters of poesie." Like another maker of beautiful fiction whom I know, I suspect that Father Sheehan, if left to his own choice, would find poetry the more spontaneous expression of his soul. He had already

³ Father Sheehan uses often the phrase "First-of-first." But the Maynooth expression is or was, I think, "First-to-first," that is, first of the three who are called to the first premium. Generally there are three premiums in each class, and three are announced in the order of merit as having won each of these premiums.

published a large quantity of noteworthy verse before *Cithara Mea* had appeared—a collection of poems, many of considerable length, and in every variety of metre; not the mere ingenious rhymes of an accomplished prose writer, but the eloquent utterance of a true poet.

Some Baconian has urged it as an argument against the Shaksperian authorship of "Shakespere" that no one, with such an execrable handwriting as William Shakespere's signature portends, could possibly have written those three dozen plays. Father Sheehan has committed to paper fully and perfectly an immense number of sermons, besides all his lectures, poems, stories, and four full-length novels. I would venture to guarantee that every page of this vast quantity of paper has been covered, not with an illegible scrawl like Carlyle's, or with "walking-sticks gone mad" (as Tennyson described Dr. W. G. Ward's), but with characters deft, uniform, legible, neat, and even elegant, while at the same time simple and unaffected. As the present writer imagines that he detects in the handwriting of the three great Cardinals some of the personal characteristics of Wiseman, Newman, and Manning, respectively, the judicious reader will appreciate the significance of the epithets here applied to the caligraphy of the P. P. of Doneraile.

The story goes that the learned Huet, Bishop of Avranches, was so absorbed in his books that his servants did not dare to disturb him when members of his flock wanted to see him; whereupon one of these expressed a wish that the Pope had sent them a Bishop who had finished his studies. Father Sheehan's literary work does not impair in the slightest degree his pastoral efficiency. He rises early, says Mass at Our Lady's altar, and, when not otherwise bound, applies it, through her hands, to the soul in purgatory that is next to be released; for he holds that devotion to the Holy Souls is the perfection of charity, just as devotion to our Blessed Lady is the secret of all civilization in its reverence for womanhood, and as the ineffable mystery of the Eucharist is the solution of all the mysteries of life. After breakfast he visits the schools or some of his parishioners; and in these walks he composes much of what he afterwards writes down. Dr. Kieran—whose short primacy preceded that of Cardinal

Logue's predecessor, Archbishop McGettigan—was one of the finest preachers of his day; and I remember him telling me that he composed his sermons chiefly while going about the streets of Dundalk. Father Sheehan has one favorite place for composition—his garden, of which he is inordinately fond. Indeed, flowers and little children are his special pets. Walking up and down between his flower-beds, his best literary work is done. He never leaves his parish except for three weeks of seaside holidays each summer; and at home he has none of the distractions of a city or even of a bustling town; for Doneraile may call itself a town, but it is only a village. The circumstances and tastes of its pastor increase the number and value of his working hours and his opportunities for solid reading. He reads now only philosophy and poetry. His poets are Dante, Milton, Shelley, and Keats. He very properly cuts down newspaper-reading to a minimum, and eschews novels altogether—at present, whatever he may have done in the past, when *Lorna Doone* was his favorite among modern novels. *The Triumph of Failure* is, we believe, his favorite among his own.

As the readers of this REVIEW were so far privileged as to make the acquaintance of Father Letheby and his friends long before the rest of the world, it has seemed proper that they should also be the first to learn these authentic, but perhaps prematurely Boswellian particulars concerning the author of *My New Curate*.

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DE SANATIONE MATRIMONII IN RADICE

Vi Facultatis Episcopis Statuum Foederatorum in Articulo Sexto
Formulae D Concessae.

UT facultas haec rite in praxim deducatur, prae caeteris ipsa recte intelligenda est, dein vero considerandae sunt quaedam notitiae practicae, quae ad ejus applicationem pertinent. Unde agendum

A. DE ARTICULO SEXTO FORMULAE D EJUSQUE RECTA
INTERPRETATIONE.

In dicto Art. conceditur facultas Episcopo: *Sanandi in radice*

matrimonia contracta, quando comperitur adfuisse impedimentum dirimens, super quo ex Apostolicae Sedis indulto dispensare ipse possit, magnumque fore incommodum requirendi a parte innoxia renovationem consensus, monita tamen parte conscia impedimenti de effectu hujus sanationis.

Dicitur: I.—*Sanandi in radice matrimonia.* Radix matrimonii est consensus conjugalitatis tempore, quo id contrahebatur, mutuo praestitus. *Vitiatur* hic consensus quoad suos effectus, si ei intervenit impedimentum dirimens; *sanatur* autem, si impedimentum *juris ecclesiastici* ei obstandi auctoritatis apostolicae dispensatione ita retroactive tollitur seu pro infecto declaratur, ac si tempore, quo matrimonium contrahebatur, non exstisset, prout pro simili casu in Clem. *Quoniam* lib. 3, tit. 17 explicatur. Per hoc fit, ut matrimonii consensus adhuc perseverans etiam absque expressa renovatione plenum effectum exercere possit, scilicet ut matrimonium *ex nunc* fiat validum, reliqui vero effectus, utiabilitas naturalis ad contrahendum et praesertim plena prolis legitimatio subintrent jam *ex tunc*, imo legitimatio prolis obtineri possit uno, vel utroque genitore mortuo.

Dicitur: II.—*Matrimonia contracta.* Contrahitur matrimonium per mutuum consensum viri et mulieris cohabitandi ad fines conjugales obtinendos. Unde matrimonium contractum non adest, si consensus tollitur per errorem substantialem etc., aut conjugalitatis non est propter exclusionem boni essentialis in contractum assumptam.¹ Verum contractus matrimonialis existere potest, etiamsi contrahentes impedimentum valori obstandi plane cognitum habeant.² “Hodie amplius non quaeritur, utrum matrimonium bona fide initum sit, an mala,” ait Card. D’Annibale,³ agens de sanatione matr. in radice. S. C. S. Off. vero die 2 Julii 1884 ad VI⁴ declaravit, facultates pro *matrimoniis contractis* applicari posse, licet utraque pars impedimenti et matrimonii propter illud invaliditatis conscia fuerit. Caeterum quidquid sit de impossibilitate tendendi in actum, qui invalidus et nullus esse cognoscitur, certum esse videtur, eos non satis attendisse ad vim irritantem impe-

¹ Konings *Comp.*, n. 1548, qu. 6.

² Controversiam de hoc vide ap. Rosset *De Sac. Matr.*, n. 2801.

³ *Summula*, Vol. III, n. 504 (22).

⁴ *Cfr. ECCLESIASTICAL REVIEW*, 1892, Vol. I, p. 68.

dimenti obstantis nec forsan eam credidisse, ideoque revera in matrimonium consensisse, qui sincere fatentur, sese reapse matrimonium contrahere voluisse; passione enim obcaecati fuisse supponendi sunt.—Huic nec obstat formae defectus. Nam etsi in conjunctione specie fornicaria concubinatus praesumi debet, qui excludit sanationem; tamen, cum hodie testibus Zitelli,⁵ Berardi,⁶ et Sebastianelli⁷ etiam in locis, ubi valet impedimentum clandestinitatis, quandoque concedatur sanatio in radice illis, qui civiliter contraxerunt, jam missis distinctionibus pridem factis,⁸ ubique teneri poterit, speciem matrimonii pro sanatione sufficientem adesse sive matrimonium contrahatur coram paroco et testibus, sive coram magistratu civili sive coram ministro acatholico sive alio modo jure naturae opportuno consensus in matrimonium exprimatur.

Demum consensus matrimonialis pro validatione matrimonii, quae sine illo non potest fieri et *ex nunc* tantum fit, *hic et nunc* in utraque parte debet existere. Supponitur vero perseverare, licet pars quaedam inclinata sit ad eum retractandum. Si dein pars non ex velleitate tantum, sed sciens et volens ac nullitate e. gr. ex imprudentia alterius plene cognita dispensationi obnititur, sanationi in radice proprie dictae non est locus.⁹

Dicitur: III.—*Quando comperitur adfuisse impedimentum dirimens.* Ex quibus nota: (a) *comperitur* scil. Episcopus ejusve subdelegatus; nam *certitudo* haberi debet de existentia impedimenti; in dubio enim standum est pro valore matrimonii.

(b) *impedimentum dirimens.* Ergo:—

(1) *Unum tantum* impedimentum adesse debet pro usu hujus Articuli, exclusa omni cumulatione, uti hoc decidit S. C. de Prop. Fide 30 Jan. 1882.¹⁰ Attamen cumulatio impedimentorum stricte intelligenda est de concurrentia duorum vel plurium impedimentorum dirimentium publicorum, non vero extendi debet ad casus, in quibus cum impedimento dirimente natura sua publico aliud

⁵ *De dispens. matr.*, p. 105.

⁶ *De Occasionariis*, ed. 3, n. 138; ed. 5, n. 147.

⁷ *Prael. jur. can. de rebus.* Romae, 1897, n. 151.

⁸ Putzer, *Comm. in Fac. Ap.*, n. 16.

⁹ De contraria sententia ap. Perrone *De matr. christ.*, II, 174; et Gallo *Suppetiae*, IV, 328—330 confer *Act. S. Sed.* I, 188.

¹⁰ Ap. Zitelli *De dispens.*, p. 105. Cfr. De Becker, p. 348 (2).

occurrit impedimentum *occultum* seu fori interni, nec ad casus, in quibus concurrat impedimentum dirimens publicum (a fortiori occultum) cum *impediente*, nisi hoc oriatur ex mixta religione, sponsalibus aut ex voto simplici perpetuae castitatis;¹¹ ergo nec ad casus, ubi duo vel plura impedimenta occulta concurrunt sive sola sive conjuncta cum impedimento publico.¹² Quare vi Articuli praesentis sanari non possunt matrimonia Art. V. huj. Form., ubi consanguinitas vel affinitas concurrat cum mixta religione,¹³ neque (ut puto) matrimonia Art. II. Form. E, in quo gradus secundus cum primo mixtus est, quia hi singuli, quasi duo impedimenta, directe dispensantur.

(2) Impedimentum hoc esse potest sive occultum sive publicum; facultas enim non distinguit et est generalis tenoris, ideo latae interpretationis. Sanationem vi Art. praesentis ab Episcopis non in occultis tantum, ut aliqui putant, adhiberi posse, sed etiam in illis, quae natura sua publica sunt, ex Resp. Emi Praef. S. C. de P. F., 8 Mai 1889,¹⁴ et S. C. S. Off. de 3 Iunii 1892¹⁵ ad Archiep. Elder satis constat, ubi declaratum est, vi facultatum Form. D, nostros Episcopos sanare posse matrimonium invalide initum propter impedimentum cultus disparitatis, quod certe natura sua publicum est.

(3) Impedimentum dirimens, de quo agitur, debet esse juris mere ecclesiastici et tale, a quo Ecclesia dispensare solet. Unde sanatio matrimonii invalidi impossibilis est, si obstans impedimentum juris naturalis aut positivi divini est, ut metus gravis injuste incussus, impotentia perpetua, licet matrimonio contracto orta,¹⁶ matrimonium in infidelitate initum,¹⁷ ligamen, nisi tale impedimentum, uti ligamen per mortem prioris conjugis, prius disparuerit, et cognitione de hoc adepti, novus consensus a conjugibus saltem de facto (per cohabitationem maritalem) praestitus fuerit, ubi,

¹¹ Ita S.C. de P. F. 3 Mart. 1872 et S.C. S. Off. 18 Aug. 1897, ap. *Act. S. Sed.* XXX, 284.

¹² Ita *II Mon. eccl.*, Vol. X, P. I, 160; *Irish Eccl. Record*, 1898, p. 451.

¹³ *Pastoralblatt*, St. Louis. 1901, p. 116.

¹⁴ *ECCL. REVIEW*, Vol. XVI, 543.

¹⁵ *N. Rev. Théol.*, XXIX, 543.

¹⁶ S.C. S. Off. 8 Mart. 1900, ap. *Mon. eccl.*, XII, 4.

¹⁷ S.C. S. Off. 17 Jan. 1900, *ib.*, XI, 533.

impedimento juris tantum ecclesiastici obstante, sanatio subintrare potest.¹⁸

Dicitur: IV.—*Super quo* (impedimento) *ex Apostolicae Sedis indulto dispensare ipse possit.* Ergo vi facultatis Articuli, de quo agimus, Episcopus in radice sanare valet omnes casus, in quibus dispensare potest sive ex Formulis I, D et E sive ex alia speciali concessione sive vi Decreti de 20 Febr. 1888,¹⁹ cum illis constitutis in mortis articulo, qui quovis modo consensum matrimonialem, sed propter obsistens impedimentum ecclesiasticum dirimens invalidum praestiterunt, et postea in concubinato vixerunt.

Dicitur: V.—*Magnumque fore* (comperit) *incommodum requirendi a parte innoxia renovationem consensus.* Per hoc exprimitur causa justa et gravis, juxta paragraphum finalem Formulae de voluntate Suae Sanctitatis etiam in matrimoniis per sanationem convalidandis requisita.

(a) *Generatim loquendo* causae pro sanatione matrimoniorum sufficientes sunt:

(1) Si una pars conscia impedimenti consensum renovare velit, altera vero nullitatis matr. inscia de ea ob pravos effectus (ob rixas et contentiones in vita conjugali, ob detractones et contumelias erga auctoritatem ecclesiasticam effutiendas, etc.) moneri nequeat, aut licet etiam haec nullitatis matrimonii cognitionem habeat et in matrimonio perseverare velit, ad renovationem consensus persuaderi non possit, nisi forsan cum gravi incommodo. Hoc in casu sanatio consensus hujus tantum partis seu *imperfecta*²⁰ fit, nisi a S. Sede permittatur dispensatio simplex cum remissione renovationis consensus in parte ignara aut eam nolente;—

(2) si utraque pars nullitatem matrimonii ignorat et gravis ratio existit, conjuges non monendi ex. gr propter errorem a Confessario, a Parocho, ab Ordinario commissum, vel ob magnum numerum matrimoniorum invalidorum moralemque impossibilitatem ea aliter convalidandi,²¹ vel quia, si instruerentur de matr. nullitate, id cum gravi scandalo et damno familiae soluturi putantur;—

¹⁸ Cfr. casum Parisiensem in *Linz. Qu. Schr.* 1892, p. 388, ap. *ECCL. REVIEW*, VIII, 143; De Becker, p. 347.

¹⁹ Putzer *Comm.*, n. 60.

²⁰ Sabetti *Th. mor.*, n. 931.

²¹ *Coll. S. C. de P. F.*, n. 1567, 1568.

(3) si utraque pars nullitatis matr. quidem conscia est, et nihilominus vitam conjugalem continuare vult, attamen ad consensum renovandum ex quadam simplicitate et stupido praejudicio persuaderi nequit;—

(4) si utraque pars quidem cognoscit matrimonii nullitatem et consensum renovare vult, sanatio autem in radice requiritur pro legitimatione prolis, ut in casu a Bened. XIV, *Quaest. canon.*, 174 relato, verum apud nos vix occurrente.

Ex his praecipue causis S. Sedes *regulariter* matr. in radice sanare solet. *Regulariter* dico, nam aliquando utraque parte matrimonii invaliditatem ignorante, rescribit: *Relinquantur in bona fide*. Hoc juxta *Monitorem eccl.*²² ideo fit, ut matrimonium solvi possit, si postea, infausto successu in partium damnum spirituale vergere perspicitur.

(b) Pro usu huius Articuli *propria causa* adest, si *una pars* invalide conjunctorum *simul* est:

(1) *innoxia*, i. e., comparti vel proli non nocens seu damnum non inferens,—nam si ita esset, ejus conjunctio cum altera potius separanda, quam confirmanda esset. Quare in litteris supplicibus semper etiam exponi debet ratio, cur matrimonium, de quo agitur, sit sustinendum; et

(2) talis, ut ex ea renovatio consensus pro simplici dispensatione non possit requiri nisi cum magno incommodo, prouti hoc in supradictis casibus (excepto ultimo) accidit.

De *altera* parte nihil praescribitur, quare sufficit, ut in ea inveniatur, quae generatim requiruntur pro sanatione in radice et supra sub II exposita sunt; ideo nihil refert, utrum invaliditatem matrimonii sciat an ejus sit ignara, utrum ab ea renovatio consensus facile obtineri possit, an ei magnum incommodum obsit, dummodo, ut patet, et ipsa sit innoxia.

Dicitur: VI.—*Monita tamen parte conscia impediendi de effectu hujus sanationis.*

Clausula haec respicit faciendam post sanationem peractam, scil. ut pars (una vel utraque) impediendi necnon nullitatis matrimonii conscia ad formandam suam conscientiam de validatione matrimonii prudenter et apto tempore instruat. Ideo haec clausula non est nisi monitio de re alioquin ex jure faciendam, ita ut

²² Vol. XII, p. 74.

sit observanda, licet non addita, prouti revera in facultate, quae concessa fuit Vicario Apost. Siami occidentalis,²³ et ejusdem tenoris est ac illa praesentis Articuli, ommissa est.

Unde haec clausula in praecedentem partem Articuli nullum influxum exercet et perperam ex ea concluditur, matrimonia propter impedimentum publicum invalida vi hujus facultatis sanari non posse.²⁴ Cfr. supra ad III.

B. ADNOTATIONES PERTINENTES AD APPLICATIONEM FACULTATIS SANATORIAE MATRIMONIORUM.

(a) De *supplicatione* pro sanatione obtinenda.

(1) Parochus vel Confessarius, priusquam ad remedium sanationis matrimonii in radice confugit, si *utraque pars* nullitatem matrimonii sui scit, praesertim si initum est absque forma Tridentina in loco, ubi haec lex obligat, prudenter et caute omnia tentare debet, ut matrimonium cum simplici dispensatione contrahatur coram Ecclesia aut modo per Episcopum designato, et ut ad hunc finem obtinendum imprimis mulier utatur omnibus honestis industriis, quarum muliebre ingenium ferax est, ad flectendum viri animum.—Si dein neutra pars curat de validatione per potestatem ecclesiasticam perficienda, recolat, S. Poenitentiarium in tali casu, denegata facultate, Parocho solere rescribere: *Oret pro eis*.²⁵

(2) Si partes nullitatem matrimonii scientes ita pravae non sunt, aut si agitur de matrimonio, cujus nullitatem una vel utraque pars ignorat, et Parochus vel Confessarius propter graves rationes, de quibus supra actum est, putat, ommissa simplici dispensatione adhibendam esse sanationem in radice, apud nos perpendat oportet, utrum haec fieri possit vi Articuli praesentis, an vero recurrendum sit ad S. Sedem (Card. Praef. S. C. de P. F.). Ad S. Sedem fieri debet recursus,—(a) si matrimonium invalidum est propter impedimentum, a quo Episcopus non habet facultatem dispensandi, uti (excepto mortis articulo) sunt clandestinitas, crimen cum machinatione, raptus, etc.; (β) si quamvis in articulo mortis, concurrunt impedimenta cumulata, ut supra. Si dein facultas Articuli

²³ *Coll. de P. Fide*, n. 1566

²⁴ *Pastoralblatt*, l. c., p. 117.

²⁵ *Mon. eccl.*, IV, II, p. 65.

praesentis casum comprehendit, Episcopus eam applicare potest etiam per suos subdelegatos, delegatione eis expresse et valide facta et quidem—(a) per *Vicarium Generalem*, si ipse (Episcopus) “absit a residentia vel legitime sit impeditus.” Et quis est Episcopus horum Statuum, qui non semper dicere, se esse legitime impeditum, et sic Vicarium suum Generalem etiam generaliter subdelegare possit? Porro si Episcopus “difficilem putat esse accessum ad Vicarium Generalem, alibi residentem et opportunius esse, ut facultates habeat aliquis, qui degat in Curia, potest alium sacerdotem in urbe residentiali habitantem Vicarium suum Generalem nominare, cui soli inter Vicarios ejusmodi poterunt dictae facultates—scil. Formulae D et E—subdelegari.” Ita S. C. de Prop. Fide 22 Dec. 1896²⁶ rescripsit Episcopo Pittsburgensi duos Vicarios Generales habenti et facultatem utrumque subdelegandi in usu dictarum Formularum petenti. Ex quo sequi videtur, Episcopum ex justis rationibus eligere posse Vicarium Generalem in matrimonialibus, quod etiam S. Poenitentiaria 17 Jun. 1852 confirmavit—²⁷ (b) per *duos vel tres presbyteros sibi benevisos in locis remotioribus dioecesis*, et quidem potest per hos presbyteros tum tantum exercere facultates Form. D et E, si ad ipsum (Episcopum) recursus fieri non potest, et ad numerum casuum urgentiorum tantum, uti in Formulis habetur.

(3) In litteris supplicibus omnia servantur, quae generatim in eis servanda sunt. Primo scil. exponitur species facti: matrimonium cum impedimento scienter vel ignoranter initum, dein rationes matrimonium sustinendi (ordinarie: damna et scandala ex separatione conjugum putativorum, incontinentia ex eorum convictu), demum rationes eligendi sanationem in radice prae dispensatione simplici.²⁸

(b) Sanationis actus.

(1) Si partes ignorant nullitatem sui matrimonii et de ea moneri nequeunt, fit in forma gratiosa sine executore, notitia de ea supplicanti data. Si impedimentum serius facile vel partibus vel publice cognitum fieri putatur, in supplica petendum est docu-

²⁶ ECCLESIASTICAL REVIEW, Vol. XVIII, p. 65, et *Analecta eccl.*, Vol. VI, p. 11.

²⁷ Cfr. Feije *De imped. matr.*, ed. 4, n. 633 ad c.

²⁸ Cfr. Specimen ap. Putzer *Comm.* n. 95.

mentum pro hoc eventu, caute in Archivo asservandum, aut petitur sanatio pro foro externo.

(2) Si una tantum pars invaliditatem matrimonii cognoscit, altera vero ejus conscia fieri aut de renovatione consensus pro dispensatione moneri nequit,—tum sanatur consensus hujus partis, pars invaliditatem matrimonii cognoscens *regulariter* consensum renovare debet, praesertim si fuerit radicaliter nullus,²⁹ praecedente, si casus id requirit, absolutione ab excommunicatione propter incestum,³⁰ raptum, matrimonium coram ministro haeretico contractum vel aliter incursum,—imposita poenitentia salutari,³¹ necnon congrua eleemosyna.³² Cum eo momento, quo sanatio fit cum renovatione consensus, Sacramentum intret, opportune de statu gratiae advertenda est pars, de qua agitur.

Dicitur: *regulariter*. Accidere nempe potest, ut ipsa nullo modo moveri possit ad consensum renovandum, quem revera posuit at adhuc habet. Si ita est, sanatio consensus utriusque fieri debet, ut in seq.

(3) Si utraque pars nullitatem matrimonii sui quidem sciunt, sed ad renovationem consensus perducere nequeunt, et nihilominus sanatione digni reputantur, utriusque consensus in radice sanatur, praevia absolutione a censura.

(4) Executio praedictorum pro qualitate casus fit vel pro foro interno vel pro externo, sanationem ipsam in omni casu aliquomodo externando: “non enim sufficit velle, nisi exprimatur ore.”³³ Si partes ab eo, qui per se ipsum sanationem perficere debet, absentes sunt, supplicans (Parochus, Confessarius) de facta sanatione et de operibus, quae partibus imponi debent, certiorandus est

(5) Matrimonium pro foro externo sanatum in libro matrimoniorum, saltem in libro secreto apud Episcopum inscribendum est.

(6) Matrimonii sanatio prudenter aperienda est parti consciae ad conscientiam formandam, publice vero ad scandalum forsan existens reparandum.

²⁹ De Becker, *De matr.*, p. 348.

³⁰ Putzer, *Comm.* n. 222, IV, et n. 226.

³¹ *Ib.* n. 227, coll. n. 75.

³² *Ib.* n. 76, et n. 235.

³³ Cfr. Suarez *De leg.*, lib. 6, c. 13, n. 9.

(7) Sanatione facta proles legitima est, etsi legitimatio in actu executionis non sit expressa, et quidem in Statibus Pontificiis etiam quoad effectus temporales, alibi autem quoad hos effectus tum tantum, si bonum religionis id requirit.³⁴

(8) Si pro sanatione multitudinis matrimoniorum ad S. Sedem recurritur, saepe Ordinario datur indultum sanandi matrimonia in singulis casibus, pro quibus ad ipsum fit accessus.

Nota finalis.—In praemissis facultas nostris Episcopis pro sanatione matrimoniorum concessa satis large explicata est idque factum est non sine consultatione virorum in his rebus scientia practica gaudentium. Si quid forsàn quidam ex Ven. Clero minus placet, pro bono communi rogatur, ut sententiam suam in hisce fasciculis periodicis (THE ECCLESIASTICAL REVIEW) publici juris faciat.

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THE PRIESTLY MINISTRATION IN CASES OF EPILEPSY, APOPLEXY, AND URÆMIA.

“*Infirmatur quis in vobis? inducat presbyteros Ecclesiae et orent super eum, unguentes eum oleo in nomine Domini.*” — Jacob. 5 : 14.

IT is not long since I was summoned from the pulpit one Sunday morning to see a woman who was said to be dying in the porch of the church. A superficial examination showed she was suffering from syncope, and that there were no indications of immediate danger of death. In cases where persons may be suddenly stricken down by apoplexy or epilepsy it is not always easy to discern the kind of fit they are afflicted with, and to know what aid is advisable there and then, and again what danger of death may exist at the time. To the ordinary observer there appears at times a striking similarity between epilepsy, apoplexy, uræmia, and syncope, often popularly called a “fainting fit.” I shall therefore take up these in turn, and reveal the usual phenomena discernible in each.

Epilepsy.—It may be stated that epilepsy, or “fainting sickness,” as it is called, is a heading under which are included cases known

³⁴ Ita Gasparri, n. 1152; Santi, IV, tit. 17, n. 12, 13; De Becker, p. 348 contra alios.

as fits, of loss of consciousness with convulsive seizures. Perhaps one would be incorrect in styling it a distinct disease, for the reason that such fits as I have mentioned may occur under a variety of forms. They are met with, for instance, in different organic diseases of the brain, as in meningitis (brain fever), tumor, cerebral embolism (clot of blood on the brain), as well as in syphilitic diseases. Not seldom they are noticeable in cases where the operation known as trephining has been performed. Furthermore, fright, intense grief, great mental strain, and sunstroke may induce an epileptic seizure.

Most of my readers who have been called upon, in the course of their ministerial duties, to attend epileptic patients, will doubtless agree with the writer when he says few cases are more grewsome and distressing. In laying before the perusers of this paper the ordinary signs or phenomena in evidence in epileptic fits I would point out that the seizure is known by the sufferer uttering a sudden yell or groan, and instantly falling down wherever he may be. After this there is observed a violent spasm of the muscles throughout the body, reducing the whole muscular system to a rigid condition. Accompanying this is a hideous distortion of the features, limbs and body; the teeth are firmly set, the eyes wide open, and the eye-balls turn the same way. Then ensues a change in the hue of the skin, the face assuming a deadly pallor. The pulse, too, if felt, is found to be beating but feebly. After about half a minute one notices a twitching in the face, arms, and legs; convulsive movements of the face and eye-balls, and a foaming at the mouth; while the breathing is labored, a profuse perspiration standing out on the face and the hands. Then consciousness is gradually regained; the convulsions are over; and the sufferer lies in a comatose or lethargic state, with a cyanosed appearance of the face.

Epileptic fits are more or less severe and more or less frequent, according to the subject. In what is known as the *status epilepticus* the patient has many fits in rapid succession without regaining consciousness. Six to twelve fits in succession is by no means a rare occurrence. I have known patients to have as many as two hundred successive fits, and die ultimately of exhaustion. Again, other subjects to this terrible malady are afflicted less frequently

and at long intervals and less severely; while sometimes even one fit may cause death there and then, as a paroxysm, if at a long interval from a former one, is usually more severe and dangerous. Practically speaking, a priest will act wisely who anoints anyone suffering from a continuous succession of fits to the number of twenty. The point to be carefully noticed by a priest when called upon to attend an epileptic patient is the color of the features. In bad cases there is a marked cyanosis of the face—*i. e.*, a dusky, greyish tint spreads over the features, the lips and cheeks assuming a bluish appearance. This bespeaks, together with the slow and feebly-beating pulse, heart failure, and furnishes warning for the priest to anoint.

It may be remarked here that caution must be had in anointing the lips of an epileptic. *Cave canem!* Patients of this class are given to biting their tongues, and I well remember how on one occasion I narrowly escaped being severely bitten when anointing a person's lips. It is necessary, likewise, to be on one's guard against syphilis, a disorder common among epileptics of the lower classes. A priest to my knowledge once contracted this foul disorder through want of taking precautionary measures.

Apart, however, from spiritual aid, it is useful to know the hygienic precautions to be adopted when, for example, a person is suddenly seized with a fit in the presbytery. Doubtless the house-keeper would be ready with advice, perhaps the administering of stimulants, which as a matter of fact should be rigidly withheld. Little can be done for one suffering from an epileptic seizure, except to see that the collar or dress is loosened around the neck, the person laid down with the head slightly raised, fresh air allowed to circulate freely, and something of the nature of a piece of wood placed between the teeth as a safeguard for the tongue.

Apoplexy.—We come now to treat of a seizure which bears points of resemblance to an epileptic attack; while, on the other hand, to those who have witnessed both frequently there are certain characteristics that differentiate the two in no small degree. For instance, in epilepsy, as I have remarked, the convulsions which occur leave the patient exhausted and with signs more or less clear of heart failure; whereas it is a peculiarity of apoplexy that, although there is a loss of consciousness, there is no obvious

failure of the heart's action. After an epileptic fit the patient's pulse is slow and feeble; in an apoplectic paroxysm the pulse, although feeble at first, becomes full but slow and irregular. One observes, too, that the face of a sufferer in an epileptic seizure is deathly pale and livid, while usually in an apoplectic attack the patient's features are flushed even to a deep purple. But this is not always the rule, as sometimes the subject of apoplexy is pale, though not to the extreme degree noticeable in an epileptic seizure.

The usual indications of an apoplectic fit are these: The patient falls to the ground often instantaneously; the face is very red in color, at times deepening to an almost blackish hue, the result of cerebral hæmorrhage, and sometimes convulsions occur. The breathing is slow and often stertorous, and a frothy saliva is emitted from the mouth. In serious cases the body becomes covered with a cold clammy sweat; the eyes look glassy, with the pupils dilated, and the teeth are clenched. In others, again, there is loss of speech, paralysis of one side, but no immediate loss of consciousness.

It may be said that in apoplexy death rarely ensues sooner than two or three hours after the attack; nevertheless, if there be profuse hæmorrhage, it may take place in the course of a few minutes. In cases of cerebral hæmorrhage the temperature falls at first slightly, and rises again after an interval of twelve to twenty-four hours. It does sometimes, however, ascend after a lapse of five hours, and continues rising till 104° or 105° Fahr. is attained; and this may be taken as a forerunner of death.

When summoned to a case of apoplexy a priest should particularly notice the pulse and temperature. It has already been mentioned that, although the pulse in an apoplectic paroxysm is feeble at the onset, it becomes strong and full, yet slow and intermittent afterwards. In cases, therefore, where the fit has advanced and the pulse is found to be growing feeble, serious danger may always be apprehended. This is also the case when there is an appearance of cerebral hæmorrhage and the temperature ascends to 104° or 105° Fahr. Apart, however, from particular cases, as a general rule it is advisable for a priest to anoint in the event of an apoplectic seizure, because of the uncertainty of the

issue; but, as a rule, two or three hours or even three days elapse before death occurs.

Comments on this kind of fit may be appropriately concluded with the remark that persons who are stout and have short necks and large heads are most commonly the subjects of an apoplectic attack. As regards aid that may be profitably rendered to a patient, the treatment is very similar to that in epileptic paroxysms; namely, the sufferer should be placed in a recumbent position, with the head slightly raised; and the dress or collar about the neck should be loosened.

Uræmia.—This last kind of fit is induced by blood poisoning, and oftentimes is the result of pressure on the brain. Here, again, one beholds symptoms not unlike those witnessed in cases of epilepsy; namely, convulsions, pallor of face, dilated pupils, and drowsiness ending in a deep coma. The tokens of grave danger in the case of uræmia are sudden blindness and severe vomiting. In an actual fit the patient is often seized with convulsions, while the respiration is slow and labored. Puffiness about the face and eyes, and œdema of the feet are among the accompanying signs of uræmia, as also is obstinate vomiting. In uræmic coma, it may be stated, the temperature is usually low. One should particularly take notice of vomiting and blindness. Experience testifies that uræmic fits are generally fatal, as they are the result of blood poisoning; consequently a priest should always anoint when such a fit occurs.

Syncope or Swooning.—Just a word upon what is popularly spoken of as a “fainting fit.” In this connection it should be said that syncope implies a total or partial loss of consciousness arising from want of proper circulation in the brain, which disorder is occasioned by a failing of the heart’s action. This kind of attack is like an epileptic or apoplectic paroxysm inasmuch as it is connected with the brain, but in the present case the direct cause is the want of a proper action of the heart, evidenced by a feebly beating pulse. During an attack of syncope the sufferer’s face is deadly pale and covered with a cold sweat; his limbs fail and he falls down suddenly in an unconscious condition as one dead. The signs of immediate danger are the gradual cessation of breathing, a very feeble pulse, half-closed eyelids, cold extremities,

marked cyanosis of face and finger-tips, and rigidity of limbs. As death in this case arises from failure of heart's action it were almost needless to point out the importance of watching the pulse, which is the best guide and index to danger. It is worth while mentioning that the first period of some apoplectic or paralytic attack is one of syncope.

The best way to effect restoration in a case of syncope is to lay the person so attacked flat down, with the head on a level with the body. The method of procedure, therefore, differs from that in epileptic or apoplectic seizures, when the patient's head should be slightly raised. The neck and chest of a sufferer from faintness should be exposed; fresh air should be admitted freely, and water dashed upon the face; and although stimulants, such as brandy, are of advantage, they should be given cautiously, and in water. It is well to know that an attack of syncope may often be prevented by one putting one's head between one's knees, and by this means causing a flow of blood to the brain.

To summarize. When a person falls down suddenly in a fit with a yell or moan, and foaming at the mouth, convulsions accompanied by a deathly pallor of the face and a cold clammy sweat and loss of consciousness, the eyes being open and the pulse feeble, one has good indications of an epileptic seizure.

When a patient falls down suddenly *without* a cry, and shows a very flushed appearance, and is stout and short-necked; and perhaps is convulsed, with a frothy saliva at the mouth; and when, moreover, the pulse is strong and full yet slow and irregular, a priest may take it for granted that the person is suffering not from epilepsy but from apoplexy.

When anyone is seized with convulsions, reveals a deadly pallor of face and dilated pupils and falls into a profound coma, after being afflicted with severe vomiting, and has a puffiness about the eyes and face, then there is sound evidence that the fit is uræmic.

When one sees any one fall suddenly *with a cry* who shows a death-like pallor of face, and cyanosis, and cold sweat, with unconsciousness, and eyes half closed, then there are, with the feebly beating pulse, all the symptoms of syncope.

In conclusion, I would draw the reader's attention to a diffi-

culty which, as I pointed out in my opening remarks, is liable to occur at any time, even during the celebration of Holy Mass. What is a priest to do when a parishioner is suddenly seized with a fit, which may be fatal, during the celebration of Holy Mass? Father Lehmkuhl provides for such an emergency in his Moral Theology, *De Euch.*, § 247, p. 184. He points out that when a person has to be baptized, absolved, or anointed (in the case of one insensible), a priest, even *after the Consecration*, must discontinue the Mass, and having placed the consecrated species in the tabernacle, or at any rate left them in safe custody, go and attend the sick person; and even though some hours elapse before his return, he *may* proceed with the Sacrifice as though he had not been interrupted. But when it happens that a priest has *not* reached the Consecration when a sick call interrupts him for the length of more than one hour, he should recommence the Mass, the bread and wine first offered being consumed after the Communion.

In case, however, a priest is summoned to attend a sick person who has already been absolved, and there is no reason to suppose a relapse into grave sin, the celebrant ought not to leave the altar to give such a one Holy Viaticum, at least after the *Consecration*, unless it so happen that the dying man is so near to the altar that he can give Holy Viaticum without taking off his vestments. But if the sick man has already received Holy Viaticum, and wishes to receive It again out of a spirit of devotion only, the celebrant ought not to leave the sanctuary, even though the time for the people's Communion has arrived, when he sees there is no immediate danger to be feared by waiting till after Mass, unless he could so administer Holy Viaticum as to keep the altar in sight. *Before the Offertory* it is lawful for a priest to break off the Mass for a *moderately* grave cause, and he can continue where he left off or begin Mass again, as he chooses. In reference to the above difficulty, Scavini, in Tract. ix, Disp. iv, Pars II, p. 570, says: "Si gravis esset necessitas, ut moribundus absolvendus: tunc Eucharistia in tabernaculo claudatur, et cum redit sacerdos incipiat ubi desierat. Si vero ante consecrationem interrupisset, et mora plus quam unius horae fuisset, ab initio ordiri deberet: quia post tantam interruptionem idem non censeretur Sacrificium."

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HUGO OF SAINT-VICTOR, MYSTIC.

NOT seldom does the historical student's realization of his own "Catholicism" become quite overpowering. That we are the spiritual brethren of Clement and Cyprian and Augustine; that from the Fathers of the Desert to ourselves stretch the mighty chains of a common creed; that Peter and Paul and John are, as it were, the charter-members of an organization now counting us upon its rolls—all this, when realized, awakens within us a strange new reverence for the eternally unchangeable *Civitas Dei*, the single birthplace of all legitimate Christians. We look towards Northern wilds or African deserts, and we see there missionaries spreading our faith at this very day and hour. We turn to review the centuries, and there we contemplate an endless procession of apostles and martyrs, confessors and doctors, all kindred of our own, first evangelizing and then sanctifying the nations. At home and abroad, in the world of the present as of the past, everywhere our brethren are busy at their tasks—the Benedictine on his hillside, the Carthusian in his valley home, Franciscans and Dominicans passing to and fro among village streets, and Jesuits building up God's Kingdom in the busy town. We recall likewise, and with emotion, the countless scholars who have led the march along these very paths we are now less painfully treading; and we consider how they cited the same authors that we ourselves consult; and how they prayed for the guidance of the Holy Spirit and the help of the Seat of Wisdom in the same words we use to-day, and how at last they set down the result of all their labors on pages that at this instant lie open before our eyes.

Is it not, indeed, a curious sentiment that comes over us as we discover the record of our own difficulties having vexed a man who lived ages ago, with a fashion of dress and a mode of speech different from our own, but only too evidently one with us in faith, in sacraments, in spiritual ideals, a man drawn to love the mystic life, and yet like us struggling within the current of a rationalism that swept over his generation as a devouring flood? In the cloister of some old abbey perhaps, or by the walls of some cathedral school, he has passed along puzzling over the

very questions of ethics, metaphysics, or theology, which now absorb our own attention; he looked up at those same silent, far-away stars we see; he yearned for closer approach to the self-same Infinite whom we adore; and daily, like ourselves, he made the same monotonous round of cell and chapel and lecture-room until death came to end his strivings and solve all his problems.

In the exhaustless list of mediæval abbeys it would be hard to discover many names so suggestive to the theological student as that of St. Victor's School outside the walls of Paris. And among all the monastic theologians, few appeal to our interest more forcibly than St. Victor's great doctor, Hugo. Somewhat obscured, it is true, both by reason of the comparative quiet of his life and by the gigantic personalities that overshadowed him in the history of his epoch, still his grand figure stands out clearly enough to attract our lasting reverence; for he it was who made St. Victor's the nursing-mother of mystical theology; from his works Peter Lombard and Bonaventure drew inspiration; and lines of his, preserved in our library folios, even now find readers to whom they prove a joy and a revelation.

It appears to be sufficiently well established that Hugo was born in the year 1096, and, despite the contention of the great Mabillon, that he was a Saxon by birth.¹ His family were Counts of Blankenburg, and he was himself a nephew of Reinard, Bishop of Halbertstadt, through whose influence he was entered as a student at the Convent of St. Pancratius in Hamerleve.² He has

¹ The exact location of his birthplace gains in interest from what has been said and written about the contemplative bent of the Saxons. Until the seventeenth century it was generally agreed that Hugo was born in Saxony. The chronicles of his own abbey and the various annals that mention him are practically unanimous upon this point. Mabillon (*Vetera Analecta*, t. I, p. 326), relying on a couple of old MSS., contended that Hugh was born at Ypres; and his opinion was adopted by the editors of the *Histoire Littéraire de la France*, and others. (Cf. Ceillier, *Histoire des Auteurs Sacrés*, t. XXII, c. 12; and Auger, *Études sur les Mystiques des Pays-Bas*, p. 91.) The opposite opinion, however, must be regarded as practically established since Derling's critical study of the matter (*Dissertatio de Hugone a S. Victore*; Helmstadt, 1745.) For a resumé of the evidence see Hugonin, *Essai sur la fondation de l'école de Saint-Victor*, in Migne, *Patrol. Lat.*, t. CLXXV, col. XL; or Mignon, *Origines de la Scolastique et Hugues de Saint-Victor*, t. I, cap. I; Paris, 1895.

² There is considerable difficulty in crediting the accounts which describe this institution as being at that time in the charge of the Canons of Saint-Victor's of Paris. Cf. Mignon, *op. cit.*

vividly described his own youthful fondness for books and his diligence in study during this early period.³ It was acting in consistence with this great love of study when, convinced of his vocation to monastic life, Hugo, despite parental opposition, embraced the rule of St. Augustine, and abandoning his native country—at that period distraught with political troubles—travelled to Paris to enter the peaceful retreat known as the Abbey of St. Victor. Founded by William of Champeaux but a few years previously, this convent school had already begun to acquire a reputation for learning and piety. Its members did not fail to recognize the splendid talents of the young Saxon monk, and, on the death of the Prior, Thomas, in 1133, Hugo was elected director of the school. His few remaining years—he died in 1141—were spent in the discharge of this office. Taking no part in the public events of his age, and seldom quitting the cloister, he devoted himself incessantly to the pursuit of his ideal in a life of prayer and study. That he was, indeed, *consummatus in brevi* may be gathered readily by a look into the massive tome that contains his writings, for it is filled with proofs of intellectual and spiritual attainments eminent enough to excite, as they actually did excite, the ardent admiration of an Aquinas, and a Bonaventure.

Hugo, it is true, has never been made the object of an official cult; but after his death St. Victor's cherished his memory among its proudest glories, and for five whole centuries celebrated a Solemn Mass yearly on the anniversary of his entrance into the community. Rather strangely, at present he is not always classed among the ablest men of his time, though in his own day, as the distinguished scholar Hauréau declares, he was more celebrated than the great Bernard himself. To have occupied even a minor place among the notable men of that age would be no small honor. In point of fact, Hugo won the very highest rank, and the striking eulogies passed upon him by the foremost scholars and saints of his own and subsequent epochs verge upon the extravagant. He was the harper of the Lord and the organ of the Holy Spirit;⁴ the tongue of Augustine;⁵ a second Augustine,

³ *Erudit. Didascal.*, l. VI, c. III.

⁴ Jacobus de Vitriaco, *Hist. Occid.*, l. II, c. XXIV.

⁵ Sixtus Senensis, *De Scripturis et Scripturibus*.

and a matchless philosopher;⁶ one unsurpassed in his age for proficiency in divine things;⁷ second to none in knowledge of the liberal arts;⁸ an encyclopædic mind;⁹ a masterly and authoritative theologian.¹⁰ In short, as Hauréau puts it, Hugo, until the coming of St. Thomas, was the most famous teacher in church, cloister, and school.¹¹ And we are scarce surprised at finding in the old MS. chronicles of St. Victor's Library the following record: *M. Hugo de S. Victore, in scientia litterarum nulli secundus in orbe.*

All this will not seem extravagant if we recall the critical character of the age in which he lived, for it was a most momentous period in the intellectual history of Europe. The gleam thrown over the world by Charlemagne and his contemporaries had proved to be a passing illumination, and long before the twelfth century dawned the last traces of their famous schools had disappeared. To the age of Gregory VII came the honor of placing learning upon so firm a basis that the word development suffices to describe all changes between that day and our own. Once this great Pontiff had opened the way, advance became rapid and widespread and a few generations transformed the cloister halls and cathedral schools into the great universities which during the thirteenth and fourteenth centuries multiplied among the European nations. Indeed, no one can be blind to the fact that the eleventh century revival was in great measure responsible for the coming of that golden age of learning which gave birth to Aquinas, Bonaventure, Scotus, and Albert, and laid the foundations of Bologna, Salamanca, Paris, and Oxford.

The course of so tremendous an evolution in its earliest stages was of necessity marked by the violent clash of contending forces. Traditions that had come down from the early Christian ages were those of a world different from the mediæval one. In olden times learning and authority had formed an exclusive partnership, and

⁶ Trithemius, *De Script. Eccles.*

⁷ Richardus Pictaviensis, *Chronicon.*

⁸ Vincentius Bellovacensis, *Speculum Doctrinae*, l. XVIII, c. LXII.

⁹ S. Bonaventura, *De Reductione Artium*, ed. Vivés, Paris, 1866, t. VII, p. 501.

¹⁰ S. Thomas, *Sum. Theol.* 2^a 2^{ae}, qu. v, a. 1, ad. 1.

¹¹ *Les Œuvres de Hugues de Saint-Victor*, Paris, 1836, p. v.

the spirit of reverent faith had dominated the entire field of intellectual activity. Authority voiced the first, as it did the final argument; and a docile mind was the beginning and the end of the student's requirements. But now, an aggressive rationalism appeared and laid claim to the exercise of certain rights within the sacred limits of theological learning. The question that fermented in the souls of Anselm's contemporaries was, how to dispose of this new element. Vigorously the sainted prelate of Canterbury maintained the legitimacy of reason's claims, declaring that healthy investigation is a necessity even in the realm of revealed truth.¹² And in his writings, we may say, the dialectical method first broke ground for the building up of a systematic theology.

Strange as it may seem, over and over again has history proved that reason and reverence tend to develop in the inverse ratio. Once human science has gained a foothold, some champion of its rights is sure to exhibit the fatal effects of carrying liberty to the extreme. Free investigation of the conclusions taught by authority will give way to an impudent and arrogant contempt of its postulates. The *Sic et Non* of Peter Abélard showed the play of this tendency in the present instance; and the question arose if theology after having admitted the legitimacy of reason was not now to become its slave and to be transformed into a science, in that offensive modern sense of the word when to be scientific means to reject revelation and to despise faith. Bernard of Clairvaux was a type of the Christian scholars who gave the answer to this question. What Anselm had done for the rights of reason, Bernard did for the claims of faith. Intent on using that organ of knowledge bestowed by means of a divine revelation, he sketched with wonderful power the outlines of a theological system based chiefly upon an ardent love of God. Thus arriving from opposite quarters and meeting at the frontier, these two pioneers gave the study of systematic theology an irresistible impulse along that line which was to carry it into glory. They have left to the Christian student a twofold model where in varying proportion may be seen combinations of the characteristics essential to the profitable study of the doctrines of faith—the logical accuracy of the philosopher and the fervent love of the mystic.

Thus much consideration must be paid to Anselm and Bernard

¹² *Cur Deus Homo*, l. I, c. II.

by one who would comprehend Hugo's place in the intellectual history of his age. He combined and developed the characteristics of both of these men. Following Anselm's lead, he went beyond him in achievement, and, obedient to Bernard's inspiration, he largely realized what to the latter had been but a vision. Well fitted to mediate between the two eternally divergent principles of argument and belief he was able to evolve a scholasticism relieved of dryness and frigidity by being tempered with a mysticism neither cloudy nor fantastic.¹³ Cautious, moderate, sympathetic in spirit, he yoked the venturesome dialectics of his day to the service of faith; and out of a series of desultory teachings formed the beginnings of scientific mysticism.

As a speculative theologian, Hugo of St. Victor must be ranked among the greatest. His *Summa*¹⁴ is certainly one of the most remarkable productions of the Middle Ages, and exercised a potent influence on the stream of similar works which soon afterward began to flow along in abundance. The *Summa*, however, is but a resumé of his *opus magnum*, the treatise *De Sacramentis*. Had he written nothing else, this last alone would have entitled him to a preëminent place in the history of theology.¹⁵ The great Lombard, commonly reckoned among the real parents of scholastic theology, has paid to his master, Hugo of Saint-Victor, the sincerest tribute, that of imitation, for the *Libri Sententiarum* contain not merely phrases, but chapters and entire books, substantially, and in great measure literally, copied from Hugo's *Summa*.¹⁶ In

¹³ See how Hugo, for instance, in the *De Sacramentis* (l. I, p. I, c. XVIII, and l. I, p. VI, c. III), calmly puts aside the discussion of points of the kind which scholastics are popularly supposed to revel in debating.

¹⁴ It was the first of the famous series of mediæval *Summae*. See Auger, *op. cit.*, p. 97; and Scheeben, *Handbuch der Kath. Dogmatik*, I, No. 1040 ff.

¹⁵ Simler, *Des Sommes de Théologie* (Paris, 1871, p. 87), quotes Cramer to the following effect: If any work ever merited the name of a system it is Hugo's treatise on the Sacraments. (*Introduction à l'histoire universelle*, t. VI.) Cf. Stöckl, *Lehrbuch der Geschichte der Philosophie*, Mainz, 1870, p. 380; also R. B. Vaughan, *Life and Labors of St. Thomas of Aquin*, London, 1871, Vol. I, pp. 237-38.

¹⁶ This may seem to be an exaggerated statement. It is justified by a comparison of the following passages from the two volumes in question: *Summa*, tr. I, c. I, and c. II, with *Sentent*, l. III, d. XXIX—c. IV, with l. I, d. III, and d. XXXVII—c. VII, with l. I, d. IX,—c. XII, with l. I, d. XXXVIII, and d. XL—c. XIII and c. XIV, with l. I, d. XLII, and d. XLV—tr. II and tr. III with l. II, (excepting the first and the last seven Distinctions)—tr. IV, tr. V, tr. VI, and tr. VII, with l. IV, d. I, and ff. to d. XLII.

mystical theology, moreover, Hugo did work corresponding to what Anselm had achieved in scholastic theology.¹⁷ Gathering the scattered rays of Bernard's teaching, he concentrated them into a powerful light that to-day still illumines the dark path of the mystic's ascent to God.

His mind was above all a systematic and well-balanced one. Eminently an idealist, he was quite devoid of that impetuous and revolutionary spirit which characterized Erigena and Abélard. A foe to rationalism, he became nevertheless the advocate of scientific methods in theology. Keen and critical in judgment, he was yet a man full of sweet sentiment and of a lively imagination. In strong sympathy with the intellectual progress of his age and counting no province of human knowledge unworthy of his consideration,¹⁸ he yet remained a devoted disciple of the traditional teaching and *par excellence* a student of patristic lore. To his mind the pursuit of knowledge implied the cultivation of sanctity. True learning he saw had to be both high in reach and broad in extent. Working on this synthetic principle, he framed a new system indebted to, but different from, the achievements of Anselm and Bernard. More spiritual and emotional than Anselm, he betrayed this difference in his gentler dialectic; and, on the other hand, where Bernard had outlined a sketch of a theology based mainly upon loving contemplation, Hugo's stronger speculative ability brought this scheme into more practical shape and gave it scientific being. And so, though in an age of transition, as his was, to a man with an intellect like his own, the temptation to become a rationalistic critic would naturally suggest itself; still, the deeper love and stronger faith in his soul made him devote his powerful and logical mind to the defence and development of those very truths of mysticism least visible to the cold stare of the mere humanist.

No one will wonder that a man of Hugo's rare ability working on the lines described exercised a wonderful influence on the formation of the mind of his age. His retired life, together with the

¹⁷ Bringman, S. J., Hugo von St. Victor, in Wetzler and Welte, *Kirchenlexikon*; Freiburg im Breisgau, 1887.

¹⁸ "Ego affirmare audeo nihil me unquam quod ad eruditionem pertineret contempsisse." *Eruditionis Didascalicae*, l. VI, c. III, *circ. init.*

wonderful splendor of some among his companions, may possibly afford an explanation of his comparative obscurity. But men who study his influence on the nascent scholastic theology conceive a true idea of his power. Migne¹⁹ has gathered an array of testimonies affording ample evidence that Hugo's claim to greatness was recognized by Bernard, Vincent of Beauvais, Henry of Ghent, Antoninus, Trithemius, and Baronius. A host of other names might easily be added, including scholars from the time of Aquinas and the Lombard down to Liebner, Weis, and Hauréau in our own day. The chorus of praise that proclaims Hugo's greatness includes the voices of men like Ceillier, Dupin, Du Boulay, Scheeben, Laforet, Schwane, Stöckl, Cornely, Alzog, Hugonin, Mignon, Bringman, Hurter, Auger, Vaughan. The interest he has excited among scientific students of history may be calculated from the vast number of writings concerned with himself and his works.²⁰ In short, we but sum up the universal opinion by saying in the words of the Benedictines of Saint-Maur: "The twelfth century scarcely produced one man of equal eminence with Hugo, for he united breadth of learning with keenness of intellect and solidity of judgment; and, moreover, was able to apply all these powers to practical use."²¹

Fortunately, however, Hugo's fame does not rest merely upon the verdict of scholars. Justification of all their eulogizing is still to be found in his published writings, the eloquent witnesses of their author's genius. In solidity, range, and finish these works are truly remarkable, and it requires no great keenness to discover in them the reason of the boundless praise accorded Hugo.

The fact that until recent years careful criticism had not distinguished between Hugo's genuine works and those falsely attributed to him, has interfered to a considerable extent with an accurate estimate of his rank. Hugo, it must be recalled, lectured to a more limited audience than most of the great masters of his age, and his career was relatively to theirs an obscure one. The manuscript copies of his works spread abroad by means of his

¹⁹ *Patrol. Lat.*, t. CLXXV, col. CLXIII,

²⁰ See Chevalier, *Répertoire des sources historiques*, Paris, 1886; *Hugues de Saint-Victor*.

²¹ *Histoire Littéraire de la France*, t. XII.

pupils were soon confused with other writings and probably in not a few instances were lost beyond chance of recovery. On the other hand the earlier attempts to collect his works resulted in the genuine and the spurious being gathered together indiscriminately, so that the list of Vincent of Beauvais, for example, is a mere enumeration of writings at that time attributed to Hugo. The result has been that a number of critics form their estimate of the Victorine on the testimony of worthless witnesses. So the *Dictionnaire des sciences philosophiques* has based its study of Hugo's philosophy on a treatise not written by him at all; and Cardinal Gonzalez has done the same.²² M. Hugonin and M. Laforet in noticing the *Summa* have passed adverse criticisms, which, as Simler points out, apply only to imperfect editions and not to the work as contained in the best MSS.²³

In 1518 was made the first attempt to publish a complete edition of Hugo's works.²⁴ Others followed in 1526, 1588, 1617 (two editions), and 1648. But from a critical point of view none of these is quite satisfactory; the one before the present writer, for instance,²⁵ containing over a score of spurious treatises mixed in indiscriminately with the genuine. Dom Ceillier was one of the first to endeavor to distinguish between the false and the genuine works of Hugo;²⁶ and with the Benedictines of St. Maur serious criticism began. Migne's edition, which is the latest, though far from perfect, made considerable improvement on all previous work, and M. Hugonin's prefatory essay afforded great assistance to the student in discriminating between the genuine and spurious treatises.²⁷ The work of criticism, however, remained far from complete until the results of M. Hauréau's careful and persistent

²² In his *Hist. de la filosofia*, Madrid, 1879, t. II, p. 146. The treatise referred to is the second book *De anima*. For a consideration of its genuinity, see Hauréau, *Œuvres de Hugues*, p. 177.

²³ Cf. *Des Sommes de la Théologie*, p. 82. The best MS. in the Bibliothèque Nationale is No. 457 fonds Saint-Germain.

²⁴ Gildium, Abbot of Saint-Victor, is reported to have made an earlier collection; but of this no trace remains.

²⁵ Mayence, 1617.

²⁶ *Histoire des Auteurs Sacrés*, t. XXII, c. XII.

²⁷ *Étude Critique des Œuvres de Hugues de Saint-Victor*; Migne, *Patrol. Lat.*, t. CLXXV, col. XCIX.

labor were published.²⁸ Though he has not been able finally to settle all the critical problems, still his conclusions may be accepted as the result of scholarly and conscientious work. M. Mignon, Hugo's latest biographer, does not hesitate to declare that he accepts M. Hauréau as a reliable authority in all questions concerning the genuinity of the Victorine's works. Whether or not the last word has now been said upon this matter, we have at hand the material for an accurate appreciation of Hugo's doctrine and a just estimate of his contribution to the progress of theological science. The number, variety, and value of his writings may be realized easily enough by a glance at the lists corrected as far as the present state of critical discernment will allow. A fair resumé of his teaching may be obtained at the trifling cost of reading the two volumes recently published by M. l'abbé Mignon.²⁹ It is needless here to make further comment on them than to say, M. Mignon's readers cannot fail to appreciate the exalted rank held by Hugo as a didactic genius, or to understand how truly Hauréau eulogizes him as the greatest scholar of his time. Little wonder that St. Thomas speaks of Hugo's authority so reverently, or that the historians praise him so generously,³⁰ for no work of theological research would be complete without considering Hugo's discussion of such questions as the Existence of God, the Trinity, Creation, Original Sin, the Incarnation, and the Sacraments.

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²⁸ *Œuvres de Hugues de Saint-Victor*, Paris, 1886.

²⁹ *Origines de la Scholastique et Hugues de Saint-Victor*; 2 vols.; Paris, 1895. Summaries of Hugo's works may be obtained in the pages of the writers cited above—Hugonin, Stöckl, Bringman, Simler, R. B. Vaughan, etc.

³⁰ See Schwane, *Dogmengeschichten der mittleren Zeit*; Freiburg im Breisgau, 1882; also Hurter, *Nomenclator Litterarius*, Oeniponte, 1889, Vol. IV, p. 57; Alzog, *History of the Church*, translated by Pabisch and Byrne, Cincinnati, 1878, p. 758.

LUKE DELMEGE—AFTERMATH.¹

HERE we bid farewell to Luke; yet some readers of his life's history may yet feel a kindly interest in the souls with whom he was brought into most frequent contact, or who exercised, consciously or unconsciously, some influence upon him. With most of these the author was obliged, in the course of his work, to enter upon terms of friendly intimacy, in order to glean the particulars that he has ventured to offer to the public. All, without exception, had a kindly word for poor Luke; most gave his memory the more eloquent tribute of a tear.

Father Martin, at first very crusty and rather abrupt, probably from great sorrow, developed into a most kindly and, needless to say, most intelligent adviser and editor. That little parlor at Sea-view Cottage became quite familiar to the author; for here they discussed, argued, reasoned, planned, the scope and argument of the book. Tiny and Tony, too, now pretty well grown, became intelligent, and decidedly interesting guides. It was they who led the narrator down to the sloping ledge of rock, whence Father Meade had heard the cry of Allua! across the waters; and there, yes, indeed! there was the identical curl upon the placid bosom of the great estuary, where the jealous sea challenges its mighty invader.

"I can swim to the current," said Tony, with a triumphant glance at his sister.

"You got cramps, and you'd be drowned only for me," said Tiny.

"I can ride a cycle, standing on the saddle," said Tony unabashed.

"An', I can ride side-saddle with one pedal," said Tiny.

"I tell you what it is," I interposed, "I shall strongly recommend your guardian to apprentice the two of you to the next third-class circus that honors Ardavine with a visit."

I meant to be sarcastic; but the project was warmly taken up.

"Oh! the very thing," said Tiny.

"I shall ride bare-back," said Tony.

"I can jump through a paper hoop," said Tiny.

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"You 'tried, and fell, and broke your nose, and _cried like a girl," said Tony.

"Tony," I said, "this is unchivalric and unfraternal. Let us return."

I did not visit the Canon. I shared Luke's nervousness; but, unlike Luke, I failed to conquer it. But I saw Father Cussen. He is now quite enthusiastic about his parish priest. We visited the ruined cottage of Lisnalee together. It is not a very unusual sight in Ireland—that gaping ruin, the pointed gables, the nettles, the fire-scorched hearth, alas! which will never shed a ruddy glow upon happy faces again. Far down on the rocky shore is the fisherman's cabin, where Mona still lives; and, amidst all changes of death and ruin, there is the eternal sea! Calmly it sleeps under the eye of God. It is one of the many things that makes you detest the doctrine of evolution, and fly back to a direct creation. God also said: "Let the waters that are under the heavens be gathered together in one place. And it was so done. And the gathering together of the waters he called seas. And God saw that it was good."

"Will the McNamaras ever come back, do you think?" I asked.

"They certainly will," Father Cussen replied; "and what is more—we'll have the old state of things back so sure as God is just, when landlordism is dead, and—"

"Hush!" I said, "I should have to put that down to be loyal to my readers; and it would sound badly. However, you made the evil thing abstract and impersonal."

"They say the ghost of old Mike Delmege haunts this place," he continued. "He has been seen wandering around here on moonlight nights, his gray hair tossed wildly on his shoulders, as on that awful day. I'd wish he'd go to Paris and haunt the silken curtains of that—"

"Is Mona married?" I interrupted.

"Not yet. She has had a hundred offers since she proved such a little heroine, but she says she'll never marry until the 'ould stock' come back to their rightful inheritance."

"A faithful little soul," I said.

"Yes, but she thought poor Luke was entirely too polite to the magistrates at that trial. They were all expecting a tremendous phillippic from him."

"That was hardly his way," I replied.

"Of course not. I think he was right, though I am not quite sure if I would have taken it so tamely," said Father Cussen.

I had a most delightful interview with Dr. Keatinge. He was one of those beautiful old priests who see good in everything and everyone—an optimist, as if he had been transported hither from one of those delightful planets on which sister suns are ever shining. There was no night for him, or blackness, or sin. All was day, and light, and grace. He was enthusiastic about Luke.

"A perfect character, my dear young friend—a noble character, with eternal aspirations after what is true, and right, and just."

"But a little perplexed?" I said.

"All good men are perplexed," he replied, "until they make up their minds to one fact—the necessary imperfection of all human things, until complemented by the perfection of the Divine. Then all is right. It was this impatience at imperfection that annoyed him. But he was tolerant, exceedingly tolerant, for example, with that eccentric youth—"

"John!" I exclaimed.

"Yes," said the Doctor, a little disturbed.

"What has become of that hopeful?" I cried.

"I have him," said the Doctor; and I thought his face fell.

I was silent. After a little while the good old priest, looking shyly at me, said in a rather embarrassed way:

"Perhaps you would like to see him?"

"By all manner of means," I replied. "Is he married?"

"He is," said the Doctor.

John came in reluctantly from the garden, when told he was wanted. He never liked to be "wanted." It foretold trouble or anxiety. His face wore that furtive, frightened, suspicious look that used to make Luke wild; but it cleared off into the sunshine of a smile when he found it was not a policeman, but only an old acquaintance that desired to see him. Nevertheless he did not lay aside his habitual caution.

"How are you, John? I'm glad to see you well?" I said, holding out my hand.

John touched my hand with the tips of two fingers.

"I'm very well, yer reverence," said John.

"And so you're married?" I said.

"I dun know, yer reverence," said John.

"What, you scoundrel," I said, "you don't know whether you're married or not?"

"Begor, I believe I am, yer reverence," smiling sheepishly, and scratchin' his head.

"Mary, of course?" I said.

"Begor, I believe it is, yer reverence," he said with a grin.

"I hope you're steady now with these responsibilities," I conjectured.

"Oh, I am, yer reverence," he replied; "she'll tell you herself."

"You know how anxious Father Luke was about you," I said, "and how glad he'd be to know you were doing well."

"Ah, thin, many's the good advice the poor 'masther' giv' me," said John, with just a little emotion; "if only I tuk it," he added.

"How am I to find out Mary's house?" I replied. "I must see her."

"Oh, 'tis aisy enough," said John with a broad grin, "you'll know it among all the nabors by the flowers."

"Your favorite flowers?" I conjectured.

"Begor, yes, yer reverence," said John.

He seemed to linger as if he wished to say something.

"You wouldn't mind doin' me a little favor, yer reverence?" he said.

"Certainly not," I replied.

"Would you mind saying," he continued, "that the baby is the dead image of herself? It puts her in a wandherful good humor!"

"But is it?" I asked.

"Well, some say it is, and some say it isn't," said John, with a puzzled look. "But shure that makes no matther."

"And you won't be offended?" I asked.

"Oh, begor, I won't," said John, "if it plazes herself."

It was not difficult to find John's house. Afar off it blazed in colors against the more modest drab appointments of its neighbors; and when I came quite close to it, I was blinded with the splendors of the much despised but gaily painted favorite of this great gardener. Nasturtiums of every color—orange, red, deep maroon, purple—and striped and spotted in every imaginable hue, flaunted their glories all around the garden, window, and door. Two beds of dwarf nasturtiums filled the little plots in front of the house; and from their centres two rose trees in full bloom, but looking very much ashamed of themselves, were propped by little canes, and languished and faded in the midst of their more picturesque and hardier brethren. But these latter plebeians forced their strong tendrils everywhere; and everywhere threw out in splendid profusion their beautiful bells. What music they would make if God had given them tongues that would swing in the breath of the breezes.

Mary was bending over her fire-place when I drew the bolt of the half-door. She came forward with a hot blush on her face from the fire and the surprise.

"I was up at the Doctor's, Mary," I said, "and met John. Do you know what the fellow told me?"

"I don't know, yer reverence," she said.

"He told me he didn't know whether he was married or not."

"He's the biggest *omadhaun* from here to Cork," said Mary with a frown. "I don't know what to think of him, or how the Docthor has patience wid him."

"However," I continued, "he told me I should find the house by the flowers; and there was no mistake there. You have the neatest cottage in Rossmore, within and without."

I looked around; and it was pretty. The tiled floor was spotless; the brass candlesticks and pewter vessels shone brightly; a canary sang out its little welcome in the window, and tried to drown our voices with its shrill, piercing notes; the kettle sang merrily on the range. The whole was a picture of comfort.

"The General," I said, "could find no fault here."

"I wouldn't lave him," said Mary. "He kem wance to the dure, but no farther."

"Boiling water?" I suggested.

"Not as bad as that, yer reverence," said Mary, laughing. "But he kem and looked in, and said: 'I am very much pleased to see your cottage kep' so nate,' sez he. 'I'm thankful for yer good opinion,' sez I. 'I shall tell the missis and Miss Dora,' sez he, 'that this is a moral [model] cottage, an' I'll have 'em put down yer name for the next distribution of prizes for nateness and claneness,' sez he. 'Ye needn't,' sez I. 'It isn't for prizes I'm working day and night, but because it is the right thing to do; and 'twas what the nuns and priests taught us.' He looked cross at this. 'I hope ye keep no fowl here,' sez he. 'That's me own business,' sez I. 'Did ye get yer rint on Saturday night?' sez I. 'I did,' sez he, shamefaced like. 'Thin,' sez I, 'what brings ye thrapezing around here, instid of mindin' yer own business?' With that off he wint, an' never kem near since."

"Do you mean to say that you talked up to a landlord like that?" I asked.

"An' why not?" asked Mary. "Didn't the 'masther' tell us, a hunder' times, that we wor as good as they, every bit, that we wor all the same flesh and blood—"

"He would be glad to see you so happy now," I cried, "and all his lessons so carefully carried out."

"So he would, yer reverence," said Mary with a little sob.

As I looked around, my eye caught some pink embroidery in the corner. There were little bits of lace and edging on a deep background of pink calico.

I looked at Mary.

"It isn't?" I said inquiringly.

"It is, yer reverence," said Mary, with a smile and a blush. "Won't you give her your blessing?"

I went over and gazed admiringly at the little bit of humanity, that was blinking its black eyes, and groping with its soft tiny fingers for the mystery of the world on which it was embarked. Dear God! It was turned out perfectly from Thy adorable hands, even down to the little pink finger-nails.

"I don't want to flatter you, Mary," I said, "but it's the dead image of you."

"Oh, law, yer reverence," said Mary, with a smile of pleasure. "Sure every wan says she's as like John as two pays."

"Like John?" I exclaimed indignantly. "Nonsense! She's no more like John than—than—" the metaphorical faculty failed me, until my eye caught a tendril that was pushing a yellow blossom over the half-door—"than a rose is like a nasturtium. Not that I'm disparaging the latter," I interjected. "So it is a young lady?"

"It is, yer reverence," she said.

"Might I ask her name?" I said.

"Well, then, 'tis a quare one enough. At laste, we have never had it in our family," said Mary. "I wanted to have her called Mary, afther the Blessed Virgin; but the Docthor said no! Call her afther yer late masther's pattern saint," sez he, "and call her Barbara. And sure it sounds quare, yer reverence, like them haythens and blacks we hear about in the *Annals*."

"Barbara Glavin!" I repeated. "It sounds well, and I may tell you, Mary, the Doctor was right. It's the name of one of the sweetest saints in the calendar, who died some centuries ago; and another dear saint who is still living. May your baby take after both, and she will be happy."

This appeared to satisfy Mary, so I had less reluctance in asking, was John fond of the baby?

"Fond?" said Mary; "he's dying about her; he thinks of nothing morning, noon, and night, but the baby; and when she has a little fit, you'd think he'd go clane out of his mind."

"And he's keeping all right?" I asked.

"He is, yer reverence; but 'tis the baby again. Whin John has the fit on him, he's moody and sullen-like for days. 'Tis the thirst, you know, comin' upon him. Then I gets wan of the boys to come in, by the way of no harm, and say: 'John, that baby is as like you as two pins.' John says nothin' till they go out, then he ups and takes the baby out of her cradle, and dangles her, and kisses her, and I know the fit is over him."

"God bless that baby," I cried. "She's doing a hard thing, playing a double part, and doing it successfully."

"Would your reverence like to see our little parlor?" said Mary.

"To be sure," I exclaimed. And it was worth seeing. I recognized some of Luke's little belongings, which he left to his

faithful servant; and over near the window, looking to the north, which I believe is the right location for neutral light, Mary, with true artistic taste, had placed an easel, and on that easel was a picture. I took it up. It was an oil painting by Olivette Lefevril—the scene of the skeleton ship from “The Ancient Mariner.” And over the mantle-piece were Mary’s two heroes, Robert Emmet and St. Anthony; and between them in the place of honor was a gorgeous photograph of Luke Delmege. I went over.

“Tis the masther,” said Mary.

“So it is,” I said. “You have put him in good company, Mary.”

“Not too good for him, yer reverence. He was aigual to them all.”

I don’t know what that “all” comprises; but I said as I parted from Mary:—

“At least,” I said, “he has a noble immortality. Mary, you are a good girl. God bless you!”

“And God bless you too, sir!” said Mary.

I should call on Father Tracey. When I entered his humble lodgings, and saw them stripped of everything but the barest necessities, the old spirit of joking came over me, and I was going to say:—

“I hope you have complied with the statutes, and made your will. There will be serious litigation about your assets—”

But the holiness of the old man stopped me. And it was not that holiness that brings its burning-glass to bear on the naked, quivering nerves of your soul, and lights up all its multiform diseases, but that humble sanctity that places itself at your feet, and gently proclaims its superiority by the abasement.

He, too, was enthusiastic about Luke.

“He was not known, my dear, he wasn’t known, except to the Bishop and myself. Ah, my dear, the world is full of saints, if we could only find them out.”

“I am writing Luke’s life,” I said, “and I thought you could give me some lights.”

“Is ’t me? God bless me, what do I know? But say, he was everything great and good, and would have been a bishop if he lived.”

I stole the old man's beads. I couldn't help it. The axle of this weary world would not creak so loudly if the oil of gladness, poured from such humble hearts, were lavished more freely.

Lastly, I visited the well-known scene of Luke's latest ministrations. This was easy enough, for it was quite close to me. It was a lovely summer evening as I drove into the village. The present incumbent was not at home, but I put up my horse and trap at his house, and strolled leisurely up to the church where Luke is buried. As I entered there was a whispering in the gallery overhead, and the little village choir seeing a priest, thought they should manifest some piety and good works. They sang "Nearer, my God, to Thee." I listened, and it sounded very sweetly and very appropriately, there in that calm summer twilight.

Though like the wanderer,
The sun gone down,
Darkness comes over me,
My rest a stone;
Yet in my dreams I'd be
Nearer, my God, to Thee,
Nearer to Thee.

I went up quietly to say a prayer over where he slept. A poor woman, her frayed shawl drawn over her head, was leaning on the communion rails, right over Luke's grave. Her hands were clasped around her little child, who sat on the broad ledge of the rails, and kicked and crowed, and tried to take the beads from his mother's hands. The woman was praying aloud. I gently said:

"Where is Father Delmege buried?"

"There," she cried, pointing to the floor. "May the heavens be his bed to-night."

"You knew him?" I asked.

"Good right I had to know him," she replied. "Look at him, yer reverence," holding up the child's chubby leg. "Them's the last he gave me and mine—God be good to him, me darlin' priest."

Sister Eulalie may rest easy now. The poor did love him indeed.

I passed into the sanctuary, and copied for my readers, there in the summer twilight, the Latin inscription on the marble slab in the wall. It runs thus :

HIC JACENT
OSSA
ADM . REV . LUCÆ . DELMEGE
OLIM . IN . SUO . COLLEGIO . LAUREATI
NUPER . HUIUS . ECCLESIAE . RECTORIS
NATUS . OCT . D . XII . MDCCLIV
OBIIT . NOV . D . XX . MDCCLXXXVIII
AMAVIT . LABORAVIT . VIXIT
REQUIESCIT

It is Father Martin's composition. I should have liked to add another word, but I couldn't find the Latin for it; and in any case Father Martin wouldn't allow it, for he never would admit that Luke was perplexed about anything. Poor Luke! It's all the same now! He has long since found in the vast mirrors of the Infinite the solution of the Great Enigma.

[THE END.]

ECCLESIASTICAL CHRONOLOGY—June 15–December 15, 1901.

JUNE, 1901.

18. Regular Rotal Session of S. Congregation of Rites :—Examination of the validity and relevancy of the Apostolic Process in the Montreal Curia regarding the plea *in genere* for the Canonization of the Ven. Marie Dufrost de Lajemmeraié, Foundress of the Sisters of Charity, Montreal.

20. His Eminence Cardinal James Gibbons, Archbishop of Baltimore, received in papal audience.

23. The Right Rev. John J. O'Connor, D.D., receives Papal Brief of Appointment as Bishop of Newark, N. J.

26. The Right Rev. Theophilus Meerschaert, D.D., titular Bishop of Sidema, and Vicar Apostolic of Indian Territory, received in papal audience.

30. Supreme Court of Missouri, in Franta Case, decides right

of Catholic Mutual Benevolent Societies to expel any member who does not comply with the Easter duty, when such compliance is required by the Constitution of the Society.

The Most Rev. William J. Walsh, D.D., Primate of Ireland, Archbishop of Dublin, resigns his seat on the National Board of Education.

JULY.

1. Promulgation of the official text of the "Law of Associations," under the presidency of Waldeck-Rousseau, Prime Minister of France. The measure limits the right of the Religious Orders to local administration, and forbids the establishment of new houses without a special decree of the French Council of State. (Law passed June 28, by 313 to 24 votes.)

2. Sir John Gorst, Minister of Education, introduces in House of Commons (England) a new Government Bill for Board Schools.

3. Death of the Most Rev. Paul Goethals, S.J., Archbishop of Calcutta, India.

7. The Right Rev. Henry O'Neill, D.D., Bishop of Dromore, Ireland, consecrated at Newry by His Eminence Cardinal Logue.

7-September 6. Tenth annual session of Catholic Summer School, Cliff Haven, N. Y.

9. General Session of the S. Congregation of Rites to examine the question of the heroic virtues of the Ven. Servant of God, Claude de la Colombière, S.J.

9-31. Seventh Annual Session of the Columbian Catholic Summer School, Detroit, Mich.

10. Instructions of S. Congregation of Bishops and Regulars sent to the Superiors of the Religious Orders in France, regarding their applying for "authorization," under the terms of Law of Associations.

11. The Right Rev. William H. O'Connell, D.D., installed as Bishop of Portland, Me.

14-August 4. The Second Annual Session of the Southern Catholic Summer School at Harper's Ferry, W. Va.

15. The Very Rev. William H. Murphy, D.D., of Dublin, appointed to the rectorship of the Irish College, Rome.

The Most Rev. P. L. Chapelle, D.D., Archbishop of New

Orleans, La., and Delegate Apostolic to the Philippine Islands, received in papal audience.

25. The Right Rev. John J. O'Connor, D.D., Bishop of Newark, N. J.; the Right Rev. Peter J. Muldoon, D.D., Auxiliary Bishop of Chicago, Ill., consecrated.

27. Death of His Eminence Cardinal A. M. Cascajares, of Azara, Archbishop of Valladolid; born March 2, 1834; created Cardinal, November 29, 1895.

30. Regular Session of the S. Congregation of Rites discuss the question of the fitting dignity to be attributed to the Apostle St. Barnabas, in the sacred liturgy.

31. Death of the Right Rev. John Moore, D.D., Bishop of St. Augustine, Fla.

AUGUST.

2. The Right Rev. Monsignor D. W. Murphy, Dover, N. H., appointed Domestic Prelate of His Holiness.

11. Decree approving the heroic virtues of the Ven. Servant of God, Claude de la Colombière, S.J., solemnly promulgated.

15. The Right Rev. Michael Kelly, D.D., titular Bishop of Acrida, Auxiliary (*cum jure successionis*) to His Eminence Cardinal Moran, Archbishop of Sydney, Australia, consecrated by His Eminence Cardinal Satolli, Rome.

20. The Right Rev. Michael Kelly, D.D., recently preconized titular Archbishop of Acrida, Auxiliary to the Cardinal-Archbishop of Sydney, received in papal audience. (Also on August 31st, and October 4th.)

21. Missionaries about to depart for the evangelization of Lower California, received in papal audience.

Death of the Very Rev. Louis Lauer, O.F.M., Minister-General of the Franciscans.

23. The Right Rev. Abbott Barbieri, O.S.B., D.D., appointed to the See of Gibraltar, *vice* the Right Rev. James Bellord, D.D., Bishop of Milevis, resigned.

24. The Rev. Joseph Bonavenia, S.J., and Bernard Majolo, Procurator-General of Minims, appointed Consultors of the S. Congregation of Indulgences.

The Right Rev. John B. Murray, D.D., Rector of Mount

St. Mary's Seminary, Cincinnati, O., appointed Domestic Prelate of His Holiness.

28-29. American Federation of Catholic Societies of the United States, formally established, constitution adopted, and officers regularly elected, at Long Branch, N. J. (Henry J. Fries, President.)

31. The Very Rev. David Fleming, O.F.M., appointed Vicar-General of the Franciscan Order.

SEPTEMBER.

6. The Right Rev. J. Dunne appointed Bishop of Bathhurst, New South Wales, Australia.

7. The Right Rev. Eugene A. Garvey, D.D., First Bishop of Altoona, consecrated at the Cathedral of Scranton, by His Eminence Cardinal Martinelli, Apostolic Delegate to the United States.

8. The Very Rev. David Fleming, O.F.M., Vicar-General of Friars Minor, received in papal audience.

13. Death of the Right Rev. Monsignor J. A. Stephan, D.D., Washington, D. C.

23-25. Twenty-seventh Annual Convention of the Catholic Young Men's Union, in session at Philadelphia.

24. The Right Rev. Eugene A. Garvey, D.D., installed as first Bishop of the See of Altoona, Pa.

27. His Eminence Cardinal Andrew Steinhuber appointed Protector of the Institute of the Third Order of St. Francis, Milwaukee, Wis.

29. Death of the Very Rev. John B. Hogan, SS., D.D., late Rector of St. John's Seminary, Brighton, Boston, Mass.

OCTOBER.

1. The Catholic University of America receives \$5,000 by the Will of the late Miss Elizabeth P. Blight, of Philadelphia; also \$5,000 to found a theological scholarship for the Archdiocese of Boston, by the Will of the late Miss Ruth Charlotte Dana, of Boston.

The Very Rev. David Fleming, O.F.M., appointed General of Franciscan Order, to fill the unexpired term of the late General, P. Lauer (1903).

S. Congregation of Propaganda Fide divides the Vicariate Apostolic of Athabaska-Mackenzie, Canada; the second part of which becomes the Vicariate of Mackenzie, and is confided to the pastoral charge of the Right Rev. Gabriel Breynat, D.D., titular Bishop of Adramythum.

Jesuit Provincials in France declare their resolution not to seek authorization according to the terms of the Law of Associations. The members of the Society of Jesus prepare to leave France.

2. Investiture of the Right Rev. Monsignor Denis O'Callaghan as Domestic Prelate by the Most Rev. John J. Williams, D.D., Archbishop of Boston, Mass.

4. A Gregorian Academy for the study of the ecclesiastical chant inaugurated at the Catholic University of Fribourg, Switzerland.

9. The Right Rev. Monsignor Robert Fraser, rector of the Scot's College, Rome, received in papal audience.

The Civil Tribunal of Paris issues decree providing that the property of the Jesuits and the Assumptionists be seized by the Government, as the Law of Associations has not been complied with.

11. The Most Rev. Placid Louis Chapelle, D.D., Archbishop of New Orleans, La., Delegate Apostolic to the Philippine Islands, received in Papal audience.

15-18. Second Eucharistic Congress of United States in session at St. Louis, Mo.

16. The Catholic University of Fribourg, Switzerland, opened a house of residence for women students, under matron and lady tutors.

18. Death of the Right Rev. Edward Anselm O'Gorman, O.S.D., D.D., Abbot of Westminster.

20. The Right Rev. Donatus Sbarretti, Bishop of Havana, appointed Apostolic Delegate Extraordinary to the Philippine Islands. Mgr. Barnado, Archbishop of Santiago, is made Administrator of the Diocese of Havana.

22-24. Mt. St. Mary's Seminary, Cincinnati, Ohio, celebrates its Golden Jubilee. The Right Rev. Monsignor John B. Murray, D.D., rector of the Seminary, invested with insignia of Domestic Prelate.

26. Residential and Day College for the education of Catholic pupil teachers formally inaugurated at Birmingham, England.

28. The Very Rev. Thomas F. Kennedy, D.D., Rector of the American College, Rome, received in papal audience.

29. The English Benedictine Abbey, Douai, France, unanimously endorsed by Town Council, in application for authorization under the French Law of Associations.

The Right Rev. Thomas J. Conaty, D.D., Rector of the Catholic University, received Brief from Rome of appointment as titular Bishop of Samos.

At the request of the Archbishop of Trinidad, the Island of Grenada, West Indies, is entrusted to the spiritual care of the English Dominicans.

NOVEMBER.

4. The Right Rev. Francis Bourne, D.D., Bishop of Southwark, England, received in papal audience.

8. Group of English pilgrims received by His Holiness, Pope Leo XIII.

9. Death of the Right Rev. W. R. Brownlow, D.D., fourth Bishop of Clifton, England.

12. Session of the S. Congregation of Rites discuss the question of the heroic sanctity of the venerable Julia Billiard, Foundress of the Congregation of the Sisters of the Blessed Virgin Mary.

16. The Right Revv. S. W. Allen, D.D., Bishop of Shrewsbury; Francis Mostyn, D.D., Bishop of Menevia; and N. C. Matz, D.D., Bishop of Denver, Colorado, received in papal audience.

Third reading of the Monastic Orders Bill passed in the Jersey States (English Channel), prohibiting foreign religious bodies from settling there.

21-22. Annual meeting of Archbishops of the United States, at the Catholic University of America, Washington, D. C. The following resolutions were adopted:

“Resolved, That in the name of the Catholics of the United States we lament the assassination of President McKinley, and deplore the fact that in our land of enlightenment and liberty such a crime should have been possible.

“Resolved, That we invoke the benediction of heaven on the Administration of his Excellency, President Roosevelt.”

Dr. Charles Warren Stoddard, professor of English literature at the University, resigns; his resignation to take effect on September 30, 1902.

The Rev. Dr. Richard Henebry, associate professor of Gaelic literature, is relieved from duty.

24. The Right Rev. Thomas J. Conaty, D.D., Rector of the Catholic University of America, Washington, D. C., consecrated titular Bishop of Samos.

28. Investiture of the Right Rev. Monsignor D. W. Murphy, Dover, N. H.; as Domestic Prelate of His Holiness.

The American College, Rome, acquires adjoining property and buildings at cost of \$50,000

30. The Right Rev. Donatus Sbarretti, D.D., Bishop of Havana, Apostolic Delegate to the Philippine Islands, received in papal audience.

DECEMBER.

10. First National Convention of the American Federation of Catholic Societies of the United States, in Cincinnati, Ohio.

The Right Rev. Robert Brindle, D.S.O., titular Bishop of Hermopolis, Auxiliary to the Cardinal Archbishop of Westminster, appointed to the See of Nottingham, England.



Analecta.

E SACRA CONGREGATIONE RITUUM.

I.

DUBIA CIRCA REDACTIONEM CALENDARIJ.

In redigendis Calendariis particularium Ecclesiarum, sequentia exorta sunt dubia, quorum solutionem hodiernus redactor Calendarii Archidioeceseos Utinensis, de consensu R.mi sui Ordinarii, a Sacra Rituum Congregatione humiliter expetivit, nimirum :

I. Quando Dedicatio propriae Ecclesiae occurrit vel concurrat cum festo titulari ipsius Ecclesiae, et Festum Titulare est Transfiguratio Domini vel SS. Redemptor, in occursu vel concursu quodnam est praeferendum ?

II. In concursu diei octavae Dedicationis propriae Ecclesiae cum Festis Transfigurationis Domini, vel Dedicationis Basilicarum SS. Salvatoris et SS. Apostolorum Petri et Pauli Almae Urbis, quomodo ordinandae sunt Vesperae ?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, audito voto Commissionis Liturgicae, reque mature perpensa, respondendum censuit :

Ad I. Quum enuntiatus titulus sit Festum Domini, in occursu Festum Titulare praeferendum est Dedicationi ; in concursu Vesperae dividantur.

Ad II. Dies octava Dedicationis Ecclesiae propriae non cedit, iuxta Rubricas, nisi duplici secundae classis.

Atque ita rescripsit.

Die 4 Martii 1901.

D. Card. FERRATA, Praef.

L. + S.

+ D. PANICI Archiep. Laodicen., Secret.

II.

A quibusdam Calendariorum redactoribus Sacrorum Rituum Congregationi sequentia Dubia pro opportuna solutione reverenter proposita fuerunt, nimirum :

I. Utrum circa orationes pro Ecclesia et pro Papa id retinendum sit ut, si altera vi Rubricae, altera ex praecepto Ordinarii praescribatur, utraque, prouti de more, in Missa dici debeat ?

II. Num *Pater, Ave* et *Credo* post chorale Officium stantes vel genuflexi recitare debeant chorales, uti stantes vel genuflexi recitare tenentur finalem Antiphonam ?

III. Quando alicubi celebratur Anniversarium Dedicationis omnium Ecclesiarum, huiusmodi festum est-ne secundarium pro illis Ecclesiis, quae consecratae non sunt ?

IV. An dies octava alicuius festi habentis Octavam incidentem infra octavam Corporis Christi, ubi haec Octava non est privilegiata ad instar Epiphaniae, sed ita ut quaevis duplicia classica, sive occurrentia sive translata admittat, celebranda sit per integrum Officium, vel per solam commemorationem ?

V. In Festo Expectationis Partus B. M. V. quod incidit in Feriam IV quatuor temporum, cantandae-ne sunt duae Missae in Ecclesiis Cathedralibus et Collegiatis, videlicet una de Festo et altera de Feria, etsi quandam identitatem habeant, vel tantum canenda est Missa de Festo ?

VI. Iuxta Rubricas speciales Breviarii et Missalis Romani Festum Annuntiationis B. M. V., transferendum quoad chorum tantum in Feriam II post Dominicam in Albis tanquam in sedem propriam, non cedit nisi Festo primario eiusdem ritus occurrenti, quo in casu in sequentem diem similiter non impeditum transferri debet ; quaeritur : In hoc postremo casu, concurrente Festo primario duplici primae classis, celebrato dicta Feria II, cum Festo Annuntiationis B. M. V. recolendo Feria III immediate sequenti,

de quo Festo erunt dicendae Vesperae? Et regula quae traditur pro enunciato casu applicanda-ne erit aliis casibus similibus ex. gr. in concurrentia Festi primarii duplicis primae classis cum Festo S. Ioseph, Sponsi B. M. V. translato iuxta Rubricas in sequentem diem 20 Martii, vel in Feriam IV post Dominicam in Albis?

VII. Concurrente die octava Dedicationis propriae Ecclesiae duplici min. cum Festo Dedicationis Basilicarum SS. Apost. Petri et Pauli dupl. mai. quomodo ordinandae erunt Vesperae?

VIII. Quando Commemoratio omnium SS. S. R. E. Summorum Pontificum occurrit Dominica infra Octavam Omnium Sanctorum, eadem *Postcommunio* habetur pro Missa de Festo et pro dicta Octava: in casu unde sumenda erit *Postcommunio* pro Octava?

IX. In primis Vesperis Festi duplicis primae classis Commemoratio diei Octavae Dedicationis propriae Ecclesiae, cuius Officium mane persolutum fuit, facienda-ne est vel omittenda?

X. Privilegium translationis quo iuxta Rubricas gaudent Festa primaria SS. Ecclesiae doctorum ritus dupl. min. si impedita fuerint, extendi-ne debet ad eorum Festa secundaria eiusdem ritus?

Et Sacra eadem Congregatio ad relationem infrascripti Secretarii, audito voto Commissionis Liturgicae, omnibusque mature perpensis, rescribendum censuit:

Ad I. II. et III. *Affirmative*.

Ad IV. *Negative* ad primam partem: *Affirmative* ad secundam.

Ad V. *Affirmative* ad primam partem: *Negative* ad literam.

Ad VI. Quoad utramque quaestionem. Vesperae fiant de Festo digniori cum commemoratione Festi dignitate inferioris.

Ad VII. Vesperae erunt de octava cum commemoratione de sequenti.

Ad VIII. In casu *Postcommunio* desumatur ex Missa Vigiliae Omnium Sanctorum.

Ad IX. *Affirmative* ad primam partem. *Negative* ad secundam.

Ad X. *Negative*.

Atque ita rescripsit, die 4 Martii 1901.

D. Card. FERRATA, *Praef.*

L. + S.

L. PANICI *Archiep. Laodicen., Secret*

III.

VARIA SOLVUNTUR DUBIA CIRCA RECITATIONEM OFFICII.

R. P. Franciscus Mersman O. S. Benedicti, hodiernus moderator calendarii pro Congregatione Americana Cassinensi, Sacrorum Rituum Congregationi sequentia dubia pro opportuna solutione humiliter proposuit; nimirum:

I. In Vesperis festi Expectationis partus B. Mariae V. (18 Decembris), iuxta Breviarium Monasticum, Responsorium breve notatur "Rorate coeli." Quum autem fieri debeat Comm. feriae, quaeritur: Utrum pro hac commemoratione mutandus sit versus, an idem "Rorate" sit repetendus?

II. Si festum S. Ioseph transferri contigerit ob occursum Dominicae Passionis in fer. II seq. quomodo ordinandae sunt secundae Vesp. in concursu cum primis Vesperis S. Benedicti Abb. dupl. I classis; et quid agendum in simili concurrentia, si utrumque festum transfertur post Dominicam in Albis?

III. Quodnam Responsorium dicendum est post Lectionem XII in festo Ss. Septem Fundatorum vel alterius festi plurium Conf. non Pont.?

IV. Generalis regula statuit, quod in Officio, si conclusio hymnorum est: "Gloria tibi, Domine, qui natus." *Benedicamus Domino* cantatur in tono de Beata; quaeritur, an hisce diebus in Missa idem tonus sit adhibendus pro "Ite Missa est," etiamsi Praefatio non esset de Beata vel de Nativitate, *e. g.*, in festo Ss. App. Petri et Pauli, infra Oct. Corporis Christi vel die octava S. Ioannis Ap. et Ev.?

V. Quinam tonus adhibendus pro "Ite Missa est" in Missa votiva solemnii de SS. Corde Iesu cantata infra aliquam Oct. B. Mariae V.?

VI. In festo S. Elisabeth Reg. Vid. (8 Iulii) notatur versus proprius "Ora pro nobis;" quaeritur, quinam versus adhibendus sit pro comm. B. Mariae V. in suffragiis?

VII. Si alicubi dies octava Patroni aut Dedicationis Ecclesiae in perpetuum impediatur per festum I vel II classis quaeritur: Utrum talis dies octava semper reducenda sit ad instar simplicis, an transferendum sit festum I vel II classis?

VIII. Si transferendum sit tale festum I vel II classis, an idem tenendum de festis maioribus *e. g.* Omnium Sanctorum?

IX. Si Missa de *Requiem* legatur pro uno et una defunctis, an liceat mutare orationem hoc modo: "animabus famuli tui et famulae tuae"?

Et Sacra Rituum Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, omnibusque accurate perpensis respondendum censuit:

Ad I. In alia Commemoratione dicatur: *Vox clamantis in deserto.*

Ad II. Vesperae erunt de S. Ioseph cum commemoratione S. Benedicti in utroque casu.

Ad III. Sumatur de relativo Communi.

Ad IV. Affirmative omnibus iuxta Decretum n. 3421, *Ratisbonen.*, 25 Maii 1877, ad dubia quoad cantum I, II et III, in fine.

Ad V. Si hymni habeant doxologiam: "Gloria tibi, Domine, qui natus, etc.," tonus adhibendus est ut in festis B. M. V.

Ad VI. Retineatur versus prouti in Breviario, tum pro Festo enunciato, tum pro suffragiis b. M. V.

Ad VII. Serventur Rubricae et Decreta.

Ad VIII. Provisum in VII.

Ad IX. Negative.

Atque ita rescripsit. Die 11 Iunii 1901.

D. Card. FERRATA, *Praef.*

L. + S.

† D. PANICI *Archiep. Laodicen., Secret.*

E SACRA CONGREGATIONE INDULGENTIARUM.

DUBIA DE PRIVILEGIO SABBATINO.

Archiepiscopus de Guatemala huic S. Congregat. Indulgent. sequentia dubia dirimenda proponit, quae ad pia quaedam opera referuntur a Confratribus B. Mariae Virginis a Monte Carmelo praestanda, in eum finem ut privilegio, quod nuncupatur *Sabbatinum*, perfruantur:

I. *Estne necessarium ut Confratres B. Mariae Virginis a Monte Carmelo recitent parvum officium prouti extat in Breviario romano, etsi maior pars populi linguam latinam penitus ignoret?*

II. *Si Confratres qui legere nesciunt, et ideo loco recitandi parvum officium B. Mariae Virginis servare tenentur abstinere*

feria IV. et die Sabbati, tenentur quoque eam servare feria VI, uti reapse tenentur fideles non americani latini?

III. *Tenenturne pariter servare omnia ieiunia Ecclesiae universalis, quin gaudere valeant amplissima dispensatione nuper data degentibus in America latina ex decreto S. Congregationis Neg. EE. EE. die 6 Iulii 1900?*

Et E.mi Patres in Palatio Vaticano coadunati propositis dubiis die 11 Iunii 1901 respondendum mandarunt:

Ad I^{um} *Affirmative, nisi quis pertineat ad ritum a S. Sede approbatum, qui alia lingua utatur, iuxta Decretum huius S. C. diei 18 Augusti 1868; sed supplicandum SS.mo, ut in privata recitatione vulgari lingua uti liceat.*

Ad II^{um}. *Negative, ad effectum fruendi privilegio Sabbatino.*

Ad III^{um}. *Supplicandum SS.mo, ut Confratres B. Mariae Virginis a Monte Carmelo, quod attinet ad ieiunia, uti valeant indulto dioecesano, facta Confessariis facultate commutandi singulis petentibus abstinentiam feriae IV et Sabbati in alia opera; atque utrumque valere pro omni regione declarare dignetur. Contrariis quibuscumque, ac praesertim Capuana 3 Decembris 1892, minime obstantibus.*

De quibus facta relatione SS.mo D.no Nostro Leoni Pp. XIII in audientia habita ab infrascripto Cardinali Praefecto die 14 Iunii 1901, Sanctitas Sua E.morum Patrum resolutiones ratas habuit et confirmavit, et benigne annuere precibus in dubio I et III expressis dignata est.

Datum Romae ex Secretaria S. Congregationis die 14 Iunii 1901.

S. Card. CRETONI, *Praefectus.*

L. † S.

F. SOGARO *Archiep. Amiden., Secret.*

Conferences.

THE ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman documents for the month are :

I.—S. CONGREGATION OF RITES answers the following doubts regarding the recitation of the Canonical Office and the rubrics of the Mass:

1. That when the dedication of a church takes place on the titular feast of the same or a feast of our Lord (Transfiguration, etc.), the titular is to be preferred, if it be a feast of our Lord. The Vespers are to be *a capitulo desequi*.
2. That where the rubrics of the missal indicate that either the *oratio* "Pro Ecclesia" or that "Pro Papa" may be said, both must be recited if one of them happens to be an *imperata*.
3. That where the anniversary *omnium Ecclesiarum* is celebrated, the anniversary is a secondary feast for churches that are not consecrated.
4. That if the octave of the dedication of a church (*dupl. min.*) concurs with the feast of dedication *Basil. SS. Petri et Pauli (duplex majus)*, the Vespers are *de Octava cum commem. sequentis*.
5. That when the Commemoration *omnium SS. Summorum Pontificum* occurs on the Sunday within the octave of All Saints, both having the same oration at the Post-communion, the oration for the octave is to be taken from the vigil of All Saints.
6. That the tone to be used for the "*Ite missa est*" in a solemn votive Mass of the Sacred Heart, when it occurs within some octave of the Blessed Virgin, is that of the Blessed Virgin, if the

hymns in the office end "Gloria tibi Domine qui natus," etc.

7. That the oration in a requiem Mass *pro uno et una defunctis* may not be altered to read "animabus famuli tui et famulae tuae."

II.—S. CONGREGATION OF INDULGENCES decides—(1) that for gaining the indulgences attached to the recitation of the Office of the Blessed Virgin by members of the Confraternity of Mount Carmel (Brown Scapulars) they are required to say the Office in Latin whenever the exercise takes place in common (*in choro*), but that for private recitation the vernacular version may be used; (2) that in regard to fasts enjoined upon members of the Confraternity, the latter may avail themselves of the Diocesan Indult, and have the abstinence of Wednesday and Saturday commuted into other good works at the discretion of their confessors.

BLESSING OF A NEW CHURCH.

Qu. As often as a new church is blessed in this Diocese, various questions arise concerning the interpretation of Tit. viii, ch. 27, *Ritus benedicendi novam Ecclesiam*, etc., of the *Rituale Romanum*. Will you kindly give the correct liturgical explanation of that chapter in your REVIEW?

Resp. I. This *Ritus* is used for the blessing of a new church, public chapel, and public oratory, only.¹ *Private* oratories are blessed with the formula of the *Benedictio loci* or *domus novae*.²

II. This blessing can be performed on any day of the year, but it must be done in the morning, since a Mass must be celebrated in it immediately after the blessing.

III. The ceremony is performed by a bishop, or by a priest with the permission of the Ordinary.

IV. The Mass may be a Solemn High Mass, or a *Missa Cantata*, or a Low Mass,³ and may be celebrated by the bishop or priest who blessed the church, or by another bishop or priest.

V. The Mass may be either (1) *de tempore occurrenti*, i. e., *de Dominica* or *de Feria*, or (2) of the Mystery,⁴ or the Saint in whose

¹ S. R. C., March 11, 1820.

² S. R. C., June 27, 1888.

³ S. R. C., February 23, 1884, *Neapolitana*, n. 5907, dub. II, 2.

⁴ Van der Stappen, *De Rubricis Missalis Romani*, Quaest., 299.

honor the church has been blessed;⁵ not of the Saint whose feast is celebrated on that day.

VI. If the Mass of the Mystery or of the Saint in whose honor it has been blessed is celebrated, the *ritus* will be *votiva solemnis pro re gravi*,⁶ i. e., with *Gloria*; only *one* oration; *Credo*; Preface *proper* of the Votive Mass; or, if it has no proper Preface, *of the Octave* within which it occurs; or if it has not a proper Preface or does not occur within an octave, *of the Cycle*⁷ which has a proper Preface; otherwise it will be the *communis*, unless it occurs on a Sunday, when it will be *de Trinitate*; *Communicantes* proper if it occurs within the octaves of Christmas, Epiphany, Easter, Ascension, and Pentecost—even if the Preface proper of these octaves is not said, which would happen if the Votive Mass had its proper Preface; Gospel of St. John *In principio*, even when it occurs on a Sunday or other day having a special Gospel which should be recited in case a Mass would be celebrated *officio conformis*.

VII. The Votive Mass of the Mystery or of the Saint in whose honor the church has been blessed cannot be celebrated on the following days:

1. On all *festæ dupliciæ primæ classis*;
2. On major Sundays *primæ classis* (I Adventus, I Quadragesima, de Passione, in Palmis, in Albis, SS. Trinitatis);
3. On the privileged Vigils of Christmas and Pentecost;
4. On the privileged Ferials (Ash-Wednesday and during Holy Week).⁸

VIII. *Ceremonies.* 1. The church should be “*intus vacua et nuda, et pariter Altaria nuda; excluso populo, donec absoluta sit Benedictio*” (*Rit. Rom.*, n. 3).

2. The priest performing the blessing should be vested “*stola ac pluviali albi coloris*” (*Rit. Rom.*, n. 1). Authors say that he should use amice, alb, and cincture.

⁵ S. R. C., February 23, 1884.

⁶ *Ibidem*.

⁷ Lent, Passiontide, Eastertide, etc.

⁸ On these days the Mass must be *Officio conformis*. This is also the case when the Mass *de tempore occurrenti* is celebrated.

N.B.—The Mass *de Communi pro Dedicatione* cannot be celebrated on this occasion. This Mass is restricted to the solemn consecration of a church or altar performed by a bishop.

3. There should be present a cleric carrying the processional cross between two acolytes bearing lighted candles; a cleric carrying the Holy Water vase; several chanters; two priests or clerics assisting the celebrant, one walking on his right side who says *Flectamus genua*, when the rubric prescribes it, and the other on his left side, who says *Levate*. All these clerics should be vested in cassock and surplice. Deacon and subdeacon are not proper, because the rubric makes no mention of them.

4. They all vest in some suitable place near the church, or even in the sacristy of the new church, and go to the main door of the church, in the following order: Holy Water bearer; cross-bearer between the acolytes; chanters; clergy, two by two, and celebrant between his two assistants.

5. Having arrived at the main entrance of the church, which should be open, the celebrant and his assistants stand facing the entrance, the cross-bearer and acolytes at the left side of the door, the chanters and clergy behind the celebrant, and the Holy Water bearer at the right side of the first assistant, who stands at the celebrant's right. All should turn their faces towards the door of the church.

6. All remove their caps and the celebrant recites the prayer *Actiones nostras*. Then he intones the antiphon *Asperges me*, which the chanters continue, and to which they add the Psalm *Miserere*.

7. The celebrant then receives from the first assistant a bunch of hyssop ("*ex herba hyssopi*,"—*Rit. Rom.*, n. 3) or other herbs, and accompanied by the Holy Water bearer and his assistants, goes around the outside of the church, beginning on his right, and sprinkles the walls above his head and near the foundations ("*In superiori parte, et in fundamentis*,"—*Rit. Rom.*, n. 3), and returns to the main entrance on the left side repeating the antiphon *Asperges me* during the sprinkling of the walls.⁹

8. Should the celebrant arrive at the main door before the Psalm *Miserere* is completed, the chanters will immediately recite the *Gloria Patri*. Should the Psalm be finished before the cele-

⁹ Should there be an obstruction so that he cannot go around the church, those parts at least which can be approached should be sprinkled. S. R. C., September 19, 1865, *Urbis*, 2343, 1.

brant returns, then the Psalm may be repeated, before the *Gloria Patri* is recited, or the *Gloria Patri* may be added to the *Miserere*, and one or two *Gradual* Psalms may be added.¹⁰

9. When the celebrant has returned to the door, he gives the bunch of hyssop to the first assistant, who hands it to the Holy Water bearer, and the chanters repeat the antiphon *Asperges me*. The celebrant facing the door says *Oremus*; the first assistant adds *Flectamus genua*;¹¹ and the second assistant says *Levate*, when all arise, and the celebrant subjoins the oration *Domine Deus*, etc., adding after *et beati* the name of the saint in whose honor the church is being blessed.¹²

10. At the end of the oration *Domine Deus* the chanters intone the Litany and the clergy answer; all enter the church in the order given above (VIII, 4), and proceed to the main altar. The cross-bearer and the acolytes stand at the Gospel side; the others take their places in the sanctuary; and the celebrant and his assistant go to the lowest step of the altar. All except the cross-bearer and the acolytes kneel until the end of the Litany.

11. After the words *Ut omnibus fidelibus defunctis*, etc., the celebrant only arises and recites *Ut hanc Ecclesiam et Altare*, etc., and at the word *benedicere* makes the sign of the cross towards the altar only. If a public chapel or public oratory is being blessed, he also says *Ut hanc Ecclesiam et Altare*.¹³ At the words *et nomen sancti tui N* the celebrant mentions the name of the saint in whose honor the church is being blessed; if it is blessed in honor of Our Lady under any title whatever, he says "et nomen Beatae Virginis Mariae"; if it is in honor of any Mystery, he mentions the mystery, e. g., *et nomen Sanctissimae Trinitatis*, or *Sancti Spiritus*, *Sanctae Crucis*, etc.

12. After the last *Kyrie eleison* all arise and the celebrant says *Oremus*, to which the first and second assistants answer *Flectamus genua* and *Levate*, respectively; during which all, except the cross-bearer and the acolytes, genuflect on one knee and arise as

¹⁰ Hartmann, *Reperitorium Rituum*, §238, n. 6, b.

¹¹ All except the celebrant, cross-bearer, and acolytes, genuflect on one knee.

¹² If the church is blessed in honor of the Blessed Virgin or of a Mystery, the words *et beati N* are omitted.—S. R. C., March 11, 1871, *Soc. Presbyt. SS. Sac.* 5476, dub. III.

¹³ Van der Stappen *De Administratione Sacramentorum*, Quaest. 342, 8.

above (VIII, 9); after which the celebrant subjoins the oration *Praeveniat nos*.

13. The celebrant and his two assistants step back from the altar about three paces. Then all except the cross-bearer and the acolytes kneel on both knees, when the celebrant says *Deus in adjutorium*, etc., and all arise whilst the chanters answer *Domine ad adjuvandum*, etc. The celebrant subjoins *Gloria Patri*, etc., to which the chanters respond *Sicut erat*, etc. The celebrant says *Oremus*, to which the first assistant adds *Flectamus genua* and the second assistant *Levate*. All except the celebrant, cross-bearer and acolytes, genuflect on one knee at the *Flectamus genua* and rise at the *Levate*. Then the celebrant says the oration *Omnipotens et misericors Deus*, and at the word *benedicas* he makes the sign of the cross towards the altar.

14. The celebrant then intones the antiphon *Benedic Domine*, which is continued by the chanters, who also recite the Psalms *Ad Dominum*, *Levavi oculos*, and *Laetatus sum* with the *Gloria Patri* at the end of each Psalm.

15. As soon as the celebrant has intoned the antiphon *Benedic Domine*, he, accompanied by his two assistants and the Holy Water bearer, sprinkles as above (VIII, 7) the inner walls of the church. He begins at the Gospel side of the main altar, passes down the Gospel side of the church, and returns to the altar by the Epistle side, repeating the antiphon *Asperges me* until he arrives at the altar.

16. Having arrived at the altar the celebrant hands the bunch of hyssop to the first assistant, who in turn gives it to the Holy Water bearer, who carries the Holy Water vase to the sacristy. The chanters repeat the antiphon *Benedic Domine*. The celebrant, standing at the foot of the altar, says *Oremus*, to which are added the *Flectamus genua* and *Levate* by the first and second assistant, respectively. (Genuflection, etc., as above, VIII, 9.) The celebrant then subjoins the oration *Deus qui loca*; at the end of which all return to the sacristy, in the order given above (VIII, 4).

Only the Litany is prescribed to be *chanted*. Everything else may be recited *recto tono*, or *chanted*.

IX. If a bishop performs this ceremony, he is vested in amice, alb, cincture, stole, cope, and mitre, and may, as at the solemn

dedication of a church, be assisted by a deacon and subdeacon in amice, alb, cincture, and dalmatic, and tunic. He wears the mitre during the sprinkling of the walls.

X. As soon as the celebrant has returned to the sacristy the people are allowed to enter the church, and the altar is prepared for the celebration of Mass. On the altar is placed the altar-stone, three altar-linens, crucifix, candlesticks with candles, altar cards, book-stand with missal, and whatever else is necessary, according to the rite of the Mass.

ANENT THE "NEEDED CLASSIFICATION" OF ARGUMENTS FROM CATHOLIC UNITY.

To the Editor of THE ECCLESIASTICAL REVIEW :

The communication of Bishop McNeill is extremely interesting. It opens up a subject of most valuable study ; it serves to lay stress upon and to bring into prominence the fundamental issue of religion. Especially is it of value to-day.

To enumerate the causes of union in Catholic faith and of disunion in non-Catholic creeds, the problem must be viewed in its entirety. Moreover, a distinction should be made between primary and secondary elements.

I. The primary and basic element, which by its presence accounts for Catholic unity, and by its absence is the reason of non-Catholic discord, appears to be the truth that God teaches and rules in the world through accredited representatives. The divine constitution of the Catholic Church means, in the concrete, that bishops and priests stand before the Catholic faithful as ambassadors of a Divine Power, and as bearers of a Divine Message. The personal or human element in the Catholic bishop or priest is clothed over by the investiture of the divine character : "As the Father has sent me," etc. ; "Go, teach all nations ;" "Let a man so look upon us as the ministers of Christ ;" "I came not to you in loftiness of speech, not in the persuasive words of human wisdom, that your faith might stand on the power of God." The divine character of the priesthood, and by contrast the insignificance of the personal element in the priest, is again and again insisted upon throughout the New Testament writings (Galatians). The Catholic priest in the beginning, now, and to the end, has a commission "not from men," teaches no mere human doctrine, and in the discharge of his work is above all human or worldly influences. In

the Mass, in the confessional, in the administration of the Sacraments, he is "the person of Christ." The divine fact of vocation is the decision and supreme factor in ordination to the priesthood, just as the divine mission is the supreme factor in his priestly work.

This divine character is absent from the teacher in non-Catholic bodies. His mission and authority come either directly or by sufferance from those who hear him. He is one of themselves. Hence "human personality" is supreme; and in a difference of opinion his hearers have the perfect right to maintain their own views. The natural and logical result is seen in divisions and subdivisions.

II. The apprehension of this principle leads to a classification of the secondary causes which create disunion.

1. Above all in the Catholic Church whatever tends to obscure the divine character of Bishop or Priest tends to division. The tendency is twofold in origin: (a) *intellect*: it may happen that the priest fails to realize the simple and far-reaching truth that he is a legate of Christ to His people. As a result he is swayed paramountly by motives of *self*; he is excessive in the exercise of authority; far from putting the human self out of sight, he makes everything tend his own worldly exaltation. His judgment is thus perverted, and he acts as a mere human person, not as a messenger of God. In this light the importance of self-sacrifice, of humility, of meditation, of personal union with Christ, is seen. In like manner the faith and loyalty of the faithful is weakened in proportion as they look upon the human element in the priesthood and lose sight of its divine character. (b) *Worldly life*: under this head may be classed whatever tends to lower the moral character of the priest, *e. g.*, avarice, sensuality, worldly living. The words of our Lord, "Blessed are the clean of heart," so much emphasized in the Apologetics of the Alexandrian school, with St. Athanasius,¹ and in the ascetic treatises of Christian writers, open up an interesting field for investigation to priests and people alike.

The removal or weakening of the divine character, in the apprehension of the priest, brings about a condition analogous to that existing among non-Catholics.

2. Outside the Catholic fold no divine authority is recognized; hence the bond of union is merely human. Here the causes alleged by Bishop Hedley enter into consideration. Submission to human

¹ *Contra Gentes, de Incarnatione.*

authority in matters of religion is modified: (a) by *race or nationality*. Illustrations are found in the difficulty which a country experiences on attempting to impose its national religion upon subjugated peoples. (b) By *statecraft*, as illustrated in the rise of Mahometism, in Henry VIII, in the secularizing tendencies of our own times. (c) By *individual superiority*, as shown in the possession of great learning or in an attractive personality. The individual is always *divisum ab aliis*. (d) By the promptings of *self-interest* in its manifold ways.

To the student of history who examines into the tendencies which have formed our present intellectual and social condition, illustrations of these disorganizing influences afford fruitful subjects for thought. The so-called warfare of science and religion, the attempt to rule God out of His world, the subjection of God's revelation to the test of human intelligence, the elimination of the divine element from the Bible, the supremacy of the State with its secularization aims, the philosophical discussions as to the purpose of individual and social life—are phases of the one problem. Human nature with its individual, social, and racial elements of division can find a broad and permanent form of unity only by the recognition of a Divine Authority. The Encyclicals of our Holy Father, Leo XIII, on Naturalism, on Christian Democracy, on the Bible, on Christ the Redeemer, point to this issue and are timed with the wisdom of the Holy Ghost.

J. T. DRISCOLL.

THE DOCTOR TITLE OF BISHOPS.

Qu. I notice that the publishers of the Catholic Directory place *D.D.* after the name of each of the Bishops. Can you inform me what law of the Church or regulation of the schools authorizes such action? Degrees in theology given in course by pontifical universities or directly by the Holy See are recognized in the Church. In fact the law requires that a candidate for a bishopric must be a doctor or licentiate in law or at least in theology. If one not such a laureate is appointed to a bishopric by the Holy See, it dispenses from the doctorate in the bull of appointment. I notice, to cite a recent example, that the bull appointing Monsignor Conaty titular Bishop of Samos includes a dispensation from the doctorate. This shows effectively that the appointment as a bishop does not confer scholastic degrees: the dispensation proves that the Holy See does not grant the degree. Pontifical universities, when bishops are appointed, do not forthwith

confer on them an honorary degree. Whence then do they get it? Only from the compilers of a Directory printed in English. The *Gerarchia Cattolica* and other publications do not give such wholesale titles. It seems a great abuse of the rights reserved to the Holy See and the pontifical universities. It is true that all bishops are divinely constituted teachers; but that title is quite different from the scholastic title of *S. T. D.* The office of bishop originated with our Lord; scholastic titles came only with the universities of the Middle Ages.

DECORE.

Resp. In the matter of doctor titles, such as are conferred by the Catholic Directory for the United States, it will hardly be considered discrete to be punctilious. When it is the fashion to doctor everything, from the food and drink on which we thrive to the teeth of the horses we drive, or the reform laws by which we are driven to be a model people, "absolutely pure," like Epps' Cocoa, it is hard to see why the luxury of a title to learning of some kind should be denied to the progressive members of the "world university" which our enlightened democracy represents. There was a time when the candidate for a theological doctorate had to spend six years in canon law at Bologna before he could be presented to the archdeacon who acted as chancellor conferring the degree. The applicant for such honors had then to pass a rigorous examination before the body of professors of the University. The penalty for giving any hint to the candidate in advance as to the matter upon which he might be examined was "suspension for one year." After much toiling in the academic antechamber the successful candidate received the diploma, the book, the ring, the doctor's cap, and a seat (*cathedra*) among the University professors. Pope Alexander III, as early as 1180, had forbidden the acceptance of any payment on the part of the University authorities for conferring such degrees; but hardly half a century later we find Pope Honorius III (1219) in a "rescript" complain of certain abuses, which admitted unworthy candidates to honorary titles of the doctorate in the University. All this goes to show that we are not very different from our ancestors, who distributed honors sometimes for merit, and sometimes for other causes. But setting aside the popular voice which readily confers doctor titles, just as it bestows brevets of captainship on "hail fellows-well-met," whom

it assumes to have been born lieutenants, there is a venerable and unquestioned authority vested in certain academic institutions which, with discretion, and for merit intellectual and moral, give the title of doctor either as recognition for a successful special examination or upon universal testimony of exceptional ability and industry, *honoris causa*.

That a bishop possesses this title, attained either in academic course or *honoris causa*, before his elevation to the episcopate, is usually presumed, for the reason that promotions to the episcopate require, according to the general canon law, the possession of an academic degree as evidence of fitness. But since academic proficiency is not always a guarantee of ability to govern a diocese, this requisite is sometimes dispensed with, and, as our correspondent states, Rome in such cases explicitly mentions the dispensation. That the makers of our Directory should fail to keep track of the distinction, particularly where dignitaries are concerned who possess academic degrees from sources other than Roman, is not surprising; nor does it seem to matter much to the average member of the body social or ecclesiastic. Even where the title is nominally an academic one, it does not always imply distinction. The weight of honor comes from the particular institution which gives the title. Hence the *S. Th. D.* of the Gregorian University in Rome given to the members of the *Collegio Germanico*, or the doctorate of the Louvain University, means much more than the like title from other universities, although examinations are exacted in all. Time will probably come when the distinction will be marked more rigidly in the academic theological schools of the United States than has been the case hitherto. Indications of this come not only from our Divinity School in Washington, but also from seminaries like that of Rochester, where the requirements for examination indicate a high standard.

THE ROMAN LITANY OF ALL SAINTS.

Qu. In the last issue of the REVIEW some reader asked regarding the proper version of the Litany of the Saints to be used at the Forty Hours' Prayer and was referred to the *Manual* published by the REVIEW, and I fully understand that the version of the Roman Breviary

is not the correct one for the occasion. I have a copy of the Litany issued for the Forty Hours' Prayer in Rome, and on comparing it with yours I find that after the invocation *Sancte Francisce* that of *Sancte Ludovice* is introduced; but neither in your *Manual* nor in our Breviary is the same found. How is this?

Resp. The Litany "Omnium Sanctorum" used exclusively for Rome differs from the others in that particular invocation, probably because St. Louis of France was honored as a special patron of Rome under the French protectorate. Another invocation inserted for special reasons in the Litany chanted during Exposition in Rome is the one "Ut Turcarum et Haereticorum conatus reprimere et ad nihilum redigere digneris;" no doubt because Italy was for a long time subject to Turkish invasion.

AT THE UNIVERSITY OF INNSBRUCK.

The theological department of the Imperial University of Innsbruck has been for years a favorite resort for earnest students from America. At present there are on the lists of matriculated attendants clerics from Alton, Belleville, San Francisco, Chicago, Scranton, Philadelphia, St. Louis, Cleveland, Brooklyn, Green Bay, Indianapolis, Albany, San Antonio, Dubuque, as also from South America (Argentina).

The programme of lectures for the current winter term (October, 1901–March, 1902) is of interest as showing what excellent opportunities are afforded to the student at the *Oenipontana* for intellectual development. P. Hugo Hurter, S.J., the venerable author of the well-known *Compendium theologiae dogmaticae*, who has done so much for advancing Patristic studies in Catholic circles, still holds his favorite chair of dogma. His course opens with the *Apologia religionis Christianae* and the fountains of dogma, as preamble to the course *de Ecclesia*. This order is one of the distinctive features in which Father Hurter (and also Bulsano) differs from nearly all our dogmatic theologians. Besides his regular lectures the learned Jesuit conducts a so-called "Seminarium theologicum" two days each week, for disputations, circles, etc. Father Noldin, S.J., continues in the chair of Moral Theology (*De Praeceptis—de Principiis*). Outside of the regular lectures (five hours a week) he conducts Pastoral Conferences

for the theological students, to which priests and externs generally are admitted. Introduction to Sacred Scripture and Exegesis, with exercises in Syriac and Chaldee translation, are conducted by Dr. Nisius; while Professor Flunk lectures in Higher Exegesis, with special attention to Hebrew and Aramaic letters. There is likewise a "Biblical Seminary," or circle, one hour a week. In Church History Dr. Michael reads with his pupils on the first five centuries of the Christian era. Dr. Nilles, S.J., we are glad to see, still lectures on Canon Law (*Quaestiones selectae et symbolae practicae*), although the chair of "Introductio atque principia generalia Juris Canonici" is held by Dr. Hofmann.

These are all Jesuits, men of note and authors of text-books that have become recognized authority in their respective fields of theological science. The chairs of Apologetics, Homiletics, Special Liturgics, Christian Pedagogics, and Propedeutics in philosophy are equally well manned; and in all cases we notice the distinctive prominence given to the "Seminaria," or the practice classes of each department. This is a feature of decidedly practical utility, and ought not to be overlooked in any of our theological schools where the seminarian has no opportunities of instruction similar to those of the laboratory demonstrations in the medical department.

The same plan of "Seminars" is pursued in the department of Jurisprudence. The Professor of "Institutionen des römischen Rechts" (six hours a week) conducts in the evening "Römischrechtliche Seminarübungen." With the classes of "History of Roman Jurisprudence" and Pandects there goes an evening circle of exercises called "Institutionsübungen." This department has a corresponding chair conducted in Italian, with an evening seminary, twice each week, called "Enciclopedia giuridica." The course of *Kirchenrecht* with its special chair for Italian students, "Sistema di diritto ecclesiastico," is supplemented by exercises of a like character, as are also the disciplines of national, federal, penal, civil, economic, administrative, and medical jurisprudence.

There are eighteen chairs in the Medical School devoted to anatomy, histology, the various branches of physiology, medical chemistry, pathology, legal-medical demonstration, hygiene, bacteriology, pharmacology, diagnostics, therapy, surgical propedeutics and operation, clinics, gynecology, rhinology, laryngology, etc. These courses are also in part supplemented by lectures in Italian.

The department of Philosophy proper embraces history of Greek

philosophy, sentience and will activity, psychology, with practical exercises, "Interpretationsübungen."

The philological disciplines cover a wide and withal practical range. For Latin (Tacitus, Quintilian, etc.) there are two separate circles in the evenings,—the Philological Seminary, and the Philological Pro-Seminary, in which latter stylistic practice is the main feature. There is also a separate philological seminary for Italian students. The Pelasgian branches receive special prominence, including the study of epigraphy. Sanscrit, Gothic, and Old English have their seminaries free to all hearers. Archæology and Æsthetics are taught at times and places specially arranged between the professors and hearers. This is done apparently with a view to facilitate demonstration in libraries, museums, etc.

In the Historical Department Dr. Pastor, the eminent Church historian, holds a nominal professorship. We pass over the departments of Mathematics, Astronomy, Mineralogy, Geology, Botany, and Zoölogy, which are well represented.

The students of theology alone number about three hundred, of which number forty-three are priests, including members of the Jesuit, Benedictine, Franciscan, Servite, Redemptorist, Sacred Heart Orders, as well as seculars.

COMMENTS ON THE REV. JOS. PUTZER'S PAPER "DE SANATIONE MATRIMONII IN RADICE."

In accordance with the suggestion made by the Reverend author of the article on the above subject found in this number of the REVIEW (pp. 9-18), we submitted the same in proof-sheets to a number of canonists with a request that they express their views regarding the treatment of the topic, and inviting criticism in order that the matter might be thoroughly sifted for the satisfaction of our Bishops, with whom the interpretation of our Faculties mainly lies.

The following are the replies thus far received, in which the writers express their difference of opinion with such modification as the text seemed to them to require.

I.

Dignum sane quod laudetur est commentarium a Revdo Josepho Putzer, C.S.S.R., exaratum circa sanationem matrimonii in radice. Additamenta pauca equidem rogatus offero ad illustrandum magis quam ad carpendum.

Legimus: "Dicitur V, a, l.,—Causa pro sanatione matrimonii suffi-



ciens est : si una pars conscia impedimenti consensum renovare velit, altera vero nullitatis matrimonii inscia de ea ob pravos effectus moneri nequeat, aut licet etiam haec nullitatis matrimonii cognitionem habeat et in matrimonio perseverare velit, ad renovationem consensus persuaderi non possit, nisi forsan cum gravi incommodo. Hoc in casu sanatio consensus *hujus tantum partis*, seu *imperfecta*, fit (ait Sabetti), nisi a S. Sede permittitur dispensatio simplex cum remissione renovationis consensus in parte ignara aut eam nolente."

Distinctio ista mihi videtur non necessaria, immo re inutilis. Doctores et magistri nimis sepiculis matrimonium jam circumdederunt. Redeatur satius ad pristinam disciplinam. Sanatio est dispensatio quaedam : ex natura rei vel perfecte dispensatur vel nullo modo dispensatur. Ideoque omnis sanatio, ut esse possit sanatio, debet esse perfecta : imperfecta sanatio videtur nulla sanatio. Rursus, facultas sanandi latae est interpretationis ; datur praecise ut matrimonium procul dubio convalescat ; itaque, positis ponendis, consensus vel utriusque partis fit efficienter validus, vel nutrius. Sanatio sic dicta imperfecta seu sanatio consensus alterutrius non tolleret dubium de mutuo consensu, praesertim pro foro externo. Necesse est enim ut sanatio effectum suum pro foro externo, non tantum pro foro interno, nonnunquam adipiscatur. Re quidem vera sanatio est remotio impedimenti obstantis quominus consensus maris et feminae coalescat in unum. Consensus ex utraque parte jure praesumitur perdurare ; ideoque, impedimento remoto, consensus utriusque coalescit atque fit sanatio perfecta in ipsa radice consensus seu matrimonii. Denique, facultas sanandi, prout legitur in articulo sexto D, nullam requirit renovationem consensus.

Iterum legimus : "Dicitur V, b,—Pro usu hujus articuli propria causa adest si *una pars* invalide conectorum *simul* est *innoxia*, i.e., comparti vel proli non nocens seu damnum non inferens : nam si ita esset, ejus conjunctio cum altera potius separanda quam confirmanda esset. . . . De altera parte nihil praescribitur."

Ceterum, omni qua par est reverentia, aliam omnino interpretationem adjectivo "*innoxia*" darem. Pars *innoxia* idem significat quod pars innocens, (anglice *guiltless*) et clausula locum habet praesertim in casibus occultatae affinitatis ex copula illicita et similibus, in quibus magnum (quod evidens est) foret incommodum requirendi ex parte innocente et quidem inscia renovationem consensus.

Haec duxi animadvertenda.

P. A. BAART, S.T.L., LL.D.

Marshall, Michigan.

II.

1. *Habilitas naturalis* (p. 10). *Habilitas naturalis* sine addito videtur esse *habilitas de jure naturae*, seu *habilitas* illa qua gaudent partes independenter a lege dirimenti ecclesiastica. Haec autem non potest esse effectus sanationis: ex hypothesi enim semper adest seu praesupponitur sanationi in radice; oportet nempe ut talis *habilitas* jam adfuerit illo tempore pro quo sanatio vim retroactivam habet.

2. Quae P. Putzer hîc habet, eo tantum sensu vera esse possunt quatenus qui "sciens et volens ac nullitate . . . plene cognita dispensationi obnititur" censi debet certo revocasse consensum. (Quamdiu enim consensum quis *non revocavit*, sanatio possibilis est.) At, meo iudicio, in contextu res non exprimitur tam clare ut omnes intelligere possint agi ibi de eo tantum, qui ita "sciens et volens . . . etc.," ut censi debent certo revocasse consensum.

3. Quando Episcopus utitur facultate sanandi matrimonia in radice P. Putzer videtur *semper* requirere renovationem consensus partis consciae impimenti, *si* haec adduci potest ad consensum renovandum. Attamen non videtur ibi satis probari haec necessitas, saltem *ad validitatem*, in usu facultatis. Probaretur utique, si constaret hanc esse omnino praxim Curiae Romanae, quod nempe numquam concedat sanationem *perfectam* si una pars adduci potest ad renovandum consensum. At num de hac praxi constat?

4. P. Putzer cum cl. De Becker interpretatur casum Parisiensem ibi citatum, hoc modo, quod nempe sanatio in radice concessa fuit vi consensus *renovati* a viro post sublatum impedimentum ligaminis,—renovati non quidem expresse sed per cohabitationem. Attamen mihi magis placet explicatio quam de tali casu det cl. Gasparri, *De Matrimonio*, n. 1137, p. 306, et not. 1, p. 307.

P. ROGATUS.

III.

The Rev. Dr. Simon Lebl, in replying to our note, expresses his general concurrence with the view taken by Father Putzer, adding:

In the whole I saw only one sentence that I should wish to have modified, so as to express more clearly the impossibility of a *sanatio* in cases where both parties plainly see the impossibility of a valid consent, and are *therefore consciously living* in concubinage. The sentence referred to is found on page 10, and commences, "Quidquid sit de impossibilitate tendendi in actum invalidum."

IV.

In fol. 11, sub. n. II, post verba : "in matrimonium exprimatur," et ante verba "Demum consensus," inserantur sequentia, viz. : Fate-mur vero saepe verum matrimoniale consensum deesse in iis ad-junctis, si quando ambo conjuges bene norunt impedimentum dirimens obstare foederi maritali in quod tendant. Ideoque maxima diligentia adhibenda est, ut prius de consensu constet, antequam sanationi in radice locus detur.

Item in folio 11, sub. III (b), ante verba "attamen, etc.," inser-antur seq. : Ne in casu quidem quo episcopus munitus sit specialissimo indulto ope cujus in cumulatis impedimentis dispensare valeat, inde facultate gaudet dispensandi in radice dum impedimenta cumulantur.

In fol. 12, sub. III (3), legimur : "Unde sanatio matrimonii in-validi impossibilis est, si obstans impedimentum juris naturalis . . . est, ut . . . impotentia perpetua, licet matrimonio contracto orta," etc. Hic animadvertere velim : Feije (*De imp. et disp.*, ed. IV, n. 771), contrarium docet et allegat sanationem a Pio IX concessam. Refertur ab auctore articuli ad *Monit. Eccl.* Hos libellos ad manum non habeo. Num forsitan de nova norma S. Sedis agitur, quin doctrina ipsa fuerit concussa ?

In folio 13, sub. V (2), juvabit addere : Verumtamen regulariter expediet nihil facere. Etenim S. Sedes saepius jam respondit : "Relin-quantur partes in bona fide."

F. SCHULZE.

St. Francis, Wis.

V.

Being requested to give my opinion of Father Putzer's article, "De Sanatione Matrimonii in Radice," I will try to do so as plainly and briefly as I can. With most of the explanations and statements, it is needless to say, I agree perfectly. There are some, however, which, though true enough, if rightly understood, are, it seems to me, wanting in clearness and likely to produce confusion of thought and consequent error in the minds probably of not a few of his readers. Indeed there are places in which the author appears not to have quite escaped the results of this confusion himself. What is the meaning of requiring a renewal of consent by either party in the case of a *sanatio in radice*, when the characteristic and most valuable feature of this *sanatio* is that it does away with the necessity of any such renewal ? Properly speaking, in such a case it is not the consent of either party

that is healed, or requires healing; on the contrary, it is the mutual consent formerly given and still virtually subsisting (as evidenced by the parties living together), and which is presumed to continue unless the contrary is distinctly proved,—that makes this mode of healing the invalidity possible. If the consent were wanting, no dispensation could supply its place; but the consent having been really given, though ineffectually and invalidly by reason of the existence at the time of an ecclesiastical annulling or diriment impediment which prevents it (the consent) from having its ordinary natural effect, the Church can remove this impediment resulting from her own law either by ratifying and so validating the consent already given, which is termed dispensing *in radice*, or by giving her sanction to a future and so new act of union between the parties, as in ordinary dispensations; in this latter case, of course, the essentials at least of the marriage ceremony must be performed anew. In the former case, that of a dispensation *in radice*, although the consent is neither supplied nor properly speaking healed, that is, in itself or intrinsically, it is correct enough to say with Father Putzer and others that it is healed “quoad suos effectus.” In defining or explaining what is meant by the *radix matrimonii*, I think it would be better to say simply that it is the “ipse actus contrahendi,” or the ceremony by which a marriage is contracted.

In support and illustration of what I have been saying, it will be sufficient to adduce the words of Clement XII in reference to certain marriages that had been contracted in the East with the sanction of some of the missionaries without the requisite dispensations: “Omnia et singula matrimonia quae vigore . . . contracta fuerint, auctoritate et tenore praefatis revalidamus, ac valida et legitima decernimus in omnibus et per omnia perinde ac si ab initio, et in eorum radice praevia sufficienti dispensatione contracta fuissent, absque eo quod illi, qui sic contraxerint, matrimonium de novo contrahere, seu novum consensum praestare ullo modo debeant aut teneantur,” etc. (*Bullar, Rom. XIV, 5.*)

The “habilitas naturalis ad contrahendum” can hardly be reckoned among the effects of this or any other dispensation; it is given by nature, but its exercise among children of the Church is controlled by the law of the Church, and becomes valid and legitimate only when sanctioned or ratified by her authority, whether by general law or otherwise. In the present matter this effect is involved in and indistinguishable from that whereby the marriage becomes valid. I do not understand how the principal effect of an act can be said to go

into force *ex nunc*, while the secondary consequences which result from or accompany this principal one are effectual *ex tunc*, that is, from a prior date, long before they were in existence. It is obvious that all the effects of the dispensation in question in reality come into being and become operative only from the time it is granted. To ratify and so validate a hitherto invalid act is not to make it valid from the beginning, but at most to make it as good from now on as if it had been so valid; and to legitimate children not born in lawful wedlock means, of course, only to give them such rights and privileges as belong by law to the offspring of a lawful marriage.

Father Putzer refers to certain decisions of Propaganda and of the Holy Office to show that our bishops have the power of dispensing *in radice* in regard to the impediment of *disparitas cultus*; but the most important point in these decisions he forgets to mention.

Instead of drawing up a *supplex libellus*, I would think that in many of these cases it would be more convenient and satisfactory for the petitioner, or his confessor, or rector to call on the bishop or his delegate and explain matters personally to him. As they are mostly connected with the confessional, all unnecessary red tape, it seems to me, should be avoided, and the way for the penitent's return not made more difficult than is necessary.

It will be seen that in these few remarks I have for the most part merely supplemented or explained a little more fully what is no doubt Father Putzer's own position; and if I have found one or two points not so clear or satisfactory as I thought they might be, with the great body of the article and with its wealth of references I may say that I am much pleased.

L. V. MCCABE.

Overbrook, Pa.

THE PROPOSED SEMINARY FOR THE HOME AND COLONIAL MISSIONS.

In the October number of *The Missionary*, which records the progress of Christian unity led on by the Paulist Fathers in the United States, the project of a "Seminary for Home and Colonial Missions," broached at the Winchester Convention, was formally introduced. To understand the value of this undertaking it will be necessary to read the papers by the Missionaries to non-Catholics on the making of Converts, published under the title of "The Winchester Conference." The matter is clearly of importance to our clergy who are concerned about conversions.

The following documents will throw light upon the present status of the matter. As is shown, a "Memorial" was prepared, with a view of bringing the subject duly before the attention of the Archbishops as the representatives of the Catholic hierarchy. Dr. Stang, one of the leading members of the bands constituting the Diocesan Apostolate, submits a plan of practical organization in order to bring out the widest experience and interest of our missionary clergy, who will be materially aided in their priestly work by the success of the project.

"NEW YORK, November 29, 1901.

"My dear Dr. Stang :

"I beg to submit the following report concerning the presentation of the 'Memorial' to the Archbishops.

"The majority of votes of the Executive Committee having been cast for the Memorial as prepared, it was sent to his Eminence, Cardinal Gibbons, and by him presented to the Archbishops in session in Washington, Nov. 21.

"The following is the copy of the minutes of the meeting as prepared by the Secretary, Archbishop Keane, and sent to all the Bishops of the country :

"His Eminence presented a Memorial from certain zealous priests, in favor of the establishment of a Seminary for the Home and Colonial Missions, to prepare missionaries for the more needy parts of the United States, and for Porto Rico and the Philippines. It was resolved that we regard the project with warm approval, and will give it all possible aid and encouragement when it shall have assumed practical shape."

"Besides this official statement, I am authorized to say by Archbishop Keane that when the Memorial was presented 'a thrill of delight' filled his own heart, and the other Archbishops were more than pleased with the proposal. The mere formal commendation given in the minutes of the meeting is all that could authoritatively go out from the Archbishops just now, but it does not adequately express the general feeling of appreciation and approbation which one and all had for the Memorial and its purposes.

"It is now up to the Executive Committee to give the idea some practical shape, and as soon as it assumes some definite form there will be found on the part of the Hierarchy a readiness to promote the purposes of the Executive Committee. Archbishop Keane offers \$1000 to assist the efforts of the Committee, and \$500 each year until

the end is accomplished. He has no doubt that a ready response from a financial point of view will be received from all over the country. Moreover, he believes that there will be no dearth of vocations for this work.

"Now there are many points of detail which must be talked over between ourselves, and it will be necessary for us therefore to come together. Please signify if December 27 be a convenient date and New York a convenient place. If so, notices of such a meeting will be sent out."

"Sincerely,

"A. P. DOYLE."

December 2, 1901.

"The following is a schema for Mission House suggested by Dr. Stang in order to give practical shape to the Seminary for Home and Colonial Missions, as proposed in Memorial to the Archbishops. He asks me to communicate the plan to all the members of the Executive Committee.

'Plan of a Mission House for Home and Colonial Missions.

'1. An institution, in honor of St. Charles Borromeo, which might be called "Carolinum," a kind of seminary for young priests preparing for non-Catholic missions, and to serve as a central mission house for diocesan missionaries, should be established as soon as possible, in order not only to furnish missionaries (for the South and West) and to give aspirants to a 'Diocesan Apostolate' the necessary training for this special calling, but also to strengthen and unify the various diocesan missionaries actually engaged in missionary work.

'2. Let the house be in charge and in full control of a Rector chosen by the Executive Committee of the Missionary Union, and confirmed by the Archbishops. The Rector will be assisted by a Vice-Rector, who is to be professor of Apologetics and at the same time will have charge of the discipline of the house. The Rector is to supervise the daily study and reading of Sacred Scripture, and to give lectures on the practical life of the missionary priest.

'3. Young priests only who have completed their theological studies, or such as have been but a short time ordained, with the full permission of their Ordinaries, may be admitted to the Mission House to prepare for their diocesan apostolate, or as volunteers for the missions of the South or West.

'4. The course of training is to last one year. It is to consist of the study of Apologetics and Sacred Scripture, with practical exercises in preaching, catechizing, and instructing converts.

'5. It is advisable to locate the *Carolinum* near the Catholic University at Washington, or in the vicinity of New York City. One of the Paulist Fathers might act as Spiritual Director, and among other duties give a conference at least once a week on the inner life of the Catholic missionary.'

'WILLIAM STANG,

'*Sup. Providence Apostolate.*'

"The meeting of the Executive Committee is called for December 27, at the house of the Paulist Fathers, New York.

"Sincerely,

"A. P. DOYLE."

"TID. MID. MIS. RE."

The query proposed in the last number of the REVIEW as to the meaning of the couplet

Tid. Mid. Mis. Re,
Carling, Palm, and Easter Day,

has been answered by two correspondents, without, however, explaining the exact meaning of the syllables. The Rev. J. F. Brennan, Fonda, Iowa, refers us to the *Book of Days*, where, under the term "Carling Sunday," we find the following:

"Tid, Mid, and Misera,
Carling, Palm and Pase-egg Day."

This remains in the north of England as an enumeration of the Sundays of Lent, the first three terms probably taken from words in obsolete services for the respective days, and the fourth being the name of Passion Sunday from the cakes (pancakes of *carlings*) by which it was distinguished. On that day it was and is still a custom with many in the north of England to eat *carlings*,—peas steeped and fried in butter, with pepper and salt.

Another correspondent completes the lines from memory as they are sung by children in parts of England:

Tid. Mid. Mis. Re,
Carling, Palm, Pase-egg Day;
We shall have a week's play,
And bonnie frocks on Easter Day.

Ecclesiastical Library Table.

SACRED SCRIPTURE.

1. **Criticism.**—According to *The Tablet*,¹ “the undermining effect of modern Biblical criticism on the Protestant position continues to form a subject of anxiety in many minds.” This may be inferred from the contents of the first paper read at the afternoon sitting of the Liverpool Diocesan Conference, the subject for the discussion being “The Bible and Modern Thought.” The author of the paper, the Rev. Dr. Wace, believes that modern thought is interested chiefly in the question, Is the Bible true? He thinks that the truth of the New Testament has been substantially established; he thinks, moreover, it is generally acknowledged that in the New Testament we are face to face with contemporary testimony given by the Apostles or their companions. But, unhappily, it is far otherwise with the Old Testament, in regard to which the critics have raised issues much more difficult to meet and dispel. The allegations made by the critics must be boldly faced, and no longer considered as mere academic theories. To challenge belief in the Bible is nothing less than a religious revolution which must have grievous consequences on the stability of the Christian faith. What is to be objected to is not criticism, but bad criticism, which can be effectually met only by good criticism. The claims put forward by the critics of the Bible must, therefore, be subjected to the most unreserved, unprejudiced, and impartial examination. Dr. Wace exhorts us to think once, twice, and thrice, before surrendering the belief held by the Jewish and Christian Churches for nearly three thousand years in favor of a critical theory proposed yesterday by some viewy German professor.

In the *Études* for November 20, 1901,² Father Alfred Durand reviews the present state of Biblical studies in France. It was

¹ London, November 9, 1901, p. 731.

² Pp. 433-464.

Monsignor d'Hulst, the author informs us, who first publicly expressed³ what a goodly number of Catholics had secretly felt for the space of fifteen or twenty years, that even Catholics have to face a "Biblical Question." Under the present conditions one might have expected almost *a priori* such a crisis in Biblical studies. The successive methods of our scientific and literary development have always been adapted to the study of the Sacred Books, and they have invariably brought about a Biblical crisis when they were first applied. Thus we have the struggle between allegorism and literalism represented by Alexandria and Antioch, in the third century; at the end of the fourth, St. Jerome and St. Augustine were the leaders of two parties differing in their views as to the fidelity of the translations then current in the Church; in the very golden age of scholasticism the Church witnessed a fierce contest between the different bodies of her theologians concerning the correct text of St. Jerome's translation; in the sixteenth century, after the Council of Trent had settled the question as to the authenticity of the Latin Vulgate, a battle began between the adherents of the different theories concerning the extent of the same authenticity. What wonder then if in our age of criticism the current principles of literature and science are applied to the Bible and, at first, occasion a struggle between the advocates of criticism on the one hand and the patrons of tradition on the other? If one remembers the harmlessness of Thomism and Scotism, Augustinianism and Molinism, Tutorism and Probabilism, one cannot feel seriously disturbed over the present strife between criticism and tradition.

But Father Durand is careful to note that the Catholic critics do not, wholly repudiate tradition, nor do the Catholic traditionalists wholly exclude the principles of criticism; else the former would place themselves outside the pale of the Church, and the latter would not be heard in the court of science. The question concerns the relative value of tradition on the one hand and science on the other, rather than their absolute authority in matters Biblical. Hence the same writer may be considered too conservative on one question of Biblical research and too advanced on another. It is quite impossible at present to determine who be-

³ "La Question biblique," *Correspondant* for Jan. 25, 1893; the same in pamphlet form, Poussielgue.

longs to the centre, who to the right wing, and who to the left. But for all that, there is a real contest going on between the Catholic critics and traditionalists as to the principles, the method, and the tactics to be followed in the study of the Bible.

In his recent paper the Rev. author develops only the first two of the foregoing differences. The critics fully agree with their opponents in their teaching that Catholics must follow the lead of tradition in the explanation of the Sacred Books, and that the true sense of Sacred Scripture cannot be obtained outside the Church. But they point out that there is a difference between tradition and tradition, and that even great theologians have been misled into erroneous expositions of the Bible by mistaking apparent traditions for true ones. Similarly, it is urged on the part of the critics that outside the Church a true and complete understanding of the Bible considered as a source of revealed truth may not be obtainable, but that the scientific knowledge of the Bible flourishes outside the Church. Among Protestants there is a profusion of critical editions of the Sacred Text, of Dictionaries, of Archæologies, of Concordances, of Historical Commentaries, and of all the elements of the critical apparatus, while in all these respects poverty and even penury reign among Catholics.

On the other hand, traditionalists contend that we are not permitted to belittle tradition, even if we cannot follow it without discrimination. They cannot understand why the critics should be always intent upon rehabilitating writers condemned by the authority of the Church and her Congregations; they do not see why our modern Bible student should be expected to know Wellhausen and Jülicher better than Jerome and Augustine; they protest against the constant re-discovery of America, against the pretended new solutions of Biblical problems that were really known to the writers of the early Church. Moreover, internal evidence is a rather fallacious guide in Biblical investigation; and what is more, the voice of ecclesiastical authority has warned repeatedly against the advanced views of the critics. Thus the Cardinal Archbishop of Paris forbade the continuance of a study entitled *La Religion d'Israël*, which began to be published under the pseudonym Firmin in the *Revue du clergé français*;¹ our

¹ October 15, 1900; cf. the issue of October 23, 1900.

Holy Father, too, in a letter to the Father General of the Friars Minors,⁵ warns against giving too much credence to the new opinions "which it is better to fear, not because they are new, but because they generally deceive by an appearance and semblance of truth;" again, in his Encyclical Letter to the French clergy,⁶ His Holiness expressly denounces certain "disquieting tendencies which seek admission into Biblical exegesis and which, if they gain the upper hand, will soon destroy the inspiration and sacred character" of the Bible. That these tendencies are identical with those of the critics is quite plain from the contention of Isidore Després (M. Loisy),⁷ that Catholic critics have nothing more left them to do after the recent directions of Leo XIII.⁸

Father Durand believes that a second difference between the critics and traditionalists is a question of method. The critics justly object against the theologians' method of tormenting their own meaning into the Biblical text and then rearing their doctrinal edifice on the pretended literal sense of Scripture. The traditionalists, on the other hand, point out that the critics are content with the bare meaning technically called the grammatico-historical sense of Scripture, and that thus they verify the words of St. Gregory,⁹ "non medullam attingunt sed corticem rodunt." The Rev. author in his further development points out the true method of Biblical exegesis which must combine the principles of profane criticism with the dictates of revelation.

2. Biblical Archæology.—Prof. A. H. Sayce contributes an article to the *Expository Times*,¹⁰ on "Ur of the Chaldees" and "Paran and Hagar's Well." Supposing a different origin of the Biblical Kasdim and the classical Chaldæi, and supposing too that the Chaldæi are the Kaldâ of the monuments, who first inhabited the marshes at the mouths of the Tigris and Euphrates; later on possessed themselves of Babylon, and eventually became synonymous with it, the writer goes on to solve the intricate problem involved in the identity of the Biblical Kasdim. Where the ex-

⁵ November 25, 1898.

⁶ September 8, 1899.

⁷ Cf. A. Loisy, *Les Études bibliques*, 2 ed., p. 127.

⁸ *Revue du clergé français*, June 1, 1900, p. 17.

⁹ *Moral. lib. xx, c. 9.*

¹⁰ November, 1901, pp. 64-66.

pression first occurs in Scripture, it is not the title of Babylonia, or of the district inhabited by the Kaldâ, but it is an epithet of the city of Ur, on the west side of the Euphrates, outside the limits of Babylonia proper. Here was the home of the Bedâwim and the West Semitic tribes, but hither too extended the territory of the Aramæans. The Kasdim, therefore, were not Babylonians, but they belonged to the West Semitic tribes which conquered Babylon under the dynasty to which Khammurabi or Amraphel belonged. The rise of Khammurabi's empire made Kasdim and Babylonians synonymous among the Semites of the West.—Prof. F. Hommel¹¹ endeavors to identify Ashur with Edom, Eber-Nahar with the Assyrian Kibri-Nâri, Kōsh with Gebel Shammâr in Central Arabia, Mossar with Midian, and Vareb with Assyrian Aribi, the mother-country of the Sabacans. In an Appendix the author tries to show that the Assyrian tablet from Kouyunjik, No. 4332, four river-deities are mentioned who represent the four rivers in Paradise among the Western Semites: Euphrates, Wadi Dawâsir, Wadi er-Rumma, and Wadi Sirhân. The forthcoming part of the Transactions of the Berlin Anthropological Society will contain a paper by Drs. Helm and Hilprecht, in which a chemical analysis of the copper and bronze objects from Babylonia is given. In the oldest periods of Babylonian history antimony was used for making bronze, while tin or a combination of both metals seems to have served this purpose in comparatively recent times.—We have already noticed a series of short treatises, published in Germany under the title *Der Alte Orient*. The numbers of the series have now appeared in an English translation, entitled *The Realms of the Egyptian Dead* and *The Tell el-Amarna Period*; in the former paper Prof. Wiedemann gives a short but interesting account of the main beliefs of the ancient Egyptians concerning the after-life, while in the second treatise Dr. Carl Niebuhr describes the relations of Egypt and Western Asia in the fifteenth century B. C. as illustrated by the letters found at Tell el-Amarna.

3. Introduction.—Dr. Isidor Scheftelowitz publishes a book entitled *Arisches im Alten Testament*,¹² in which he examines the

¹¹ *Aufsätze und Abhandlungen*, III, i; with two maps and illustrations. Munich. 1901.

¹² *Eine sprachwissenschaftliche u. kulturhistorische Untersuchung*. Berlin. 1901.

Persian constituents of the three books known as Esther, Esdras, and Nehemias, and the influence of the Persian language upon Hebrew and Aramaic. The author shows without difficulty that the Hebrew text of Esther dates from before the Christian era; that Pur has no relationship with the Persian feast called Fordiyân; and that the feast of Purim cannot be identified with the feast of any other religion. Moreover, we are told that the ancient Persian institutions are very accurately described, that all the personal names which claim to be Persian are really those of ancient Irân, but that many of the words denoting civilization are borrowed from India. Though one may not agree with the author in all his conclusions, one cannot but admire his careful work.—Under the heading of Introduction we may also mention *A Short Account of Hebrew Tenses*, published by R. H. Kennett, of Queen's College, Cambridge. The book is intended for beginners in Hebrew, and thus forms an easy introduction to Prof. Driver's *Hebrew Tenses*. His ripe experience of many years of teaching has enabled the author to state his rules briefly and clearly, and to illustrate them by numerous examples.

4. *Commentary*.—Preliminary to his translation and commentary of the prophet Jeremias, which are to appear in the Polychrome Bible, Prof. Cornill has published the Hebrew text of such parts of the book as he thinks are written in metrical form.¹³ Some portions, indeed, are given as rhythmic prose, but others are supposed to constitute actual strophes consisting chiefly of tetra-stichs and octastichs of various length.—Prof. Marti's *Kurzer Hand-Commentar zum Alten Testament* has received a new accession in the *Commentary on Jeremiah* by Prof. Duhm.¹⁴ All the sources of ancient and modern information have been laid under contribution by the industrious author in order to make the commentary a complete and trustworthy guide to the study of the prophet.—Dr. D. Hartmann has presented us with a treatise on *The Book of Ruth in the Haggadic Literature*.¹⁵ The author gives in the form of annotations to the Hebrew text the principal Midrashim, Ruth rabba

¹³ *Die metrischen Stücke des B. Jeremia.*

¹⁴ *Jeremia.* Erklärt von Dr. Bernh. Duhm. Tübingen u. Leipzig: J. C. B. Mohr. 1901.

¹⁵ *Das Buch Ruth in der Midrasch-Literatur.* Frankfurt a. M. 1901.

and Midrash Suta, the haggadic quotations from the Talmud, the Targum, the Syriac and certain Arabic versions, so as to collect all the material compiled by the haggadic writers on the Book of Ruth. —Prof. Schwally has published a remarkable book on the *Holy War in Ancient Israel*¹⁶ which contains a great deal more than is indicated by the title. In a brief introduction the author deals with what he supposes to be the origin of the cult of Yahweh and his prominent position as the god of war; then are described the idols and attributes of the holy war, the instruments of war cult, the oracles, visions, portents, magic and sorcery, and the inauguration and consecration of individuals for the war by means of unction, fasting, abstinence, and offering. The deuteronomic laws of war are discussed in detail, and in a concluding chapter the importance of the holy war for the history of the Israelite religion is set forth. The author has collected a great number of ethnological parallels and comparisons from the rites and religious beliefs of the people of various races all over the globe in order to illustrate cult-forms known from the Old Testament. It is to be regretted that a Catholic reader will not be able to agree with Prof. Schwally on many points.—Prof. Agar Beet has republished a series of articles which recently appeared in *The Expositor* on *The Immortality of the Soul*.¹⁷ He intends the book to be *A Protest* against the doctrine that the soul is naturally immortal. The author denies that the Bible teaches the doctrine of the immortality of the soul, and that the Church has the right to impose the belief upon us. He concludes that the notion of endless punishment will fall away as soon as the belief in man's natural immortality is surrendered.

¹⁶ *Semitische Kriegsaltertümer*. Vol. I, Der heilige Krieg im alten Israel. Leipzig, 1901.

¹⁷ Hodder & Stoughton. Pp. 115. 2s.

THEOLOGY.

IN the *Revue du Clergé Français* (November 1), P. Lejeune comments upon current quietistic tendencies, referring particularly to a volume called *La vie intérieure simplifiée*,—according to the *Ami du Clergé* (June 28, 1900), it is an open secret that this book (now in its sixth edition) was written by Dom Pollien, a Carthusian of Montreuil-sur-Mer. P. Lejeune traces the connection between Quietism and the Protestant doctrine of human depravity, and regrets that to-day we find indications of a Molinos-like disdain for personal action in spiritual matters. "Passive piety" is a confusing term, except when applied to mystic states; but it is used in the book criticised. Another fault is to undervalue resolutions and promises and petitions in prayer, as also voluntary mortifications, and again a moderate desire of consolations. Phrases used by St. Francis de Sales and by Mother Chappuis are distorted and made to countenance these false doctrines. "The evil which we note is not limited to persons in the world; it paralyzes a comparatively large number of persons consecrated to God. Is it rare to hear some good nun declare with visible satisfaction, 'I no longer ask anything for myself?' . . . For priests there exists the duty of enlightening souls led astray by false spirituality."

In the *Études* (November 5) P. Griselle commences the publication of a hitherto unedited series of letters written by Bossuet's brother Antoine to Antoine's son, M. l'Abbé Bossuet, representative of the Bishop of Meaux at the Court of Rome during the proceedings against Fénelon. Up to the present the letters have been neglected, principally because M. Gosselin, S.S., declared them to be of very slight importance. P. Griselle thinks otherwise, and is astonished that "*le savant sulpicien*" could have imagined this collection would reflect on the reputation of the Bishop of Meaux.

In the *Annales de Philosophie Chrétienne* (Oct. 1) P. Denis writes upon the method of immanence, "which should be called the method of action," and which is based upon the psychological method. It is opposed to the method of intellectual formalism—the only one known to St. Thomas and the Middle Ages. Con-

ditions have changed to-day. The manuals of classic theology do not contain certain ideas presented by St. Francis de Sales, Pascal, de Biran, Newman, de Broglie; who may be called adherents of the philosophy of personal action as opposed to intellectualism. The new method seeks to do with contemporary ideas and philosophy what St. Thomas did with Aristotle's teaching under pressure of the Arabians. Modern rationalists object to revelation as an interference with man's autonomy; the new method seeks to reconcile these two. Hitherto theologians have denied the subject's rôle in the acquisition of certainty. Such denial is expressed in the Letter to the French Clergy (Sept. 8, 1899)—which was written by the late Fr. Mazzella and not by Leo XIII, since the latter was seriously ill at the time. P. Moisan has been continuing the same tactics in the *Études*. P. Billot has done likewise in his discourse to the scholars of the *Seminaire Français* at Rome (vid. *l'Univers*, Aug. 15, 1901). All the insufficiencies and all the equivocations of "intellectualism" are summed up in its definition of truth as *aequatio intellectus et rei*; which Mgr. Mercier of Louvain does not accept in the sense of the school because it minimizes unduly the rôle of the thinking subject, as M. Fonsegrive notes. Yet not to admit this theory is to be, in the eyes of some neo-scholastics, a sceptic, a subjectivist, an atheist—for M. Goujon has said as much in *l'Univers*, and P. Bainvel has stated it in his attacks on P. Jules Martin, whose fine work, *Démonstration philosophique*, had to be withdrawn in consequence of the efforts of P. Mazzella. And by the way, the necessity of the supernatural is not imposed *a priori* as a logical necessity—though this seems to be the opinion of two theologians of the *Revue du Clergé Français*. The contrary "has been established by us and developed extremely well by P. Mano."—In the last-named magazine (Nov. 15) P. Gayraud writes to say that as he is doubtless one of the "two theologians" referred to, he feels called upon to answer; and he asks by what sort of sophism P. Denis has attributed to scholastic theology an assertion so contrary to the teaching of the school. But it has been asserted by M. Blondel that there is a most vigorous necessity for the supernatural—and "this is naturalism." If the new apologists are misunderstood, perhaps this results from their failure to use precise terms. There is noth-

ing new in the attempt to show the harmony of divine life and human life—the attempt is as old as St. Augustine. The truth is that the new apologists before everything are enemies of the scholastic philosophy, some of them more or less Kantists and critics, others Biranites and Newmanites, and all of them declared anti-scholastics. They are in opposition to the doctrinal instructions of Leo XIII, delivered on August 4, 1879, and September 8, 1899.

In the same issue of the *Revue*, P. Ermoni studies the historical question of the rule of faith used in the first three Christian centuries. In the very earliest writers the gauge of orthodoxy seems to have been belief in the character and history of Christ; with Irenaeus and Tertullian a somewhat more precise rule is found in the baptismal formula. Clement of Alexandria seems to present no fixed rule; but Origen finds one in the apostolic traditions as controlled by the teaching Church.

In the *Revue Thomiste* (Nov.) P. Mandonnet continues his discussion of the decree of Innocent XI against the teaching of probabilism by the Jesuits, commenting, as he writes, upon many assertions made by P. Brucker. P. Guillermin, in the same *Revue* begins a discussion of Sufficient Grace. The heretical defenders of predestination, *e. g.*, Lucidus, Gotteschalk, and Calvin, asserted God never bestowed any other than efficacious grace; Jansenius and his disciple did the same, citing St. Augustine as their authority. It is easy to prove, however, that St. Augustine recognized a grace which was deprived of result by the evil human will,—and passages are quoted to this effect.—The same magazine contains C. de Kirwan's discussion of evolutionism; he asks, "Is it prudent, is it wise, to reject systematically and *a priori*, as Dr. Jousset rejects, every attempt at explaining creation by another than the traditional creationist theory?" The theory of evolution as the method used by God in creating animals and plants before the appearance of men, is not established, it is true, but yet it is a possibility which cannot be rejected in the name either of metaphysics or of Christian faith.

In the July number we noticed an article in the *Annales de Philosophie Chrétienne* on "Matter and Theology," by P. Georgel, Vicar General of Oran (Algeria), as also some criticisms passed

upon it. P. Georgel has now issued the prospectus of a little review called *La Matière*, which he intends to publish for the next two or three years in order to demonstrate that Catholic theology has erred in many important opinions, and that it is an inadequate exponent of certain dogmas. Having begun to write upon the mysteries connected with the Blessed Eucharist, P. Georgel found his work grow gradually greater and greater until now, having written nearly a thousand pages, he considers it advisable to start a magazine. His attempt is greeted by the *Revue Thomiste* (Nov.) with comments that are anything but encouraging. The *Revue Ecclesiastique* (Nov. 1) also expresses surprise and reprints this prospectus. Another new magazine to commence with the year 1902, the *Theologische Revue*, under the editorship of P. Diekamp, the Münster patrologist, will contain book reviews, notices of current events, and a bibliography. The *Literarische Handweiser* (Nr. 753 and 754), bids the new review welcome, and says it will be similar in plan to Bonner's lamented, short-lived publication, *Theologisches Literaturblatt* (1865-1877). Some such periodical is badly needed at present in view of the fact that there have been three Protestant magazines in the field already—Harnack's *Literaturzeitung* (1876), Luthardt's *Literaturblatt* (1880), and Haltzmann's *Jahresbericht* (1882).

In the *Quinzaine* (Nov. 16) M. Fidaou writes upon the relation of Catholicism to Positivism, saying they are more sympathetic than is usually supposed. The Positivist Method, rightly used, leads to the threshold of theology. The function of dogma; the limitations of human liberty; the controlling of individualism by the law of continuity (ancestral influences) and of solidarity (social give-and-take); the distinction of temporal and moral interests and the supremacy of the latter—all these are points in which the ideals of Catholics and of Positivists strongly resemble each other.

In the *Annales de Philosophie Chrétienne* (Oct.) A. Leclère examines the classical proofs for the existence of God. Of the nine proofs that may be proposed, only two appear to be conclusive—the proof from the contingency of the world, and the moral, or, better, the metaphysico-moral proof. The rest may be classed as interesting and edifying reflections on the fact of God's existence already proved. Of these seven, the argument from human

consent assumes a universality which does not exist; our aspirations prove nothing until we have evidence of a Divine Being; the proof from physical motion assumes as certain two hypotheses, the mechanical theory of the universe and the inertia of matter. In a subsequent paper the writer will criticise the teleological argument and the three psychological proofs, viz., the ontological argument, the argument from the eternity of truth, and the argument from the idea of the infinite.

A few years ago P. Sestili published a theological dissertation on the natural power and desire of man to intuit the divine essence.¹ The book met with some criticism from the *Civiltà Cattolica* (May, 1897), and the *Dixus Thomas* (1897-1898). The author's reply to these criticisms² is noticed by P. Joseph a Leonissa in the current number of Commers' *Jahrbuch* (H. 2) as being quite conclusive. Long citations from P. Sestili's volume are presented and they give a fairly adequate idea of his teaching. He considers that man possesses a natural appetite for absolute and perfect beatitude; and this is an implicit desire of the Beatific Vision, and at the same time is an explicit, though indistinct, desire of God as naturally known. The Beatific Vision then is supernatural in so far as it cannot be demanded or attained by human powers; it is natural in the sense that nature has the desire and capacity for it and finds its full perfection in it alone. The capital error made by all those who criticise this position is in using the argument: *Non adest naturale desiderium, quia non potest naturaliter consequi id quod desideratur*. For the fact that a thing cannot be attained naturally, does not prove that it cannot be desired naturally. Neither, indeed, does the fact that a thing is desired naturally, prove that it can be attained naturally; but it does prove that it can be attained in some way. And in the present case that way is through the help of divine grace. P. Sestili bases his teaching on St. Thomas and St. Bonaventure and finds himself in agreement with Richard of Middletown, Henry of Ghent, Toletus, and Bellarmin. He distinguishes carefully between his own position and that of the Reformers of Baius, Jan-senius, Quesnel, the Ontologists, and the Rosminians.

¹In *Summam Theologicam S. Thomæ Aquinatis*, I, Q. xii, A. 1. Romæ, 1897.

²*De possibilitate desiderioque Primæ Causæ Substantiam videndi. A criticis animadversionibus v'ndicæ.* Romæ: Pustet, 1900.

In the Innsbruck *Zeitschrift*, P. Gutberlet writes on the matter and form of the Sacrament of Orders. In the Scripture we find the rite to consist in the imposition of hands. Only in the twelfth century was there added the "tradition of the instruments." Three opinions can be devised: (1) the imposition of hands, with the prayers, is the whole external sign; (2) both "imposition" and "tradition" are essential; (3) only the "tradition" is essential. The last opinion is to-day pretty well abandoned, since it implies that the Church has altered the substance of the Ordination Rite; nor is it possible to allege Eugenius IV and St. Thomas as authorities for this opinion. The first opinion seems to possess greater weight since it is in harmony with primitive practice and the present Oriental practice. But in reality the second opinion is the only one consistent with Catholic teaching and practice; for although the Church cannot alter the essence of the sacramental rite, she can specify and determine the details more precisely.

PHILOSOPHY.

WHILE the purpose of this department of the magazine is to assist students who wish to keep acquainted with the current literature of philosophy, it looks also to the requirements of readers who have not made special or at least extended studies in philosophy and to whom therefore some guidance therein may be welcome. To subserve these rather variant purposes it has been deemed well to divide the matter into two sections. The first will present a brief outline of some portion of systematic philosophy together with references to the pertinent bibliography. The subjects here touched upon will on occasion find development in subsequent articles. The second section will give short critical notices of current philosophical literature, the more important contributions to which will receive fuller treatment in the "Book Review" department.

INTRODUCTION TO PHILOSOPHY.

I. Origin of Philosophy.—1. The word philosophy is of uncertain origin. It is often fathered on Pythagoras, whose modesty, as the legend goes, would not allow him to call himself wise—

sophos, but only a lover or pursuer of wisdom—*philo-sophos*. Herodotus was probably the first to use the verb philosophize. He makes Cræsus tell Solon how he has heard "that from desire of knowledge he (Solon) has traversed many lands philosophizing."

2. The origin of philosophy as knowledge or science is due to man's natural craving to discover the causes and reasons of things, and as far as possible their ultimate causes. Thus Plato and Aristotle trace the beginning of philosophy to the feeling of wonder which springs up spontaneously in consciousness when confronted with unexplained phenomena.

II. Historical Evolution of the Term.—1. At first the word philosophy was used to cover the totality of science and the sciences. In this meaning Aristotle makes it embrace the theoretical sciences—Physics, Mathematics, and Theodicy (Metaphysics), and the practical sciences—Logic and Ethics. In the same broad acceptation Cicero uses it for "the knowledge of things human and divine and their causes—*rerum humanarum et divinarum causarumque quibus hæ res continentur scientia*."

2. During the Middle Ages the sciences were divided into human and divine, according as they were deduced from principles purely natural (rational) or supernatural (revealed). The former were held to be distinct from, yet ancillary to, the latter. Philosophy then included Logic, Physics, Mathematics, Metaphysics, and Ethics.

3. The development of the physical sciences in modern times, especially since the days of Bacon and Descartes, gradually brought about the differentiation of philosophy into a special science and its consequent separation from Physics, Mathematics, and Theology.

III. Definition of Philosophy.—The term wisdom included in the etymology of the word philosophy means insight into the deepest nature and ultimate relation of things. It thus naturally suggests the usually received scholastic definition of philosophy as *a rational science of all things in the light of their ultimate principles*; in other words, *an ultimate rational explanation of all reality*.

Like any definition laid down at the threshold of a study, these formulas can be distinctly understood only after considera-

ble familiarity with their subject-matter. A brief explanation must here suffice. Philosophy is called :

1. A *science*, because it is a system of demonstrated truths pertaining to a definite group of objects (subject-matter); that is, it is an aggregate of truths (propositions), rationally demonstrated and methodically systematized, concerning a well-defined field of object (subject) matter, and related to the same end. It is a *unified science*, not a congeries of opinions or a collection of the special sciences. It is not a mere classification of the physical sciences, as Positivism would have it; nor a mere critique of the mind, as Kant makes it.

2. It is called a *rational* or natural science, because it rests on principles discerned by the native light of human reason. It is thus distinguished from theology, which is based on principles divinely revealed and authoritatively presented to the mind.

3. The word *principles* here includes *causes* and *reasons*; that is, whatever explains things by answering their *what*, *whence*, and *why*; their constitution (their intrinsic causes, *i. e.*, material and formal causes); their origin and end (their extrinsic causes, *i. e.*, their efficient and final cause or causes).

4. The term *ultimate* differentiates philosophy from the special sciences, each of which explains its own subject-matter in the light of more or less *proximate* principles, reasons, and laws, and enters somewhat into details, while philosophy views its field of objects in relation to ultimate—highest and deepest and most universal—principles; such are the principles of contradiction and of causality; the essences of things; and especially God, the First and Final Cause of all reality.

5. Philosophy is the science of *all* things, the universe of reality. The adequate subject-matter (material object) of philosophy comprehends whatever is knowable—actual and possible being. This vast sphere embraces the universe, man and God. Philosophy is therefore called a general or universal, as distinguished from a special science. The peculiar point of view (formal object) from which philosophy regards its adequate (material) object is that of ultimate explanation, that is, in the light of supreme principles. The formal object includes therefore the deepest and farthest-reaching causes and relations—origin, es-

sence, purpose, and universal laws: (a) *cause*—the producer; (b) *origin*—the manner of production; (c) *essence*—(nature), the constituent principles; (d) *purpose*—the end to which things tend; (e) *laws*—the emanent properties and unvarying activities of things.

IV. **The Scientific Position of Philosophy.**—Philosophy holds ideally at least a foremost place in the hierarchy of rational (natural) sciences. 1. Among the *theoretical* sciences it stands supreme, because: (a) of the preëminence of its subject-matter; (b) it sums up in a higher unity the divided truths of the special sciences; (c) it sheds light on ultimate principles and their manifold relations. It shares none of these prerogatives with the special sciences.

2. As a *practical* science the ideal supremacy of philosophy is patent from the fact that its peculiar and essential end is simply supreme and final; that is, God, as the sole adequate object and absolutely ultimate term of man's perfection and complete happiness within the natural order.

3. In relation to *theology*, philosophy takes second place, because: (a) theology has for its material object a higher order of truths—the supernatural, that is, divine mysteries; (b) theology considers these truths in a higher and more certain light—divine revelation; (c) and subserves a higher end—the supernatural beatitude of man.

V. **Utility of Philosophy.**—While rejecting the fulsome flattery which paganism old and new has lavished on philosophy in extolling it as the sole rule of life, the supreme teacher of humanity, etc., we must not fail to recognize its great importance. (1) It adds a peculiar perfection to the highest faculties of the human mind, intellect, and will, whose laws it investigates, accurately formulates, and establishes; (2) it forms a bond of union for all the other sciences whose first principles and fundamental and all-pervading concepts it explains; (3) it prepares in a special way the mind for higher studies, theology, and kindred branches of knowledge; (4) it furnishes rational proofs for the truths introductory to faith—*præambula fidei*, as they are called; (5) it affords, by the natural analogies it discovers, an intelligible explanation of many revealed truths; (6) it serves to detect and refute the sophistries and objections directed against religion.

VI. The Essential Parts of Philosophy.—The aggregate of “things” investigated by philosophy may be divided into three large groups or orders—real, mental, and moral.

1. *Real Being* includes: (a) the *highest generalities* (abstractions, formalities, objective notions) common to all real entities; such, namely, as are covered by the terms being, unity, truth, goodness, substance, accident, cause, effect, perfection, etc. The study of these abstractions falls to the first part of Real Philosophy, called Ontology or General Metaphysics. (b) The *universe*, in its totality and main divisions. This forms the subject-matter of Cosmology, or the Philosophy of Nature. (c) *Man*, human nature, the subject-matter of Psychology or Anthropology. (d) *God*, the subject-matter of Theodicy. Cosmology, Psychology, and Theodicy constitute Special Metaphysics.

2. *Mental Being*, or the laws, conditions, and objective relations of thought, forms the sphere for the part of philosophy called Logic and Epistemology.

3. *Moral Being*, or human conduct in the moral, social, and juridic orders, forms the sphere for the part called Ethics. Hence Logic, Epistemology, Metaphysics, and Ethics are the *essential* parts of the philosophical system.

VII. The Relation of these Parts to each other.—1. The mind spontaneously looks outward at objects external to itself. Hence Metaphysics, or the philosophy of real things, should naturally come first in the philosophical curriculum. Since, however, metaphysics presupposes an acquaintance with the laws of thought, the study of philosophy is best opened with a study of Logic. Advance can then be made to Metaphysics, which furnishes the foundations to the complete philosophical structure.

2. Logic and Epistemology presuppose, however, some acquaintance with the activities and powers of the mind. It will be found convenient, therefore, to explain at the very beginning of the course, so much of *Psychology* as is needed for intelligent procedure. Psychology presents two distinct, though not separate sides, an empirical and a metaphysical. The former, dealing with the phenomena and energies of the mind, may be called Empirical Psychology or “Dynamilogy,” the science of the mental powers; the latter deals with the underlying noumenon, essence, or

nature of the mind, and is called Rational or Metaphysical Psychology. A knowledge of "Dynamilogy" will be helpful as an introduction to Logic and Epistemology. Psychology is treated in its proper place in Metaphysics.

VIII. The Integral Parts of Philosophy.—1. Some of the essential parts of the philosophical system require special development in view of their bearing on other branches of knowledge. As a result we have what are called the *integral* parts of philosophy.

2. Among these are: (a) the Philosophy of Rhetoric resulting from the principles laid down in Logic; (b) *Æsthetics*, the philosophy of the fine arts as a development of principles laid down in Metaphysics; (c) Philosophy of Religion, based upon principles established chiefly in Ethics. (d) As completing the philosophical system; the History of Philosophy is appended. Here the efforts of the mind at solving the problems of Philosophy are narrated; the results are measured; the true sifted from the false; the right and the wrong methods practically illustrated.

BIBLIOGRAPHICAL SUGGESTIONS.

One who desires to follow a systematic course of reading in Philosophy will do well to start with Maher's *Psychology*, and advance through Clarke's *Logic*, Rickaby's *First Principles of Knowledge* and *Metaphysics*, to Boedder's *Natural Theology* and Rickaby's *Moral Philosophy*. These six volumes, together with Devas' *Political Economy*, form the "Stonyhurst Philosophical Series."¹

They present in an agreeable style the principal parts of Catholic philosophy in their bearing on contemporary thought. Father Poland's *The Laws of Thought* and *The Truths of Thought*² are smaller volumes and somewhat more didactic in form, and for this reason are serviceable for the beginner. The same is true of Father Hill's *Logic and Ontology*.³

A number of works have recently appeared under the title of *Introduction to Philosophy*. Deserving of special mention among these is that by Professor Ladd.⁴ It treats with the felicity

¹ New York: Longmans, Green and Co.

² New York: Silver, Burdett and Co.

³ Baltimore: John Murphy and Co.

⁴ New York: Charles Scribner's Sons.

of exposition for which the author is noted, of the definition, source, relations, departments, and schools of philosophy. It will be of most service to those who are somewhat familiar with general philosophy and have developed a sense of philosophical criticism. The latter remark applies more emphatically to Külpe's *Introduction to Philosophy*,⁵ and to Hibbin's more elementary treatment of *The Problems of Philosophy*.⁶ Paulsen's *Introduction* can be safely recommended only to the mature student who is prepared to discount its many loose, off-hand assertions, and to winnow much chaff from the wheat.

RECENT PHILOSOPHICAL LITERATURE.

A number of noteworthy books on the History of Philosophy have recently appeared. Foremost among them is the second edition of Windelband's work. Some account of this and of Professor Rogers' *Student's History of Philosophy* is given in the Book Review department of this number.

Histoire et solutions des problèmes métaphysiques, by Ch. Renouvier,⁷ is similar in plan and scope to Windelband. The German writer, however, and his English translator have this time surpassed the French author in clarity of exposition. M. Renouvier shows much erudition and penetration in his exposition of the ancient Greek philosophies. He falters sadly, however, when treating of what he calls *Neoplatonisme Chrétien* (Book V). Here he mistakes the Christian concept of personality, and finds contradictions in the doctrine of the Trinity, because he formulates it inaccurately. An equally unfortunate misunderstanding of the Patristic philosophy is manifest in the very title of Book VI, *La Panthéisme théologique*. A redeeming feature on the side of truth is Book IX, *Le Matérialisme et l'Athéisme*. The superficiality of the Encyclopædist philosophy, the one-sidedness of positivism, the gratuitousness of some Spencerian hypotheses, and the weakness of all systems in which the reality and transcendency of an immaterial principle are omitted, are strikingly exhibited in M. Renouvier's critique. In the closing Book, *De l'Etat actuel de la*

⁵ New York : The Macmillan Co.

⁶ New York : Charles Scribner's Sons.

⁷ Alcan : Paris.

philosophie en France, the author presents his own system set over against eclecticism, pantheism, determinism, and positivism. While successful in demolishing these adverse forms of speculation, M. Renouvier seems unconscious of the weakness of his own position. With the empiricists he admits that human knowledge extends only to phenomena; "essences" thus become figments; metaphysics is resolved into an "ideology"; the absolute is unknowable. But he departs from the phenomenologists by introducing the *a priori* forms of pure reason devised by Kant. In and by them the mind represents phenomena and as "form" they mark the distinction of subject from object. Unfortunately this, like the Kantian ideology generally, represents the mind as so conditioned by its own forms or categories that it can never be sure that things beyond itself are objectively what they seem to be subjectively. The critical work effected by such an instrument can consequently be no more reliable than the constructive.

Apropos of the question of Phenomenism, a brief but thoughtful paper is that by Dr. Mercier in the current *Revue Neo-Scholastique*, entitled "Le Phénoménisme et l'Ancienne Métaphysique." Since the days of Locke many philosophers deny the objective reality of the substance concept. Phenomena external and internal exist. Between the two classes there are relations of interaction and succession. Their supposed permanent underlying basis is a mental fiction, a delusion of the imagination. What does metaphysics claim for this hypothetical entity but that it is something undetermined, unknown in itself? Of what use can such a fictitious substrate be, except to confuse and mislead the mind? And yet probably the most protracted debate between certain schools of thought has centered precisely on this mysterious entity. To the spectator this may seem strange. Is it possible that keen-minded thinkers such as Hume, Stuart Mill, Spencer, Kant, Wundt, Paulsen, Comte, Taine, and the rest, could have mistaken the substantiality of the *ego* and the *non-ego*? Could they have set themselves in opposition to what seems the inevitable pronouncement of common sense? On the other hand, is it likely that the genius of Aristotle was duped by the naïve illusion which phenomenologists impute to him? And that the subtle schoolmen should have incorporated into the scholastic philosophy and handed on-

wards for so many centuries a distinction between substance and accident which is simply blown to the winds by classing it with the figments of fancy—how hard this is to comprehend! Rosmini in his *Nuovo Saggio* touched, if not the deepest, at least the proximate cause of the misunderstanding when he said that "Locke denied substances because he *misconceived the sense in which we affirm them*. To have the idea of substance it suffices to perceive that there is no modification without a modified subject. The idea of that subject is the idea of substance. You object, however, that you know not what that subject is; that you cannot know it, since it is inevitably for you an unknown. But do you not know that it is the subject of such and such modifications, the cause of such and such effects? What more do you ask? Of course, if by abstraction you despoil that subject of its modifications, its properties, and forces, there will remain just the subject; but even then you would have some kind of an idea thereof, for you would know what relation it bears to that which you do know. . . . If one rejected an idea every time one found not the content he would wish to find in the object, all ideas would speedily be banished from the intellect." Dr. Mercier analyzes very carefully the substance and accident concepts, their empirical bases and their mental form. The conclusions are: (1) that we have an immediate concept of substance (*being existing in itself*), but the concept is direct and confused. The primary notion does not represent formally either the substantiality of the thing or the distinction between the substance and its accident. (2) The specific nature of corporeal substances is knowable, though, as phenomenologists rightly contend, the nature does not come under *immediate* experience. Experience gives us the data for scientific inductions whence the mind advances to more distinct, even though they must remain imperfect, concepts of the substantial essences. But of what use is this concept of an entity of I know not what, existing in itself, the support of accidents? The writer answers: Is the number *two* imperfect (unimportant) because it contains less units than three? The mind advances from potentiality to actuality; its more perfect states of knowledge follow inevitably in the wake of the less perfect; but the value of the latter must be measured from a double point of view; besides their actual value which re-

sides in their content, for the present moment they have a virtual value proportioned to the rôle they may have to play in the acquisition of further knowledge. From the latter viewpoint the general concept of substance is capital because there is no knowledge specific or individual which is not tributary to it.

Two volumes have recently been added to *Les Grands Philosophes*:⁸ *Pascal*, by Ad. Hatzfeld, and *Malebranche*, by Henri Joly. The author of the Provincial Letters is perhaps too lightly absolved, but the orthodoxy of his apologetic in contrast with that of Jansenism is ably defended. The charge of scepticism, so often brought against Pascal, is likewise judiciously criticised. M. Joly places Malebranche in the light in which that great Platonic soul deserves to shine. The "vision of God" and the "occasional causes" which characterize Malebranche's philosophy were, of course, chimæras; but they are explicable, if not pardonable, in one who had such disdain "pour le monde sensible et l'expérience qu'il ne regarde jamais à terre; il s'établit au milieu des airs, met toutes ses complaisances dans l'abstraction et la géométrie, et là, il raisonne à perte de vue, tout abîmé en Dieu, et ne se doutant guère qu'il y a des créatures à ses pieds."⁹ It may be hardly necessary to add that M. Joly's work is at once a true biographical portrait, drawn as it is from the works and the letters of its subject, a luminous philosophical essay, and a work of splendid literary art.

⁸ Paris: Alcan.

⁹ Vallet, *Histoire de la Philos.*

Criticisms and Notes.

DOCTRINE AND DOCTRINAL DISRUPTION. Being an Examination of the Intellectual Position of the Church of England. By W. H. Mallock. London: Adam and Charles Black.

A book bearing the signature of Mr. Mallock cannot fail to be of great interest to the literary world. No one has been a more indefatigable thinker than he on the philosophy of religious development. Few have been more industrious writers; and of these few it may well be questioned if any in the last two decades have surpassed Mr. Mallock's success in the striking grace and clearness of his literary style. We should be loath to maintain that the work bearing the above title is quite so redolent of the perfume of eloquence as some of its predecessors. Nor, indeed, should we have counted it all gain to have found a work of such grave import overladen with brilliant fancy. Yet the writer cannot quite forget the secret charm of his literary manner, and there are times when his power flashes out in words of force and grace. The fascination of the book is its clearness. Were we to break into the soberness and reserve of the author's philosophical style with a simile, we should say that his clearness was not the overwhelming brilliancy of noon-day revealing a world of infinite and indescribable being, but the calm radiance of moonlight, soothing to the eyes, and grateful to the mind with its deepened shadows which, far from disappointing the thought, serve to satisfy it by throwing into high relief the broken sky-line. If there are any obscurities in the book, they are none of the author's making. Indeed it is rare to find any intricacy of the subject that is not greatly simplified by the author's clearness of thought and word.

The subject-matter of the work is of the gravest importance, being concerned with the doctrinal foundation of the English Established Church, from which have sprung most of the forms of belief which still satisfy the religious sentiment of the English-speaking races. Of the many forms of Protestantism which sprang out of the ruins of Catholicism in the sixteenth century, it may be questioned whether any presents such features of psychological importance as the Church of England by law established; and this is greatly if not wholly due

to the times and the men that brought it forth. The religious upheaval made its way to England later than to Germany. This gave time for measures to be taken against evils such as had been the misery of the Germanic States. The final settlement which, broadly speaking, determined the religious character of the Anglo-Saxon race, was the work of statesmen who viewed religion as a necessary function of the State, and of churchmen who viewed the State as a necessary authority in religion. Thus it came to pass that as political life is the evolution of a compromise the religious settlement of the Elizabethan politicians and ecclesiastics was a compromise in matters of faith and practice.

Now the necessary ambiguity of a compromise is at once its strength and weakness. When men enter into explanations of their differences, and come to see that they have been waging a war of words, whilst all the while in sympathy with each other's thoughts and feelings, their differences vanish. But if they agree to sink their differences by concurring in the word, whilst holding opposite views of the fact or thing, their differences are merely cloaked. In the former case it is mental agreement through an understanding; in the latter, it is verbal agreement through what well may be called a misunderstanding.

In political affairs, where, as St. Thomas would say, there can be very little matter of absolute certainty, and where a man may seem to grow from one opinion to its opposite by natural evolution—from an ardent advocate of the union of Church and State, like Gladstone in 1838, to an equally ardent disestablisher of the Irish Church, like Gladstone in 1869,—every agreement begotten of a compromise must be a force. A majority, however obtained, will upset parties and sometimes engage a nation in a hundred years' war. There can be little doubt that the compromise which was the condition of the Establishment, and the price paid for its nationalization, gave the English Church and perhaps the Anglo-Saxon nation a unity which was strength or a show of strength. And, all things considered, after strength nothing is more powerful than this same show of strength. "To seem" is often an excellent substitute for "to be," just as a hero is sometimes less terrifying than a braggart.

Nor can there be any reasonable doubt that the mere arithmetical, not to say theological, feat of giving house-room within the same ambiguous formularies to men of tendencies broad, high, and low, was a display of political acumen and ecclesiastical dexterity that boded well for the future. And the event has more than fulfilled the foreboding. It is easy for an elementary theologian on the Catholic side

to point out the innate contradictoriness of the Anglican formularies and practice. Yet men of the most opposite dogmatic temperament have gone on signing these formularies in spite of logic. Had it been merely a question of logic, the Catholicism and Protestantism to be found side by side in the Establishment would long since have brought about its dissolution. Catholic theologians can prove by every mood of the syllogism that the Established Church ought to have committed suicide. But it has not yet done so—*pace* the syllogism! Nay, its adherents were never more numerous, its life never, to all appearances, more exuberant, its social influence never exerted with greater effect or towards higher ideals. To contrast the Anglicanism of to-day with the Anglicanism of the reign of Queen Elizabeth is to contrast the life of a man in mid-life with the life of an infant in arms.

But the weakness of a compromise is its restricted sphere of action. Dominant in practical affairs it can enter the sphere of abstract or absolute truth only at the expense of truth. It is merely a parasite in science, philosophy, and theology. There can be no compromise in mathematics, without the sacrifice of mathematics; nor in theology, without the sapping of the foundations of belief. Conversion not compromise is the open door of faith.

A Church hastily manufactured to meet a great national emergency, may fabricate an ambiguous creed-flag, in order to rally men of opposite modes of belief; and if the Church so engineered seems to help out the national sentiment, its success may be as enduring as the nation. But the Established Church has fallen upon days when the Anglo-Saxon races have learnt that national success is not to be measured by loyalty to the Church of a compromise. The millions of thoroughgoing Anglo-Saxons who find dissent to their spiritual taste, make it daily evident that whatever the Establishment may or may not have been in times past, its present function is not to be the medium of Anglo-Saxon belief and devotion. Men no longer consider its national importance; but its supernatural claims. Its most fervent adherents are not so anxious to trace its ancestry back to an act of Parliament as to the fiat of the King of Kings, and Lord of Lords. Hence the timeliness of Mr. Mallock's sober indictment of all grades of thought within the Establishment on the fundamental question of Authority.

Along with this social development which has destroyed the monopoly held by the Established Church in Anglo-Saxon ethical and theological requirements, there has gradually evolved that logical evo-

lution which is inevitable when far-reaching principles are held by a numerous combination of healthy intellects. As Mr. Mallock so well says :

“ It is characteristic of all great principles that their results are ultimately beyond all calculation wider than those generations which first adopt them, know. This is true of scientific principles when applied to the industrial arts. It is true of the printing press ; it is true of the steam engine and of electricity. It is preëminently true of the repudiation, by reformed Christendom, of the living infallibility claimed for itself by the Church of Rome. To reformed Christendom at the time of the Reformation, it not only seemed that this particular claim was untenable ; it seemed also that any such claim was superfluous. But slowly and yet inevitably, the centuries have wrought their changes. That old foundation, the Bible, on which all reformed Christendom rested itself at the beginning, as though it were a solid rock, has ceased in itself to be a foundation any longer. It moves, it shifts, it totters, it will support no structure unless something outside of itself shall be found which will support it.” (P. 79.)

To put the matter another way. At the time of the Elizabethan Settlement, English politicians planned a national Church on the basis of an ecclesiastical compromise. The England of those days was not strong enough to bear a second Religious War of the Roses between the party with Catholic leanings and the party with advanced Protestant predilections. A *modus vivendi* was constructed in the matter of creed and ritual. The Catholic party, if not satisfied, were at least occupied ; the Protestant party had nearly everything granted them which they had fought to win. But it has been gradually forced upon them both that in matters of faith the important thing is not so much what we believe as the grounds on which we hold it true. Theologically speaking, the material object (the *res revelata*) is of secondary importance to the formal object (the *revelatio divina*). The course of centuries has made it more and more clear that by denying the existence of a living infallible organ of authority, one party within the Establishment has been advocating Catholicism without a basis—*i. e.*, mere circumference without a centre ; whilst a second party has been advocating revelation without an organ—*i. e.*, mere speech without a speaker ; and a third party has been all along voicing the spirit of compromise, by reconciling “ Yea ” and “ Nay ” in a diplomatic “ It does not matter.”

Mr. Mallock's masterly book aims at bringing these different parties within the Establishment to the one question of questions which is daily becoming more urgent. It is a question of “ Why ” rather than “ What,” and Mr. Mallock's book seeks to show that none of the

parties can give a reasonable account of the faith that is within them, by attempting an answer to the persistent interrogative "Why." Mr. Mallock finds four parties within the Establishment: The Ritualistic Party; The High Church Party; The Low Church Party; The Broad Church Party.

With regard to the material object of faith, the "cleavage" between these four parties is, when carefully examined, found to be a fundamental cleavage. To ignore this or to minimize it is little short of infidelity, according to the Bishop of Hereford.¹ The theological modes of thought sheltered within the Establishment range from those of the extreme Ritualist, who finds Roman Catholic churches "too Low," to "one of the most distinguished of the Broad Churchmen of Oxford who gave utterance to the memorable saying that the great object now of religious thought is to defæcate the idea of God to a pure transparency."²

With regard to the formal object of faith, or, to speak more accurately, the Rule of Faith, the cleavage is just as great and much more disastrous. Mr. Mallock gives a clear statement of the four different theories, all of which rest on the Bible. In his own words:

"All parties agree . . . that one of the authorities for Christian truth, and one of the proofs of it, is the Bible. The only difference which need now concern us are differences with respect to the authority by which the Bible is to be interpreted. In our present comparison, therefore, the Bible, being a common element, will cancel out, and we may confine ourselves to the means of interpretation. It will appear, accordingly, that within the pale of the Church of England Christian truth is held to be refined, interpreted, and guaranteed by the following four authorities, which are of mutually inconsistent kinds:

1. The unanimous consent of the Church during all the periods of its existence (Ritualistic).
2. The doctrines and practices of the Church during the earliest periods of its existence (High Church).
3. The individual studying the Bible as the only inspired book (Low Church).
4. The individual studying the Bible as the best of inspired books."

Mr. Mallock deals first of all with the first three theories, and finds that they are not merely inconsistent with themselves, but impracticable as a basis for dogma in view of modern Bible criticism. That the Ritualistic theory of the consensus of all churches is inconsistent with itself, is seen in the fact that such a consensus between England and the rest of Christendom does not obtain. And we might

¹ *Church and Faith*, p. 12.

² Quoted by Mallock, p. 30.

add, such a consensus of all the churches is a *non-ens*, which has never had an objective existence since the age of the first heresiarch. The theory of the primitive consensus proves its inconsistency by resting for its authority on an agreement (which was never unanimous) with regard to the Sacred Scriptures, at a time when the theory of an inspired New Testament was not fully broached. The intuitional theory of the Low Church party has little claim to consistency, as soon as it is recognized as the means whereby men of unexceptional moral worth arrive at a series of diametrically opposite dogmas.

Mr. Mallock then tests these same theories in their practical application to form fundamental Biblical doctrines—the Virgin Birth, the Descent into Hell, the Resurrection, the Ascension. At once it is seen that even if subjective spiritual intuition were a canon in ethical matters, it cannot be a canon in matters of dogma. No amount of intuition will settle the question of the Virgin Birth, when all sensible evidence open to us is in favor of a purely natural birth; nor can intuition reach the historical and theological elements involved in the Descent into Hell, the Resurrection, the Ascension. When the schola of modern historians have decided that the authorship of the letters of Junius has been satisfactorily settled by intuition, may we consider its extension to the sphere of dogma. Again, with regard to the primitive consensus, Mr. Mallock urges that the commonly accepted interpretation of these four articles of the Creed is not explicitly held by a primitive consensus,—where we might take leave to differ from him or might ask for some distinction. But most of those who claim to be guided by this divinely-ordained consensus will admit that for a time at least this same consensus expected, if it did not enforce, circumcision; and that it sanctioned, if it did not stimulate, a belief in the second coming of our Lord at an early date. And if it is not to be followed in these doctrines, who will say when and how far it must be obeyed? The consensus of the Church as a whole, though seemingly more plausible, leaves us without an intellectual foothold as soon as we have made an accurate survey of its meaning. For we are informed that the organ of this same consensus is a General Council, and the voice of this consensus, the various creeds. Yet this statement must be qualified by the further assumption that the councils can err, or by the equally fatal assumption of the extreme Ritualists that, although General Councils are infallible, yet since the Eastern Schism they are impossible. If this general consensus has failed, who can establish its authority now-a-days? A living body

needs a living heart. And if the Church is to be a living organization its fortunes must be guided, its doctrines safe-guarded by a living authority, and not by a dead tribunal which can only witness to itself by rising from its tomb of seven hundred years.

Upon these explanations and analyses follows a brilliant statement of the Roman Catholic Doctrine of a living infallible authority. As so often happens, the error in the foregoing theories is but an embryonic truth hindered and stunted in its growth. Good as far as they go, they are untrue, merely because they do not go far enough. Mr. Mallock shows how an infallible living voice completes these theories and gives them utterance. In an equally brilliant chapter he shows that the Roman Catholic Church, being not merely an *organization*, but an *organism* with the esoteric power of motion, it is the only religious society that answers to all requirements of cosmic evolution. Hence the Roman Catholic Church is in a high state of integration and differentiation, while the various schools of thought, before mentioned, are but embryonic organizations removed but a few simple steps from their protoplasmic antecedents.

The book draws to a close with a keen and withal humorous rejection of Broad churchmanship in its moderate and absolute denial of dogma and miracle. Undogmatic Christianity is shown not to be Christianity at all. Mrs. Humphry Ward is humorously bantered on her wishing to defæcate Christianity of all its supernatural in truth and grace, while claiming to remain in communion with the Established Church. The author's humor is seen at its best in the following passage :

"Now let us suppose that Socrates as he drank the cup of hemlock, had asked his friends to celebrate the anniversary of his death by meeting together and drinking a cup of wine to his memory. Would Mrs. Ward maintain that, for a Greek, in subsequent ages, the drinking of such a cup of wine was essential in any way to an assimilation of the truths which animated the Socratic teaching? Would she venture to speak of it as 'the food of some mystical union' with Socrates? She obviously would not. She would reject such language as an expression of the grossest superstition. Why then if Christ was a mere man like Socrates, can our drinking to-day a cup of wine in his memory be in any way essential to our following his moral example, or be a vital assimilation of Christ's views of God? How can it be the food of any mystical union with him, any more than it can be the food of some mystical union with Socrates? How can it in any way be more essential to the Christian religion than eating plum-pudding at Christmas is essential to Christian good-will, or than eating goose at Michaelmas is essential to English patriotism?" (P. 216).

In the closing chapter Mr. Mallock has some weighty words in answer to those who urge that, whereas Protestantism is less repugnant

to reason than Roman Catholicism, Protestantism merely demands an act of faith; Catholicism, an act of credulity. But if the Roman Catholic system has satisfied the mind of an Aquinas or a Newman, it cannot easily be accused on antecedent grounds of requiring a mere expression of credulity. Moreover, one dogma and miracle are not more unreasonable than another dogma and miracle. If reason can transcend itself to belief in the antinomies of the Trinity and the Incarnation it cannot hold back because of the lesser antinomies of the Mass and Transubstantiation.

And if it, be urged in the second place that Protestant doctrine is simpler and therefore truer, the answer is at hand. As Mr. Mallock says so well :

“Put in its simplest terms, the argument they use is this—that because religion has one simple side to it, therefore it is evident that it cannot have any other. Could any proposition be more monstrous? It is contrary to every analogy of science, experience and the commonest of commonsense. In the physical world no fact is single, no fact stands by itself. It depends on countless others. It therefore ceases to be simple the moment we begin explaining it. In the spiritual world the same thing is true also. The adoration of Christ is an implied theology in itself, just as gravity is implied in the fact of an apple falling. . . . The idea then that theology of an elaborate kind has nothing to do with genuine Christian doctrine, because all doctrines essential to Christianity are simple, is—to repeat an illustration of which we have made use already—on a par with the statement that medical science has no connection with healing, because it is a simple thing to take a cough lozēge or a pill. . . . That the theology of Rome then, is more elaborate than that of Protestantism, does not prove that Roman Christianity is less pure than Protestantism. It merely proves that at the back of it there is a system of more coherent and continuous thought.” (P. 245 ff., etc.)

We cannot remember to have anywhere seen the argument of this book put with greater force, if indeed, precisely the same mode of arguing has ever been put before. No one states more tellingly the conviction entering the minds of Biblical critics that the dominant factor in the question of Biblical Inspiration is that of the *εκκλησια*. Every Catholic who wishes to give a reasonable answer to most of the grave and very grave questions that are causing searchings of heart amongst Anglo-Saxon and Teutonic critics, must make himself master of the argument of Mr. Mallock, either from this work or from another. And Catholic theologians, whose studies lie so much amongst a dead idiom, cannot, but be bettered by even a casual acquaintance with a master of polished controversy in the mother tongue.

The author himself, like the Church of whom he wittily claimed to be a member, *geographically*, must remain a psychological enigma.

The work he has done in helping others into a light he himself does not share has been beyond praise, perhaps beyond count. So, too, the Church which he attacks has been, especially in these latter days, a fruitful nursing mother to many of our most gifted and holiest brethren in the faith. But how long will this body remain a passive sign-post pointing out the highway of the King? And how long must we pray that one whose pen has been such a mighty sword of the Lord may enter with the chosen people into the land his keen eye has so long and so accurately discerned?

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CONCILII TRIDENTINI DIARIORUM pars prima: Herculis Severoli Commentarius. Angeli Massarelli Diaria I—IV. Collegit, edidit, illustravit Sebastianus Merkle. Cum Tabula phototypica Civitatis Tridentinae Saeculo XVI. Friburgi Brisgoviae: Sumptibus Herder, typographi edit. pontificii. MCMi. Vindobonae, Argentorati, Monachii, S. Ludovici Americae. Pp. cxxix—931. Quarto.

The official edition of the Canons and Decrees of the Council of Trent was published early in 1564. The decrees became obligatory in May of the same year, and a special commission of Cardinals (eight) was appointed in the following August in order to see that the reformatory measures inaugurated by the Fathers of the Council were duly executed. The same commission was also constituted a permanent official Board of Judges for the settlement of any doubts arising out of the application of the new legislation to particular circumstances not already provided for by the canons.

It was from a spirit of opposition to the introduction of these reform measures on the part of those elements within the Church which were hostile to the Roman Curia, and especially to the Jesuits, that the first attempt to publish a detailed history of the Council primarily arose. Paolo Sarpi, a disaffected religious of the Servite Order, sustained by the Venetian municipality against the Holy See, brought out in the year 1617, under a pseudonym, a history of the Council of Trent. The work being discredited through the additions made by the apostate de Dominis, who had edited it in England, a second edition, in Latin, was published ten years later at Geneva. This version became the basis of translations into French and German. The work was so far original as the writer had availed himself of certain documents kept in the archives of Venice. For the rest it con-

tained the published Acts, with an interpretation more or less directly aimed against the reform party and the Jesuits. Pallavicino thereupon undertook to write a more correct account, by way of refutation, of the transactions of the Council; and his work was for a long time regarded as leading authority on the subject, so that most of our historians and apologists have appealed to it with unquestioning confidence. But Pallavicino, although a learned scholar, a Jesuit, and a sincere advocate of the Roman discipline, was greatly swayed by his polemic attitude, so that his account of the Council of Trent must be regarded as more of a refutation of Sarpi and a vindication of the Roman Curia (as Calenzius in fact styles it) than as a history. A hundred years after Pallavicino had written his *Istoria del Concilio di Trento*, Le Plat published an edition (in seven volumes) of the addresses, diaries, and notes, covering the acts of the Council, both preparatory and contemporary, from 1518 to 1564. Other historians since then have thrown partial light upon the transactions of the Council by fragmentary reprints of documents, few of which could be called either original or reliable except such as were drawn from the foreign archives. In the meantime the Vatican Library (Archives) holding the most important documents besides the published acts and decrees of the Council was not accessible to students except under greatly limiting restrictions, since the Pontiffs desired to prevent abuses arising from the indiscriminate exhibition of the "disputations" and motives prompting the reform acts of the Council. Owing to these restrictions, the wisdom of which under certain aspects must be perfectly clear, Bishop Hefele was unable to proceed in his researches for the publication of his monumental History of the Councils. Whilst Theiner and Döllinger managed to obtain access to the sources, and thus added something to the store of our knowledge regarding the inner history of the Tridentine Synod, there was a great gap in the continuity of documents and manifest errors and contradictions of supposed sources.

But when Leo XIII. had inaugurated a new policy, in accordance with the spirit of critical investigation that manifested itself especially in the domain of history, Catholic scholars, notably from Germany, availed themselves of the general leave for competent students to make readings and copies in the immense treasury of MS. preserved in the halls behind St. Pietro. The department for Historical Research of the German Görres Society, which is wholly under Catholic auspices, in 1886 sent Dr. Merkle (from Tübingen),

now Professor at Würzburg, to Rome for the purpose of making investigations relative to material for writing a more complete history of the Council of Trent. The task was a gigantic one, owing to the immense stores of documents which had to be set in order, carefully inspected, collated with other documents, and finally prepared for publication with such commentary as would explain the thousand questions sure to arise from a historical and critical comparison with the matter already in the possession of the public, or still awaiting publication. Collateral sources were to be found and consulted in the other departments of the Vatican Library, in the Barberini, the Vittore Emanuele, the government archives of Rome; also in the public libraries of Naples, Florence, Padua, Parma, Mantua, Milan. Outside Italy the author sought access to the national and royal libraries of Madrid, Toledo, Sevilla, Valladolid. In France were to be examined MSS. of the national library of Paris. The British Museum was not thought likely to contain anything remarkable, although Mendham's *Memoirs of the Council of Trent* were published in 1834, in London, and, as was stated above, Sarpi's anonymous Italian edition was first issued in England. In Germany and Austria the author ransacked numerous sources in a way which makes us wonder how he could find time during the four years of his labor to bring all the available material into shape. But Dr. Merkle had excellent help in the men employed in the archives, notably the president of the historical department, Dr. Ehses, also active in the Roman archives, not to mention Denifle, Buschbell, Wenzel, and other members of that erudite family of co-workers, whom one might often see in pleasant intercourse after the morning hours spent at the desks of the tabulario, comparing notes with the genial liberality of truly high-bred intellectual men.

As the title of the work before us indicates, the present stately volume is only the first instalment of the collection of documents to be brought out. The publication costs of the undertaking are borne by Herder, of Freiburg, who, with the noble traditions of his century-old publication house, has pledged himself to get out the volumes in magnificent style such as the importance of the work demands, though there can be but a limited disposal of the same.

It would lead us beyond the limits of a mere book criticism to enter into a detailed review of the matter contained in the *Commentary of Hercules Severoli* and the four first diaries of Angelo Massarelli, contained in the present volume. The abundant notes and the tabu-

lated comparison of certain portions previously published (Döllinger) show how much has to be corrected of certain prevalent views fostered on historical as well as on ecclesiastical grounds by men like Ranke, Theiner, or even later and better informed critics like Druffel, who seemingly kept within their knowledge of facts. In the *Prolegomena* which cover a considerable portion of the volume, the author shows first of all the advantages accruing to the historical student as well as to the canonist, from a complete and truthful publication of the documents referring to the Council. As Leo XIII said on occasion of opening the archives, false impression (or falsehood) cannot profit the Church in her defence of truth; while facts, if rightly viewed, can only deepen the conviction that God is ever active in His Church, since the imperfections of men have not succeeded in turning her from her divine mission shown in her legislation. For the correct appreciation of the development of canonical jurisprudence so far as it is a result of the Tridentine reforms, the study of these documents is, as Dr. Merkle shows, absolutely essential.

Regarding the Commentary of Hercules Severoli, Dr. Merkle enjoys the credit of having been the first to establish its *definite* authorship, as well as the identity of the writer. The fragmentary portion of these documents which had been published and commented upon by Theiner and Döllinger, were on the whole supposed to have been Massarelli's work. Yet to the critical eye it was apparent that there must be some error, since Massarelli could not have consistently repeated himself in the way shown by the first three Diaries and the Acts of the collection.¹ The riddle was solved by the discovery of some letters in the Farnesi archives (Oct., 1546) in the undoubted handwriting and with the signature of Severoli, corresponding perfectly with the manuscript of the documents in question.

Of the personal history of the author of the Commentary little is definitely known except that he belonged to an illustrious family in the territory of Ravenna; that he was appointed procurator of the Council in 1545, and later *promotor*, whose duty it was to keep records of the attendance during the sessions of the Council, to direct the formal proceedings, and to act as general adviser in the disposition and order of the discussions. That he enjoyed considerable influence and the respect of all parties at the Council is evident from a statement of Seripandus, who declares (Jan. 29, 1546): "Non sibi necesse esse Herculem laudare, quem non modo nemo vituperat, sed

¹ Cf. p. xxxvii.

universa sancta synodus eximia laude ornaret."² His *relationes* of the Council, written for the most part at the instance of Cardinal Farnesi, are, as our author shows, generally trustworthy. They furnish ample light for the better understanding of the material left by Massarelli, who writes more succinctly, although it must not be concluded from this that the latter was sparing in the use of his pen. Indeed, Döllinger, seeing the great number of Vatican MS. assigned him, writes: 'Morbo quodam ac furore Massarellum ad diaria scribenda videri esse impulsus.'³ Massarelli was a native of the province of Ancona (1510). At first attached to the household of Cardinal Alexander, archbishop of Brindisi, he went to Rome in 1539, and there entered the service of the cultured Cardinal Cervinus. When the latter was made Cardinal Legate, whose duty it was to preside at the Council to be reopened by Paul III in Lent of 1545, he sent Massarelli as his secretary in advance to Trent, to make the necessary preparations for the meeting of the Bishops. He became soon one of the leading advisers in the Council, and enjoyed the confidence of the prelates, notably that of St. Charles Borromeo, as synodal secretary under the Pontificates of Julius III, Marcellus II, and Paul IV. An inscription placed by his nephew upon his tomb contains these words: "Secretarii munere in sacro Concilio Tridentino functus est, in quo ita se gessit, ut nihil eorum quae in ipso Concilio acta sunt, vel minimum desideratur. Obiit XVII Kal. Augusti, MDLXVI."

Of the available material, seven diaries, summaries of the acts, *relationes*, and miscellaneous writings (including inventories and the last testament of the versatile secretary), Dr. Merkle gives a complete analysis and illustrations in his *Prolegomena*. Then follows the text of Severoli's Commentary, with a wealth of notes by the erudite editor setting forth the progress of the transactions at the Council and correcting numerous errors of former transcriptions. The first Diary of Massarelli, the largest of the four here published, is followed by an appendix, "Ordo aperitionis Concilii Tridentini, 13 December, 1545." The second journal has a separate introduction by its writer showing that the sessions were first convoked at Mantua, and citing a number of pontifical letters. The fourth diary refers to the synodal sessions of Bologna. The "Index nominum et rerum" to the volume covers over fifty pages and forms an essential part to so important a work of reference, which we trust will meet its completion in the hands of its able conductor and high-minded publisher, B. Herder.

² Döllinger, I, 35.

³ *Sammlung v. Urk.*, I, 1, p. 24.

MONUMENTS OF THE EARLY CHURCH. By Walter Lowrie, M. A.,
Late Fellow of the American School of Classical Studies at Rome.
New York: The Macmillan Company. (London: Macmillan & Co.)
1901. Pp. 432.

The establishment of an American School of Classical Studies at Rome is calculated to awaken English-speaking Catholics to the fact that they have allowed valuable treasures serving as a splendid illustration of their faith, to remain unknown to those who at their very sides seek for truth. We feel a pang of envy when we see comparative strangers to the spirit that created the Christian monuments of papal Rome, undertaking the interpretation of the countless symbols which speak the ancient Catholic faith even as it is professed to-day in the Roman Apostolic Church. But Mr. Lowrie is quite honest. He indeed claims participation in the inspiration of the early Church which he believes to be obtainable directly as well as through the medium of the Middle Ages, but he has no hesitation in acknowledging the labors of Catholic, Italian, and German scholars in Rome to whom he was indebted for guidance and material in the composition of his work. The names of Msgr. Wilpert, Marucchi, and others mentioned by the author as sources of his information, enhance the value of the volume by inspiring the reader from the outset with confidence in the authority of the statements and views expressed on topics which would naturally claim little sympathy from persons not trained up in the traditions of the Catholic religion and discipline. Thus the work supplies us with a hand-book of Christian archæology in which Catholics find nothing objectionable; nay, the writer dissipates by well reasoned argument the prejudices of those who hold that the Catholic Church has been hostile to the development of a superior art such as had been bequeathed to later civilization by the Greeks.

The design of Mr. Lowrie was to furnish English-speaking students with a general introduction to the archæology of the early Christian period. He describes the principal monuments, beginning with the Christian cemeteries of the first age and closing with the development of Byzantine architecture about the end of the sixth century. His method is excellent. Having briefly pointed out the relation of Christian to classic art and the position of the Catholic Church in fostering a true æsthetical spirit without jeopardizing the distinctive moral gain to be derived from the religion of the Cross, he classifies and distributes his material. The catacombs, the basilicas, with their furnishings and surroundings, the pictorial art, sculpture, mosaics,

miniatures, are subjects carefully analyzed and illustrated, so as to give the student a correct view of their purpose and use. The minor arts, that is, the making of eucharistic vessels, lamps, censers, and other objects of devotion, form a separate chapter, as does also the subject of ecclesiastical dress.

The bibliography at the end of the volume is ample and comprises works by Italian, German, French, and English authors of note. The illustrations are numerous and good. We might here mention that the illustration from the fourth century Psalter (Paris), Fig. 148, does not represent David playing the harp, but Christ under the figure of Orpheus suggestive of the happiness of Adam and Eve before the Fall.

There is every reason for being grateful to Mr. Lowrie, who has by his work in Rome supplied a very desirable source of information on a subject that should interest Catholics above all other students of religion and art.

A RECENT CATECHISM AND SOME OF ITS CRITICS. *The Science of Catechetics and Catechetical Criticism. Some Startling Revelations.* The Rev. Alexander Klauder. 1901. Pp. 34.

If Father Klauder had our sympathy in his efforts to fashion a catechism that would be intelligible to children from the first, his present pamphlet modifies our view of his strength. There is needless bravado in title and tone of his justification, a magnifying of his critic's sinister motives, which with the majestic plural of the writer who signs his name and speaks for himself, gives one the impression that the author of the catechism is not accustomed to wage war in the ranks of his accidental, and as we thought, somewhat over-severe critics. After all there was but one critic, *The Messenger of the Sacred Heart*; for the Catholic weeklies whose editors are fond of drawing from the fountains of their respectable relatives in the journalistic paradise—especially when they feel there is some acid in the well that might cause a ferment—and who drew from *The Messenger*, are not to be blamed for any independent judgment in repeating what some Ignatian Homer, otherwise gentle, had written no doubt on an empty stomach and late in the day. Father Klauder says (p. 9): “Our difference is particularly with the editorial staff (*sic*) of *The Messenger of the Sacred Heart*, who have compromised the dignity of their publication (!) to stoop to the scurrilous methods of yellow journalism, who have persistently refused to consider the just demands of the writer, to repair their gross blundering and to redress the wanton

injury done him. We have been urged by the friends and patrons of this work and by many of its admirers to answer this 'malicious attack' upon it." The patrons have not been well advised, for the criticism of *The Messenger of the Sacred Heart* was simply overdrawn; there was no vestige of malice; and to charge "the editorial staff" with such venomous things is likely to deaden Father Klauder's plea, while it suggests a reason for their refusing in the past to consider his "just demands to redress the wanton injury done him." One cannot argue with this sort of disposition. We hope that the revised edition of Father Klauder's Catechism will satisfy even his hardest critics, and show them that there is much good in the effort and work of its injured author.

A STUDENT'S HISTORY OF PHILOSOPHY. By Arthur Kenyon Rogers, Ph.D., Professor of Philosophy in Butler College. Author of "A Brief Introduction to Modern Philosophy." New York: The Macmillan Company. 1901. Pp. ix—519.

A HISTORY OF PHILOSOPHY. With Especial Reference to the Formation and Development of Its Problems and Conceptions. By Dr. W. Windelband, Prof. Philosophy, University of Strassburg. Authorized translation by James H. Tufts, Ph.D., Prof. Philosophy, University of Chicago. Second edition, revised and enlarged. New York: The Macmillan Company. 1901. Pp. xv—726.

The purpose of the first of these two works is "to give an account of philosophical development, which shall contain the most of what a student can fairly be expected to get from a college course, and which shall be adapted to class-room work" (p. v). Simplicity, therefore, so far as compatible with the exposition of philosophical problems has been aimed at. Names of only the greater philosophers appear in the pages; and the minor points of their systems yield to the presentation of the spirit of their philosophizing and the main problems in which that spirit is manifested. When feasible, the philosophers are left to speak in their own words. The bibliographical references are to works in the English language and to such as may be supposed to be accessible to the average student. In point of compass the book takes a middle place between such a condensed manual as, for instance, Weber and the larger works of Windelband, Ueberweg, or Erdmann.

It may be presumed that the student who will utilize a book of this kind will be fairly well versed in general philosophy, and therefore prepared to discern between the historical content of the systems

exposed and the theoretical accretions that have emanated from the author's point of view. An exercise of this critical discernment is called for in reading the Introduction, where it is assumed "that what the primitive man is conscious of is not a material body, *and* an immaterial mind, but rather an acting, feeling, thinking body;" and that "if such phenomena as dreams and ghost-seeing made him conceive the possibility of a separation of himself from his earthly body, yet this conception never took the form of anything we should call immaterial" (p. 5). The reader need hardly be reminded, of course, that the opinion which makes "primitive man" a savage (p. 6) and devoid of the perception of any immaterial principle as the higher side of his personality, is not derived from any source of historical information, nor legitimately inferred from any facts or principles of science. A much larger demand on the student's critical powers is made in the chapter on mediæval philosophy. The author is fully conscious that the "mediæval period is intrinsically of great importance" (p. v); but the limits of his course could allow it only a brief space. With the exercise of this principle of economy one may not quarrel. Protest, however, may justly be made against statements like the following: "At first the Church had been alarmed at the evident dangers involved in the situation"—*i. e.*, the mediæval revival of "the real Aristotle"; "and it had tried to avert them by *condemning Aristotle and burning the heretics*" (p. 227).¹ This is surely gross calumny. The Church condemned the distorted editions and compends of Aristotle translated and compiled from Arabian sources and saturated with Arabian pantheism. Even Renan admits this: "Ce qui reste indubitable, c'est que le concile de 1209 frappa l'Aristotle arabe, traduit de l'Arabe, expliqué par des Arabes" (*Averroes*, p. 221). What is said here of the Provincial Council of 1209 is true no less of the subsequent condemnation of the Physics and the Metaphysics (the Dialectics, Ethics, and Topics were not condemned) by the University of Paris, and also the condemnatory Bull of Gregory IX (April 13, 1231).² No one acquainted with the Church's doctrine and history could truthfully say that she "burnt heretics." Professor Rogers forgets to distinguish here between the acts of civil tribunals and those of the Church. We fear a certain subjective attitude towards the Church has occasionally

¹ Italics ours.

² See a luminous discussion of the whole subject in Brother Azarias' *Aristotle and the Christian Church*. London: Kegan Paul. 1888.

dimmed his just discernment of facts. As an illustration of this: "By setting up the dictatorship of Aristotle, the Church had imprisoned the intellect more effectually than she had ever been able to do by means of dogma" (p. 227). When and where did the Church "set up the dictatorship of Aristotle," or "imprison the intellect"? The same subjectiveness may in part account for the confusion of ideas involved in statements like the following: "In accordance with the distinction [between revelation and reason] religion comes to be taken as having a special organ—faith, or feeling—with regard *to which reason has nothing to say*" (p. 229).³ Surely reason has much to say to faith—so much, indeed, that unless faith is reasonable, faith so-called is not faith. Should a future edition of this work be demanded, it would be imperative, in view of simple justice, that the portions which touch upon Catholic faith and philosophy should be revised. In preparing a revision the author would be helped by some such works as Stöckl's *Geschichte der Philosophie des Mittelalters*; Willmann's *Geschichte des Idealismus*; De Wulf's *Histoire de la Philosophie Médiévale*; and Vaughan's *Life and Works of St. Thomas of Aquin* (2 vols.). Acquaintance with none of these standard Catholic writers is manifested in any part of the present volume.

The first edition of Windelband's *History of Philosophy* will probably be known to many of our readers who are specially interested in its subject-matter. For their purpose it may suffice here to note that in its present form it embodies the changes made by the author in the second German edition, together with a brief notice (pp. 663–670) of certain aspects of English thought, appended by the translator. The improvements introduced in the second edition of the original lie; (1) in the utilization of the pertinent literature that had appeared subsequent to the first edition (1891–1900); (2) in a number of textual corrections, expansions, and condensations; (3) in somewhat more extended biographical notices; (4) in a fuller treatment of the philosophers of the nineteenth century; (5) in a much more elaborate index.

For students who are not familiar with the work it may be well to add that its peculiar feature is distinctly set forth in its subtitle. It is essentially a presentation of the formation and development of philosophical problems and conceptions. Thus in the first period of the Greek Philosophy, the Cosmological, the genesis of three conceptions is narrated—Being, the Cosmic Processes (Becoming), and

³ Italics ours.

Cognition ; in the second period, the Anthropological, the solutions given to the Problems of Morality and the Problem of Science are explained. In the first period of the Middle Ages the Metaphysics of Inner Experience, the Controversy over Universals, the Dualism of Body and Soul ; and in the second period the Realm of Nature and the Realm of Grace, the Primacy of the Will or the Intellect, and the Problem of Individuality, share the discussion. It will thus be seen that the work presupposes in the student an certain familiarity with the general history of Philosophy. Without such knowledge the reader will be unsatisfied, since the author's plan does not allow the presentation of the various systems in their entirety and chronological sequence, but necessitates the separation of the leading conceptions and problems from their immediate surroundings and the discussion of their origin and development in this abstract position. There is, of course, something to be said for and against such a plan. The student, however, who is prepared to follow it will find in English no discussion of the historical problems of philosophy so profound and on the whole so clear and interesting. The translator has added not a little to the reader's pleasure by a smooth style in which few traces of the German idiom are discernible. Though neither the author nor the translator is a Catholic, it is gratifying to note that, so far as the present reviewer has observed, the work is singularly free from those petty innuendoes against the Church and her philosophy which so often mar the pages of writers otherwise scholarly and thoughtful.

A HISTORY OF THE ORIENT AND GREECE. For High Schools and Academies. By G. W. Botsford, Ph.D. With Illustrations and Maps. New York: The Macmillan Company. 1901.

Sixty-five introductory pages give a summary of ancient history leading up to that of Greece, to which the remaining 389 pages are given. The volume is furnished with a most generous supply of pedagogical helps: 13 full-page maps (colored), 9 maps in the text (uncolored), 11 full-page illustrations, 68 illustrations in the text; constant marginal references to Greek literature, chronology, etc., as well as topical indications; occasional extracts (translated) from the Greek poets; an account of the Sources and a bibliography of Modern Authorities, following each chapter; a concluding chapter, in the nature of an appendix, devoted entirely to summaries and "Studies" of the preceding chapters; a Chronology; a very full Index—all these elaborate pedagogical helps assure us of the patient skill of the author and the gen-

erous expense of the publishers. We have but one fault to find with the work, otherwise so attractive in its literary style and its scholarship, and so perfect in its typographical features. We take exception to the rather objective character of the very brief (about 4 pages) treatment accorded to the history of the Hebrews. Perhaps a few sentences will illustrate our meaning. "Hebrew writers tell us much of the earlier history of the race. They say (*sic*) that Abraham, their remote ancestor, left his home in Ur to wander in Canaan, a land Jehovah had promised him and his descendants, and that many years afterward his grandson Jacob, or Israel, went with his family to Egypt, whence some four centuries later Moses led the Israelites, now a numerous host, into the wilderness of Mount Sinai, there to receive laws from Jehovah before journeying onward to the promised land . . . About the year 1010, however, Saul, a noble of the tribe of Benjamin, defeated the Philistines and won thereby (*sic*) the title of king of his tribe . . . The Hebrews produced no science. Their religion discouraged art, but fostered literature. Prominent among their writings are the books of the Old Testament . . . written to glorify Jehovah and to show the plan of his dealings with men. The *New Testament*, composed in Greek by Hebrew writers, tells the story of Christ and His early followers, and explains His teachings. About the beginning of the Christian era lived Philo, a Jew of Alexandria, who carefully studied. . . . Josephus wrote *Jewish Antiquities* . . . " (pp. lvii, lviii). A quaint perspective?

H. T. HENRY.

Book Notes.

The Messrs. Benziger Brothers are preparing to issue in English Schieler's standard work on the administration of the Sacrament of Penance. The direction of the translation is, we understand, in the hands of the English Jesuits, which is a voucher for its correctness.

Dr. Stang, the indefatigable missionary and writer, is engaged upon an enlarged edition of his *Pastoral Theology*, which will make it a reference book in moral theology, liturgy, and practical administration. There is need for a work similar in scope to Amberger's *Pastoral* in German, which would smooth many difficulties at present arising from exclusive appeal to Latin text-books. The work, however, requires exceptional discretion, if it is to become popular and at the same time satisfactory in the manner and completeness of treatment of the various topics that enter into the subject.

Father Herbert Thurston, S.J., is at present working in the British Museum examining and copying documents of the Reformation period. THE ECCLESIASTICAL REVIEW as well as THE DOLPHIN will shortly bring a series of papers from Father Thurston's pen, the result of his researches. The articles are entitled "The Early Printing Press in the Service of the Church," and will be illustrated by facsimiles from the old English and German texts preserved in the British Library.

The Post Office Department at Washington has ruled that the new device of a book-mark in combination with the cover as a folder, which the REVIEW introduced to facilitate the marking and reference to its monthly issue, is contrary to the Postal Regulations which require that all pages of a magazine claiming second-class privileges be of uniform size. We regret the ruling, while anxious to comply with the laws of the department which make for uniformity and good order.

Father Ethelred L. Taunton takes exception to a notice in *The Catholic Times* (Liverpool), criticising his recent volume on Cardinal Wolsey. As we have already stated in a former notice, Father Taunton is profuse in his disparagements of the Roman Curia of the time, and frequently suggests motives on the part of the reigning Pontiff or the officials acting in his name that admit of a less severe interpretation. Yet he asks: "Is it not time that we wrote history, pure and simple, and left apologetics and controversy to others? Is a writer prejudiced because he states what he finds?" To this the editor of the *Times* justly observes that "the truth of history depends as much on the setting of facts as on the facts themselves. To allow the judgment to be influenced by a certain number of facts, and to lay stress on them without taking due account of others in the background that affect them, may easily beget erroneous views and impressions in the mind of author and readers." But Father Taunton's book has also distinct merits; and if read with a mind that can discriminate between the fact and the point of view from which it is presented, must be allowed to add considerable light to the historical figure of Wolsey as churchman and reformer.

There is to be a new history of the Popes in the Early Middle Ages, by Father Horace Mann, of Newcastle-on-Tyne, England. The volume is in press and to be published by Kegan Paul, Trench, Trübner and Company, London.

Fr. Pustet and Company publish among other select works of Church music a Mass by De Victoria, a contemporary of Palestrina. The Mass is entitled *O quam gloriosum*. It is for four mixed voices, and is adapted to modern style by Professor Quadflieg. The *Cecilia* (St. Francis, Wis.), from which we take this notice, published in its December issue an *Ave Maria* by H. Taffert; also a Christmas hymn with notation by Koenen.

Mr. Balfour's *Foundations of Belief* has just reached the eighth edition. There is a new preface to this edition in which the author deals with objections against his line of argument.

One of the most active literary workers in the sphere of pastoral theology in the United States is the Rev. Anselm Kroll, of La Crosse, Wis. We have frequently noticed his articles, always of a practical turn and carefully written, in different theological publications. He is alike master of the English, German, and Polish languages. His valuable contributions to the REVIEW on the subject of associations deserve the thanks of our clergy.

The excellent *Messenger of the Sacred Heart* enters upon a new career forecast by the January number of 1902. The interests of the "Apostleship of Prayer" are to be directed more exclusively through the Supplement, whilst *The Messenger* will represent that wider propaganda of Catholic culture for which there is such a crying need in these days of democratic intellectualism. *Crescat A.M.D.G.*

Sands & Co. (London) have published a biography of Queen Mary Tudor, commonly designated in Protestant text-books as "Bloody Mary," daughter of Henry VIII and Catharine of Aragon. The work is written from an objective historical standpoint, and without minimizing the ills of her reign the author, Miss J. M. Stone, shows how greatly has been exaggerated the traditional picture of the obstinate sovereign who was not in any sense fiendish or cruel, but, perchance, too narrow-minded to cut away from a line of conduct dictated by the rigor of religious prejudice.

Recent Popular Books.

AMERICAN AUTHORS AND THEIR HOMES: Edited by Francis Whiting Halsey. *Pott.* \$1.25.

Sketches of twenty-three authors, each paper illustrated with a portrait or a picture presenting an aspect of the author's home, compose this book. Opinion rather than biography is the subject of the sketches, which reproduce interviews, each held with the cordial assent of the "interviewed," and discussing his own work or contemporary literature in general. Lists of the best known books of the twenty-three are included in the volume, which differs from other books of the same general species in being pleasantly critical and not blindly eulogistic.

AMERICAN MURAL PAINTING: Pauline King. *Noyes.* \$3.00 net.

A complete history of an art not yet thirty years of age. Hunt's work in the Capitol at Albany; Mr. Lafarge's in Trinity Episcopal Church, Bos-

ton; the work at the Chicago Exposition, and the paintings in the Boston Public Library are the most important topics. The text is good; the 125 pictures are excellent and excellently painted.

BOOK OF SPORT: William Patton. *J. F. Taylor.* \$25.00 to \$125.00.

Golf, polo and polo ponies, court and lawn tennis, fox hunting, genuine and with anise seed variations, coaching, yachting, and automobile-driving are the chief subjects, and each article is written by an authority on sports as they are pursued by the leisure classes. It is the first book of its kind issued in this country. The three editions are limited to 2,000 copies in all, and the value of each is likely to increase annually.

BURGESS NONSENSE BOOK: Gelett Burgess. *Stokes.* \$2.15 net.

An agreeable little quarto of verse and prose, illustrated ably by the ingenious

author with pictures which are truly neat, although not slavishly imitations of the objects represented.

BY BREAD ALONE: I. K. Friedman. *McClure*. \$1.50.

The hero, in the guise of a poor man, seeks employment in steel mills, and learns the especial horror in each stage of a long process, horrible because of incessant, mortal danger. He lives with the workmen, suffering all their hardships of every sort, but they do not quite trust him, and he effects but very little for their good. It is a ghastly tale of a ghastly trade.

CALEB WRIGHT: John Habberton. *Lothrop*. \$1.50.

An account of the process by which a clever husband and more clever wife, aided by a salesman of long experience, made the shop which they kept the centre of village life and brought many of the privileges of cities to their very door. It is Calvinistic as far as it has any religion, but in worldly matters it is sensible and belongs to the same group as "Back to the Soil," both being indications that the brains of the country are thinking hard about its muscle and brawn.

CALUMET "K": Merwin-Webster. *Macmillan*. \$1.50.

The hero's attempts to build an elevator for a firm of wheat dealers who are opposed by a railway working in the interest of rivals. Beginning in comedy, the struggle becomes almost tragic towards its close, but ends in his success in everything which he has undertaken, his personal rivals being transformed into friends, and his worst enemy, a mercenary walking-delegate, being discredited.

CIRCUMSTANCE: S. Weir Mitchell. *Century*. \$1.50.

This is a novel of incident and intrigue, quite unlike its author's former books. An aged millionaire, his unmarried niece and the man who loves her; his married niece and her husband, a lawyer who owes much to her advice; a highly successful and well-intentioned business man tormented by dipsomania recurring at intervals of years; two charming Philadelphia spinsters in re-

duced circumstances; and a silly little girl in love with an Episcopalian rector and even the rector himself are for a time each in a different way influenced by a tricky woman seeking for money. She is defeated none too soon, but her fall is complete. There is little medicine in the story, and its style is punctiliously good.

CLEMENTINA: A. E. W. Mason. *Stokes*. \$1.50.

Clementina of Poland and the Chevalier Wogan are the lovers of the story, which tells how his bride was brought to the Chevalier de Saint George in spite of ambushes, surprises, bravos, spies, and all manner of treachery, and given into his not too willing hands by Wogan, and an Italian princess who loved her bridegroom. As a romance it is pleasant reading, but as history it is naught.

COUNT HANNIBAL: Stanley J. Weyman. *Longmans*. \$1.50.

The Catholic hero marries the heroine, a Huguenot girl almost by force, and slowly watches her hatred turn to love as she perceives that he is surpassingly brave and honorable. St. Bartholomew's Eve, 1572, in Paris, is elaborately described, and the author's Protestant faith exhibits itself more than in his custom.

DAY WITH A TRAMP, AND OTHER DAYS: Walter A. Wyckoff. *Scribner*. \$1.00 net.

The "other" days are passed with Iowa farmers in a mule train, and on an unfinished section of the Pacific railway. A fifth paper is a collection of small incidents in the slums. All are well and forcibly written.

EARLIER RENAISSANCE: George Saintsbury. *Scribner*. \$1.50 net.

This fifth volume of a series of twelve, covering the history of European literature, is very well written, and many of its chapters have actual charm; apparently the author is a Protestant, but is no bigoted partisan of Luther and still less of Calvin, and this series is not intended for callow youth, but for persons with some knowledge of the subject. The book is indexed, but has no bibliography or other special machinery for the readers.

FABLES FOR THE FAIR: Josephine Dodge Daskam. *Scribner*. \$1.00 net.

Absurd little stories illustrating two entirely dissimilar proverbs, and owing something to the device of capital letters in the wrong place, although witty enough to dispense with it.

FIERY DAWN: M. E. Coleridge. *Longmans*. \$1.50.

The adventures of the Duchess de Berri during the wild journey which ended in the secret room behind a chimney ablaze with an enormous fire are the staple of this book. They are scarcely exaggerated, and are described in a style of uncommon elegance and refinement.

FORTUNE OF CHRISTINA McNAB: S. McNaughtan. *Appleton*. \$1.50.

A Scottish girl of humble birth and attainments inherits a fortune, and puts herself into the hands of a poor lady to be fitted for marriage with "a lord," a destiny for which she intends herself. She wearies of the task of incessantly striving to assume graces unnatural to her and decides to be broadly Scottish and comfortable. Then, having actually secured her lord, she throws him aside and takes back the electrical engineer to whom she was engaged in her days of poverty.

FRENCH REVOLUTION AND RELIGIOUS REFORM: William M. Sloane. *Scribner*. \$2.00.

The author regards the French Revolution as a revolt against the authority of the Church, intensified and embittered by the strength of the obstacle. He has small sympathy with the revolutionists, and makes no excuses for their violence. His business is to furnish a working hypothesis for their action.

GATHERING OF BROTHER HILARIUS: Michael Fairless. *Dutton*. \$1.25.

A legend of a young monk whom a wise prior sends out to see the world and learn the meaning of love and hunger. He returns with the desired knowledge, and also with a mastery of the limner's art and a true vocation, and in due time becomes prior in his turn. The plague approaches the convent

and he sallies forth with the young novices, fights it hand to hand, and dies in the moment of victory. It is very cleverly and ingeniously written in excellent English.

HEROINES OF FICTION: William Dean Howells. *Harper Bros.* 2 Vols. \$3.75 net.

Both authors and heroines are criticised in this book, which is very seriously written, with conscientious effort to apply the latest "altruistic" principles not to the author but to the product of his imagination. Dickens, Thackeray, Richardson, Goldsmith, Miss Burney, are a few of the authors criticised, and seventy pictures reveal the heroines. Complete agreement with the author is difficult, but he provokes thought and he speaks from uncommonly beautiful pages.

HOUSE PARTY. *Small*. \$1.50.

Twelve authors of a given list of twenty-four have written twelve stories, which are supposed to be told by country house visitors to beguile the tedium of a series of rainy days. A prize of \$1,000 is offered for the correct list of the authors. Some of the tales are very good, and the connecting links of conversation and narrative, furnished by Mr. Paul Leicester Ford, are highly ingenious.

IN SPITE OF ALL: Edna Lyall. *Longmans*. \$1.50.

The heroine, a kinswoman of Bishop Coke, and a devoted adherent of King Charles, is beloved by a Puritan from whom she is long estranged by the lack of harmony in their opinions. The title refers to her final marriage with him. The author scrupulously strives to be impartial, and her hero has no sympathy with the bigotry of one section of his party.

ISLE OF THE SHAMROCK: Clifton Johnson. *Macmillan*. \$2.00 net.

The author's photographs include scenes in many parts of rural Ireland and show many conditions of men. The text, like that of his similar books on France, England and New England, reflects his observations and reports his talks with the natives. Errors are almost unavoidable in such a book,

but his do not proceed from lack of good will, and he freely rejoices in all that pleases him.

JAMES RUSSELL LOWELL: Horace E. Scudder. *Houghton.* 2 Vols. \$4.00 net.

The author's long personal acquaintance with Mr. Lowell and with all his literary friends made the writing of this biography a comparatively easy task, and he had the cordial aid of the Lowell family. No previous account of Mr. Lowell's life has given any idea of his influence on the generation immediately following his own, the generation that fought the Civil War. The critical estimates are excellent, also; the accounts of the social side of the poet's life are in perfect taste; and his diplomatic career is graphically described.

LAURIEL: Edited by A. H. Page. \$1.50.

The heroine, the daughter of a wealthy American inventor, has three suitors, two of whom are royal princes, the third an American engineer. Her letters are written to the third, who carries her off from the other two, at whose court she is a guest. The letters faithfully reflect the American girl's way of regarding her suitors and her parents.

LET NOT MAN PUT ASUNDER: Basil King. *Harper.* \$1.50.

The author's enjoyment of the incompatibility of his heroine and her husband sometimes gives him an air of levity, but he takes the situation with due seriousness when, having divorced her husband, the heroine remarries and finds herself mentally and spiritually unable to endure her position. It is not a pleasant story, but it is an indication of a better popular view of divorce.

LIFE OF ROBERT LOUIS STEVENSON: Graham Balfour. 2 Vols. \$5.00.

The superiority of this book to the "Letters" lies in its account of Mr. Stevenson's family and childhood, and in the author's familiarity with the life at Vailima. It is a personal narrative rather than a critical estimate.

LIVES OF THE HUNTED: Ernest Seton Thompson. *Scribner.* \$1.75 net.

The author's aim is to discourage hunting for the mere sake of killing, or for the acquisition of especially beautiful trophies of the chase, and he is tolerant even of predatory animals. A Rocky Mountain ram, a street sparrow, a teal, a kangaroo rat a coyote, a bear, and a charming bear cub are the principal characters described in this book, which has many full-page pictures and ingenious illustrations in the text and on the margin.

MAKING OF A COUNTRY HOME: J. P. Mowbray. *Doubleday.* \$1.50.

The man who tells this story saves half his salary for two years, invests it in payment for a small estate with a house and vegetable garden, improves it, and clears it of encumbrance. It is an amusing tale, but the author endows himself with two servants, each worth about six of the ordinary product, and so deprives it of all verisimilitude.

MAKING OF JANE: Sarah Barnwell Elliott. *Scribner's.* \$1.50.

An utterly selfish woman, not bad because never tempted, adopts her niece with a view to the effect of her attractions upon her own social position, rules her with intense severity but great astuteness, and attempts to make her marry for her aunt's aggrandizement. The encounter between the girl's perfect innocence and the sophistication of the world is charmingly described; and the aunt's downfall through her own selfishness; the behavior of a social black sheep, and the heroine's escape into freedom make a really original book.

MAN FROM GLENGARRY: "Ralph Connor." *Revell.* \$1.50.

A Presbyterian story first, a story of lumbering and a love story afterwards. The fights among the lumber men, their life in the villages far up the river, a Presbyterian revival and Bible class, and the making of an honorable gentleman and a statesman out of an honest Scottish boy, are the subjects. This is the new form of Protestant Sunday-school library book.

MAN OF MILLIONS: S. R. Keightley.
Dodd. \$1.50.

Percival Colthurst, returning to England from a long absence originating in a youthful attempt at forgery, is almost immediately assailed by the inciter of his first wrong-doing with offers to show him an opportunity to sin more profitably. His refusal leads to this man's death, to the discovery of a criminal in a generally respected person, and another train of circumstances very nearly leads to his own death. The story is most ingeniously complicated, but is unreal.

MAN WHO KNEW BETTER: Tom Gallon. *Appleton.* \$1.50.

The Dickens theme of a selfish man reformed by a vision is somewhat modified in this story. At first the hero knows better than to believe in Christmas: later he knows better than not to believe in it.

MODERN ANTAEUS: Author of "An English Woman's Love Letters." *Doubleday.* \$1.50.

The hero, reared in this country with his twin sister, has a most agreeable childhood which is pleasantly described. His parents insist that he shall spend his manhood in London, and the city crushes the life and manhood out of him. The author imitates Mr. Meredith's style.

NEW AMERICANS: Alfred Hodder. *Macmillan.* \$1.50.

Studies of matrimonial infelicity fill this book, which, nevertheless, is entirely decent, the infelicity coming from spiritual and temperamental causes. The characters are unhackneyed and the style is so dignified that reading the book is an unbroken pleasure.

OLD TIME GARDENS: Alice Morse Earle. *Macmillan.* \$2.50 net.

Descriptions of colonial and early nineteenth century gardens with excellent pictures very carefully printed. Some of the old gardening lore is very curious, both in spelling and in substance.

OUR NATIONAL PARKS: John Muir. *Houghton.* \$1.75 net.

The author of these papers watched

the tracts selected as Parks long before they were thus chosen, and he has explored the Alaskan tundras, the Parks of the future. His chief enthusiasm is for the superb Californian trees, but he is enthusiastic as to flowers also, he knows birds and, within the bounds of discretion, he loves bears. His book is illustrated with his own excellent photographs.

QUIBERON TOUCH: Cyrus Townsend Brady. *Appleton.* \$1.50.

The author somewhat taxes probability by making his English American hero meet the French heroine now on this side of the Atlantic and then on the other, at precisely the happy moment, but no invention of his equals the real strangeness of the Quiberon Bay action in which they finally meet. The story of that memorable sea fight with its novel tactics is strange in itself, and may be found in Captain Mahan's new book. In Mr. Brady's the interest lies in the feelings of the wedded lovers.

REAL WORLD: Robert Herrick. *Macmillan.* \$1.50.

A boy's growth and progress to strong manhood are traced from childhood's sordidness to educated opulence, together with the slow but inevitable deterioration of a girl reared to prize wealth and encouraged to sell herself in marriage. The idea is good, and the woman seems as real as the man; but she is no better companion for a clean-minded person in a book than she would be in a drawing-room. Even a fortune-hunting girl, howsoever badly in need of a warning, should not be given this book.

SPINSTER BOOK: Myrtle Reed. *Putnam.* \$2.00.

An elegant exterior and beautiful pages set off the pleasant papers in which the originator of the present "Love-Letter" fever discourses of the mild delights and griefs of the spinster. She might say that one of them is having her plots appropriated by the other sex without acknowledgment.

STRATAGEMS AND SPOILS: William Allen White. *Scribner.* \$1.50.

The author has here collected a small

group of political stories in which there is no intention of presenting a love interest, but in spite of him the decision of fate in all the stories but one is in a woman's hands, and when there are two women in the hands of the least worthy. They are good stories, well told, and exhibiting comprehension of affairs, not as they should be, but as they are, and vivid feeling as to how they should be.

TYPES OF NAVAL OFFICERS: Alfred T. Mahan. *Little*. \$2.50 net.

The author's ability to make history more interesting than romance, even while expounding a serious theory, is wonderfully manifested in this work. He writes of the achievements of Hawke, Rodney, Pellew, Saumarez, Jerves, and Howe, showing that each one, although his originality gave him a leader's place, really represented a tendency of his time. He writes with great spirit and without any of the sentimentalism often lavished on Byng and other officers similarly unfortunate. His six heroes appear in fine portraits.

VICTORS: Robert Barr. *Stokes*. \$1.50.

The story of three peddlers, two educated Americans, the third a shrewd but unlearned Irishman, are recounted from the days of their earliest adventures until the Americans are rich, and the Irishman boss of his party. The tale is true to life, and every incident

in its pages can be matched by another in the columns of respectable publishers, but its truth is disgraceful to the country. The Irishman suffers the most morally, but he is the wittiest and cleverest, and most interesting of the three. His outburst of wrath at finding that an innocent police captain and his men, acting on his orders, have assaulted a man whom he happened to know in his youth, is a whole commentary on American municipal politics.

V. R. I. QUEEN VICTORIA, HER LIFE AND EMPIRE: Marquis of Lorne. *Harper*. \$2.50.

This authorized history is illustrated with a few portraits and pictures of historic scenes in the late Queen's life. The text gives a full account of her childhood, and youth, and family history, but has little that is new to say in regard to her public life, except as to her promptness, industry, and punctuality. It is a biography, and nothing more, in spite of the title.

WHEN LOVE IS YOUNG: Ray Ralph Gilson. *Harper*. \$1.50.

The loves of a small boy, of a youth and of a man recounted in succession, the earlier affairs with apparently affected sentiment and one of the later, that for which the book seems to be made, is written with superfluous frankness as to its viciousness.

Books Received.

THEOLOGY.

CASUS CONSCIENTIAE propositi ac soluti a R. P. Eduardo Génicot, S.J. Opus postumum accommodatum ad "Theologia Moralis Institutiones" ejusdem auctoris. Vol. I.—pp. 428; Vol. II.—pp. 606. Lovanii: Typis et sumptibus Polleunis et Ceuterick. 1901.

LES ÉTUDES DU CLERGÉ. Par l'abbé J. Hogan, S.S., Supérieur du Séminaire de Boston. Traduit de l'anglais, par l'abbé A. Boudinhon. Introduction par Mgr. l'Archevêque d'Albi. Rome: Fr. Pustet; Paris: P. Lethielleux. 1901. Pp. 574. Prix, 6 fr.

L'INTERVENTION DU PAPE DANS L'ÉLECTION DE SON SUCCESEUR. Par M. l'abbé G. Peries, ancien professeur de Droit Canonique à la Faculté de Théologie de Washington, Vicaire de la Sainte-Trinité (Paris). Paris: A. Roger and F. Chervin. 1902. Pp. xx—209. Prix, 2 fr.

TRACTATUS DE DEO-HOMINE, sive de Verbo Incarnato, auctore Laurentio Janssens, O.S.B., S.T.D. I Pars,—Christologia. (I I.—Q. I—XXVI.) Cum approbatione Superiorum. (Tomus IV—Summa Theologica ad modum Commentarii in Aquinatis Summam, praesenti aevi studiis aptatam.) St. Louis: B. Herder. 1901. Pp. xxviii—870. Pretium, \$3.60 *net*.

CASUS CONSCIENŦIAE propositi et soluti Romae, ad Sanctum Apollinarem, in coetu Sancti Pauli Apostoli, anno 1900—1901. N. 6. Cura et expensis Rmi Dni Felicis Cadène Urbani Antistitis. Romae. 1901. Venale prostat apud *A.lecta Ecclesiastica*, praecipuosque bibliopolas. Constat lib. 1, 25. Pp. 67 (297—364).

HISTORY.

A GENERAL HISTORY OF THE CHRISTIAN ERA. Vol. II. The Protestant Revolution. By A. Guggenberger, S.J., Prof. History at Canisius College, N. Y. St. Louis, Mo.: B. Herder. 1901. Pp. 472. Price, \$1.50, retail.

L'ÉGLISE ET LES ORIGINES DE LA RENAISSANCE. Par Jean Guiraud. Paris: Librairie Victor Lecoffre. 1902. Pp. 338. Prix, 3 fr. 50.

MGR. MIDON, Évêque d'Osaka. Par l'abbé Marin, Docteur ès-Lettres, Lauréat de l'Académie Française. Avec une préface de Mgr. A. Hacquard, et sous le patronage de Mgr. Murinaz, Évêque de Nancy. Paris: P. Lethielleux. 1901. Pp. xiv—350. Prix, 3 fr. 50.

ASCETICA.

THE TRIUMPH OF THE CROSS. By Fra Girolamo Savonarola. Translated from the Italian. Edited with introduction by the Very Rev. Father John Proctor. O.P., S.T.L. With Frontispiece of the Author. London; Sands & Co. 1901. Pp. xxxi—213. Price, \$1.35 *net*.

GOLDEN RULES for Directing Religious Communities. Seminaries, Colleges, Schools, Families, etc. By the Rev. Michael Müller, C.S.S.R. Revised edition. New York and Cincinnati: Fr. Pustet & Co. Pp. vi—339. Price, \$1.25 *net*.

SPECULUM MONACHORUM BERNARDI I, Abbatiss Casinensis; seu Quaestio de his, ad quae in Professione obligatur Monachus, et quae sint in Regula, quae habeant vim Praecepti, quae Mandati et quae Concilii. Denuo editid P. Hilarius Walter, O.S.B., Monachus et Presbyter Beuronensis. St. Louis: B. Herder. 1901. Pp. xxviii—250. Price, \$0.85.

COMMUNION DAY. Fervorinos Before and After. By the Rev. Matthew Russell, S.J. London: Art and Book Company. 1901. Pp. vii—230.

PHILOSOPHY.

INTUITIVE SUGGESTION. A New Theory of the Evolution of Mind. By J. W. Thomas, F.I.C., F.C.S. New York, London, and Bombay: Longmans, Green & Co. 1901. Pp. x—160.

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THE ECCLESIASTICAL REVIEW.

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THE FIRST EIRENICON OF THE TWENTIETH CENTURY.¹

ON the feast of St. Peter, 1900, the yearly meeting of the Association for the Promotion of the Reunion of Christendom took place in London. At the "High Celebration," which it was hard to distinguish from High Mass, the sermon was preached by the Rev. Spencer Jones, M. A., rector of the Cotswold village, Moreton-in-Marsh. The preacher had probably been chosen for his task on account of his great labors as a catechist. For some years past he has made it his pastoral work to popularize the Sulpician method of catechizing, having written books and given lectures up and down the country with this intent. From time to time, when heated controversies have made their appearance in church papers, his name has appeared under letters that were always characterized by a happy blending of fairness and sound sense. Inspired doubtlessly by the thought of the feast, the preacher on the occasion to which I have referred took as his text the words of St. Matthew's Gospel, "Thou art Peter and upon this Rock will I build my Church" (Matt. 16: 18). The sermon was characteristic of the man. It laid down the principle that the primacy of St. Peter was clearly set forth in the Gospels and the Acts, and always held by the primitive Church. The clear duty of the English Church—herself a daughter of Rome—was to acknowledge that the only hope of Reunion was in the direction of the Holy See. This acknowledgment would manifest itself in seeking a union through truth;

¹ *England and the Holy See.* An Essay towards the Reunion of Christendom. By Spencer Jones, M.A. With a Preface by the Right Hon. the Viscount Halifax. New York, London, Bombay: Longmans, Green & Co. 1902.

hence the duty of listening to the claims of Rome as set forth by herself and of striving conscientiously to believe and embrace them. There was a slender congregation to listen to the speaker's words. But amongst them was one whom many look to as the foremost individuality of the Establishment, Lord Halifax. During the course of the sermon some of the congregation left the church, perhaps in protest. It made little odds to the calm Cotswold vicar, who went forward with his reasons and his pitiless logic with grim resolution; though to some it would seem clear that he was doing his best to shut the door of his own vicarage in his face, and strip himself of almost everything that a clergyman holds dear—his home and his church—his priestly rank. At the close of the sermon Lord Halifax went to the vestry and congratulated the preacher, expressing a hope that the sermon might be printed as it stood, or issued as a pamphlet. Mr. Jones thought it best to aim at giving his thoughts the form of a pamphlet; but as his study of the subject widened, new thoughts of importance suggested themselves, and the present book is the outcome of the sermon.

After the scene at the meeting of the Association (for the Promotion of the Reunion of Christendom), we are not surprised to find a Preface to the present work from the pen of Lord Halifax. In great part he has made use of a paper of his which appeared in the *Nineteenth Century*, April, 1896. This fact is not without its interest, since the thoughts incorporated in the paper were stimulated by the consciousness that His Holiness Leo XIII was then examining the question of Anglican Orders with a view to Reunion. It was easy to be generous toward Rome when it was hoped that Rome would be conciliatory toward Canterbury. Every word of the peer's able plea for Reunion is the expression of one who felt the duty of an open-handed give-and-take. In the month of September following came the Papal Letter *Apostolicae Curae*, with its unmistakable and irreversible decision that ordinations carried out according to the Edwardine Ordinal were null and void. Viscount Halifax would have been more than human not to have felt a flush of disappointment, perhaps even, in his position, of irritation, as what seemed to be the last road toward Reunion was grimly blocked up by a Papal "We pronounce and

declare." There is a history of secret self-discipline and sterling faith in the phenomenon of Lord Halifax's enunciation of the same hopes and the same efforts five years after the last ray of hope seemed quenched by the fiat of Rome. There is a passage in the preface which covers, if it does not display, a world of spiritual self-conquest worthy of the writer :

"It will be objected, perhaps, that recent events have made all question of Reunion impossible. Is it so? Is it not rather the truth, whatever assertions may be made on either side as to the consequences and logical results of the Bull on Anglican Orders, that the question of Reunion still occupies the field, and that lines of communication have been opened up between members of the Anglican and Roman Communions which are destined under the guidance of God's good providence, and as He sees fit, to have great and far-reaching results? The personal intercourse of those who seek the peace of the Church in sincerity and love is a great dissolvent of differences, even of those which seem the most insurmountable."

The Reunion of Christendom has become a noble passion of the peer. Seldom do we remember reading a more touching plea for sympathy with the Reunion movement than the following :

"That it should have been found possible to acquiesce in a state of things which assumes that it is a normal condition for Christians to refuse to communicate with one another in precisely those matters which separate them off from the outside world, would certainly have seemed antecedently inconceivable. Experience, however, shows that it is not so. To the majority of the followers of Jesus Christ the divisions of Christendom are a matter of no real concern. They accept them as a matter of course. Even good people to whom religion within the limits of their own communion is a subject of real interest, never appear to give the fact of their separation in religious matters a thought. Such separation is nothing more to them than an accidental and occasional inconvenience in private or public life. They may indeed talk of the divisions of Christendom as a thing to be deplored, but the sense that they are intolerable, *that our religious quarrels are quarrels which must be made up*, that God should be left no peace till He has brought all men to be again of one mind in His holy Church, never even occurs to them."

Yet it is no mere sentimental or fatuous union which Viscount Halifax advocates. In his own words :

"It is no unreal or fictitious union of independent Churches professing diverging creeds that we seek, *but a union founded on the profession of one faith* with only those differences with regard to discipline and practice which might rightly be acquiesced in. It is the revelation to the world of that Unity in which the Lord founded His Church and in which she abides one throughout all ages. . . ."

And in a brief closing paragraph the writer shows his point of incidence and coincidence with the author of the work :

"Let us then keep the eventual Reunion of the whole Christian family ever in view and let us pray for it, let us labor for it, and *in the first place let us strive for that reunion of the Church of England with the Apostolic See* which is so necessary, for the maintenance of the faith, for the vindication of ecclesiastical authority, for the welfare of Christ's religion, and the spread of the Kingdom of God upon earth."

Altogether it is a noble preface, worthy of its noble writer.

The author of the work itself has one conspicuous merit, due, no doubt, to his rôle of catechist. There is not a single obscure line or sentence in the entire work. Not only does he clearly set down his end and aim in writing, but he never loses sight of it whilst aiming. From the first he plainly lets it be felt that he is speaking in his own name. Far from claiming to be the mouth-piece of the English Church, he will not allow himself to be thought the spokesman of the English Church Union, or even of that body of lesser magnitude, the Association for the Promotion of the Reunion of Christendom.² He speaks in his own name. This is at once the weakness and strength of his book. While giving his views a non-official character, which may disappoint those who are hungering and thirsting for a formal Romeward advance on the part of the English Church, it allows him to set forth these views with an uncompromising frankness. He may only represent a few, but he will probably influence many.

His aim then is not to make a formal offer of peace, or even to suggest the outlines of an ecclesiastical armistice.

Unlike the writers of every previous eirenicon he states the Roman Catholic doctrine as it stands in the dogmatic decisions of the Church. Truth being his first intent, and unity its fruit, he is more concerned to give the doctrines of the Church as he finds them to be, than to report upon them as he might wish them to be. It is his one wish to provide the Intelligence Department of the friends of Reunion with trustworthy reports, though for the moment the information appears to be inconvenient, if not indeed demoralizing. As he says so truly, "Facts are our masters."

Thus it may be objected against the whole book that it leads to no practical issues, and that it might be likened to a moral sermon which had no exhortation and stimulated no definite resolu-

² The secretary, the Rev. F. G. Lee, has been lately reconciled to the Church.

tion. The author would no doubt reply: "True. I have no scheme of reunion. As I say in the Introduction, my general aim is to contribute materials for discussion, and to do something toward restoring the great doctrine of unity to that position in the context of Christian thought which properly belongs to it, and the leading idea throughout is the principle of proportion as applied to any progressive movement that may arise in the direction of Reunion with the Holy See."

He puts the aim of the book in another way in Chapter I, Section 2: "The subject of reunion must be allowed to come before us in the shape of a bill for discussion, and that discussion must itself be free and fair before we can hope to place it on the statute book of the Church as an act." And if it be urged that there is nothing likely to be gained by such a seemingly nebulous intent, the author remarks in his own proverbial way, "Efforts must not be described as failures because they fail of their objects."

And, truth to say, an effort such as this must sooner or later be made by the High Church section of the Established Church; and the sooner the better. A state of things has come to pass that cries out for a new plan of campaign, if not for a new creed and a new authority. Something like a crisis has occurred; but it threatens to be chronic unless explanations are given and taken or parties in the Anglican Church give place to schisms. For—

"It is not merely that the majority of English churchmen have appealed away from the Privy Council; many thousands of them have also appealed, on points that cannot be described as insignificant, away from the Episcopate in England to the Holy Church throughout the world outside. We have said to the Civil Courts, 'We will not obey you;' and on certain specific questions we have said also to the Bishops, 'We will not obey you.' The Bishops in their turn now ask us—and it is inevitable that they should do so—'Whom, then, will you obey?' And to this we return the answer, 'We will obey the Holy Church throughout the world.'"

"It would not be easy to say more; and no one who attaches any real meaning to his profession in the Creed can allow himself to say less. However, this represents only the beginning of a discussion which is destined to prove one of the most momentous in the history of the English Church." (Ch. I.)

It is significant, perhaps even prophetic, that this first complete statement of the discussion should be written with the grave eloquence and flawless logic of a judge, and that it should open the twentieth century with a dispassionate eirenicon directed toward the throne of the Fisherman.

The book contains six chapters, which branch out into many minute yet accurately marked subdivisions or sections. Everywhere the clear and forcible thinker shows his power. The following headings of the six chapters may keep the reader from confusion in what we may have to say hereafter. The six chapters are entitled: 1. Principles of Reunion; 2. Unity; 3. St. Peter; 4. Divisions; 5. Hindrances and Helps; 6. History of Reunion.

The reader may be informed that he need not expect a dry dissertation. Although the author nowhere aims at displaying his powers of rhetoric, he cannot altogether dissemble the possession of them. They make themselves felt when he least intends it. A sense of humor can be detected even in the most grave and weighty sections of the book. What could be more pithily put than the following?

"We may say vaguely that we must look forward in God's own good time to a reunited Christendom; and however wholesome this may sound, it generally signifies that we do not feel called upon to do anything ourselves to promote that happy consummation."

Or again:

"With the Catholic, religion is mainly an offering, and with the Protestant it is regarded for the most part as an extract. A Protestant . . . sees two little Italian boys sparring behind a priest at Mass, and his worst suspicions as to the corruption of the Roman Church are confirmed. Some members of every congregation are too good to be well behaved; while others are too well behaved to be good."

With such a fine sense of humor it is no slight praise to say that he has not allowed one word of bitterness to escape his pen.

In many ways the first chapter of the book may well be counted the most original and best. The author begins from the axiom that if the Church of England be not the whole Church, she must be a part; and that if she is but a part, it is clearly a duty to lay down her relations to the whole in view of Reunion. Then follows a series of propositions, "some of which, indeed, will appear obvious, while as regards others, I shall ask the reader to assume the limitations of a prefix, such as, 'Let it be granted,' or 'Let us assume for discussion's sake,' or, 'Does it not appear likely that'—."

It may serve to show how far the work is in advance of every

pervious eirenicon, if we set down these propositions without any change. The italics are ours.

1. That Christendom is divided against itself.
2. That a house divided against itself cannot stand.
3. That our Lord meant us to be one.
4. That it is our duty therefore to compose our quarrels.
5. That He has endued us with power to do so.
6. That this power discovers itself in the work of the Holy Spirit on the part of God, in prayer and labor on the part of man.
7. That it was to the Church, regarded as one, that our Lord vouchsafed the promise of His presence.
8. That the *enterprise of Reunion is therefore genuine since its purpose is divine.*
9. That a divine ideal must be capable of fulfilment.
10. That as a matter of history no other form or principle of government has been able to come near the Holy See in its power to keep together in the bond of a living fellowship so many thousands of Christians.
11. That the communion of Rome is conspicuous in the records of Scripture—"I thank God that your faith is spoken of throughout all the world"—and appears at once unique and conspicuous in the subsequent records of the Church.
12. *That the See of Rome is the Apostolic See and is destined to become the visible centre of Christendom.*
13. That Rome is in fact the mother of English Christianity.
14. *That Reunion, for the English Church, signifies Reunion with the Church of Rome.*
15. *That England cannot formally remain as she is, except so far as she is infallible.*
16. *That Rome cannot formally cease to be what she is since she claims to be infallible.*
17. That two cannot continue to agree except they walk together.
18. That fellowship and communion are therefore necessary if faith is to continue one.
19. That two cannot walk together unless they be agreed.
20. That it is therefore necessary to study the belief of the other Communions before we oppose them or unite with them.

21. That a more extended recovery of contact is calculated to destroy prejudice and thereby to prepare the way for communion.
22. That since "large changes and adaptations of belief are possible within the limits of the same unchanging formulæ," explanation will be found in fact to remove misunderstandings and to reduce the distance between us.
23. That time, which is an "element in all growth," has already effected much.
24. That circumstances, which alter cases, do thereby and so far determine duties.
25. That movements, therefore, which may be inexpedient at one point of time, may come to be wise and proper at another.
26. *That fair and free discussion as distinguished from the recommendation of practical steps will serve to prepare us for conjunctures.*
27. That Reunion has come at length to be recognized both as an idea and as a necessity among the communities of Christians; and that the same freedom of discussion must be allowed in relation to Rome as is universally permitted in all other directions.
28. And that at all times and under all circumstances "Love is the fulfilling of the law."

To many of the readers of this magazine the above propositions will appear as a dream. Assuredly the proposals for Reunion have entered a new phase with the new century!

In the Sections of Chapter I, entitled Proportion; Theory and Practice; The State of Parties; the Anglican Church,—the psychological and theological principles of Reunion receive the fullest treatment we have yet read. Sound sense is written in every line. But can Catholics imagine the following sentiments in the mouth of an influential rector of an Anglican parish?

"Instead of saying that (Rome) . . . is hopeless because she will not change, we ought rather to say that the fact of Rome's not changing is proved to be an abiding fact and must be reckoned with as such. In other words, instead of saying that our end is to change Rome, we should say that the starting-point of our enterprise is the fact that she cannot change. In the same way I should say that the proper function

of the Anglican Church and also of the Dissenting bodies is to change and to move, since this is in fact what they have ever done."

In Chapter II, the author deals with the Church's Unity—the Divine Ideal; the Church of the Bible; of the Fathers; of the Prayer-Book; and lastly the Roman, Anglican, and Undenominational Types of Unity. It is difficult to see how the subject-matter of this chapter could be put in a clearer or more convincing way. For example, what could be truer or more forcibly worded than the following?

"It is misleading to contend that Unity is merely the ultimate triumph of our cause, when our Lord expressly says that it is meant to be the cause of our triumph. Unity is the first note of the Church, a divine instrument for the conversion of the world."

The analysis of the Roman, Anglican, and Undenominational types of Unity could hardly be carried out in a more accurate and painstaking way. The case is summed up in sentences like these:

"Are we to wind up our dogma at the risk of alienating men, or are we to relax it in order to attract them? The Undenominational type of Unity follows the latter course; the Catholic type of Unity, the former. The basis of Undenominational Unity is a common sentiment; and of Catholic Unity, a common faith. The Undenominationalist School call for a union of hearts and sentiments and deprecate the too frequent reference to dogmatics; while the Catholic School, on the other hand, are wont to affirm that the truth should come first and Unity afterwards.

"Now of these three (Roman, Anglican, and Undenominational) types, *I think it will be acknowledged that the Roman type comes nearest to that ideal of Unity presented by our Lord.*"

As would be expected from the title of the book, the question of the Petrine claims has by far the most lengthy treatment. To our way of thinking the author has succeeded in setting forth the accepted Catholic position with unexceptional clearness and force. He everywhere shows himself a student of Allies; nor can it be a derogation to the fame of the master to proclaim the student worthy of his teacher. To all those who have stood apart from the great movement of Catholic thought going on during the past decade beyond the frontiers of the Catholic Church, it may seem a puzzling phenomenon that an Anglican vicar of no mean reputation in his communion is found setting forth the Petrine claims with the skill and strength of the most noteworthy of Catholic apologists. It is a long journey from the days of Bluff King Hal

with his Oath of Supremacy and his gibbets to the Cotswold vicar with his deep human insight into the ruthless logic of the past three centuries and a half.

In the third chapter, entitled "Divisions," Mr. Jones gives us a careful study of the Distribution of Power; Bias; The Church and the Nation; The House Divided Against Itself; Theological and Physical Science; The Church and Dissent. The whole chapter betrays the thinker who has kept in sight of modern evolutionary theories. Perhaps the most original section is the one devoted to the vexed relations between theology and physical science, where a parallel between Darwin's *Origin* and Newman's *Development* is worked out with persuasive force and freshness.

In the fifth chapter, under the heading "Hindrances and Helps," the writer discusses from a Catholic standpoint the current stock objections urged against Catholics. Two sections, on Principles of Recovery, and the Rule of Faith, serve as an introduction. A characteristic passage from the former may be quoted.

"If we contemplate the various degrees in the Hierarchy from the lowest to the highest, we shall find ourselves reasoning thus: A parish is a circle within the diocese, and an incumbent sits at its centre; a diocese is a circle within the province, and a bishop sits at its centre; a province comprises many dioceses, and a metropolitan sits at its centre; the Church comprises many provinces and . . . Proportion certainly inclines us to look for a point, for a climax, for a final court of appeal."

The difficulties handled are—Bible Reading; the Blessed Virgin; Infallibility; the Roman Congregations; Excommunication; Penance; Indulgences; the Mass; Intention; Images; Indulgences; the Jesuits; Forgeries. All these topics are treated with an accuracy that would do credit to a Catholic theologian. There is hardly a word that would forbid or even delay a *nihil obstat*. Perhaps readers will find most food for thought in the sections on Excommunication and the Roman Congregations.

The closing chapter deals with all previous personal or associated attempts to bring about Reunion.

Our readers will not conclude that every statement in *England and the Holy See* has our intellectual suffrage. No doubt a lynx-eyed theologian might cull an *index expurgatorius* of inac-

curate, perhaps even untrue and heretical, propositions from a writer who has dealt with so many of the most perplexing theses of apologetic theology. But, as the author observes so well, "reconciliation does not run with logic;" nor do we think that a Board of Conciliation, if ever it were sanctioned by the Church, would be a success if it were exclusively made up of theologians. Our task—and it has been a task of many consolations in this present paper—is to put before Catholic America this first peace-offering of the twentieth century. The moment of proposition and statement must precede the moment of criticism. It is merely sought to lay a new phase of religious development before the people of the United States, in the conviction that sooner or later most of the religious and social causes of the world must be heard at that great tribunal. A phenomenon of immeasurable import took place but a few years since, when in the heart of the great World's Fair a congress of all religions met to explain and discuss their beliefs. Although it was clear from the first that the Catholic Church had claims which put it in an unique position of passive friendliness, there was much to rejoice the hearts of those who long for the building up of the walls of Jerusalem in this first world-wide effort to bring about a common worship of the common Father. It is with no mistrust that the present writer ventures to introduce the Catholics of the United States to the latest attempt of one beyond the frontiers of the Church to broach the subject of reconciliation with the Holy See, which, in his own weighty words, "will soon come to be recognized—so I have ventured to predict—as one of the greatest questions of the new century."

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MENTAL DISEASES AND SPIRITUAL DIRECTION.

A Chapter in Pastoral Medicine.

THE ordinary forms of mental diseases have, as a rule, been considered as passing incidents in the lives of patients suffering from such disorders. While it was generally understood that severe cases were apt to have recurrences, and that after persist-

ence of mental symptoms for a certain length of time the outlook as regards eventual absolute cure was rather dubious, yet the general prognosis of such states as simple melancholia or simple mania was not considered to be distinctly unfavorable. Patients might very well recover their mental sensibility after even a severe attack, and never have a relapse.

It was something of a distinct surprise to the medical world, a little over a year ago, when one of the most distinguished authorities in Europe on the subject of mental diseases, Professor Kræpelin, of the University of Heidelberg, stated in his text-book of psychiatry, that among a thousand cases of acute mania he has observed only one in which the symptoms did not recur. Professor Berkley, of Johns Hopkins University, Baltimore, one of our best American authorities, in discussing this subject of relapses after single occurrences of mania, is evidently of the opinion that Professor Kræpelin's opinion in the matter represents the inevitable conclusion that must be drawn from recent advances in the clinical knowledge of maniacal conditions. "Simple mania," he says, "is, according to the statistics now at hand, an exceedingly rare form of mental disease, and the physician should therefore be cautious in making a prognosis of final recovery. Relapses after a number of years, when stability is apparently assured, are frequent, as every one interested in mental medicine knows only too well."

The more experience the specialist in mental diseases has, the less liable is he to give an opinion that will assure friends of the patient that relapses may not occur after any form of disturbed mentality. While this is true in mania, it is almost more generally admitted with regard to melancholia. Most patients who have one attack of severe depression of spirits will surely have others, if they are placed in circumstances that encourage the development of melancholic ideas. Any severe emotional strain will be followed by at least some symptoms of greater depression than would be expected from the normal person under the same conditions.

Professor Kræpelin has pointed out that in about one out of six cases the patients who came to him supposedly for the treatment of primary attacks of melancholia, proved to be really suffering from a relapse of severe mental depression. The careful inves-

tigation of the history of these cases showed that they had suffered from previous attacks of depression, though sometimes these were so light as not to have attracted any special attention from the medical attendant—if indeed one were called in the case—and at times even failed to occasion more than passing remark on the part of friends with whom the patient was living.

These recent developments in our knowledge of the prognosis of mental disease and its liability to relapse even after slight attacks, make these ailments even of more interest than before for spiritual directors and clerical authorities who may be brought in contact with individuals thus affected. For superiors in religious organizations who may have to decide with regard to the suitability of novice subjects for a religious life, it is extremely important to know something of the early symptoms of mental disease and of the types of individuals who are liable to suffer from them. For confessors it is also of the greatest service to have at least something of this same knowledge. It is quite common for mental disequilibrium to be associated, at the beginning at least, with a certain exaggeration of religious sentiment. Supposed religious vocations, especially when of sudden development, are sometimes no more than an index of disturbed mentality. Every confessor has had some experience in this line.

Besides, confessors and religious generally often have the confidence of such individuals much more fully than any one else. It is to them especially that the very early symptoms of beginning mental disturbance are liable to be first manifested. After all, a pastor's and a confessor's duty is bound up with the welfare of his spiritual children in every sense; and it would be especially serviceable to the patients themselves and to their friends, if these earliest symptoms could be recognized and properly appreciated, and due warning thus given of the approach of further mental deterioration.

The mental diseases that are of special interest in this respect are the so-called idiopathic insanities. Idiopathic is a word that we medical men use to conceal our ignorance of the cause of disease. Idiopathic diseases are those that come of themselves, that is to say, without ascertainable cause. As a matter of fact the most important group of mental diseases develop without

presenting any alteration of the brain substance, so far as can be detected by our present-day methods of examination. The initial symptoms of these diseases, then, are of great importance, and not readily recognizable unless especially looked for. There is no physical change to attract attention, and the change of disposition and mental condition is often insidious and only to be recognized by some one who is in the confidence of the patient. It is in these idiopathic insanities then that the careful observation of the clergyman is of special significance. Needless to say, powers of observation to be of service must be trained.

While there are no known changes in the brain tissues in these diseases, it seems not improbable that the development of our knowledge of brain anatomy, which is especially active at the present time, will very soon demonstrate the minute lesions that are the basis of these mental disturbances. It seems not unlikely that the underlying cause of idiopathic insanity so-called is usually some change within the brain cells. Hints of the truth of this conjecture are already at hand. Meantime the actual observation of these patients in asylums and institutions, private and public, and the collation of the observations of authorities in psychiatry from all over the world, have thrown a great deal of light on these forms of mental disease. We know much more of the initial symptoms and of incipient conditions that threaten the development of mental disequilibrium than we did twenty-five years ago. With regard to prognosis especially, recent publications have added considerably to our knowledge, although it must be confessed that they have rendered our judgment of such cases much less hopeful.

The most frequent form of idiopathic insanity is melancholia. The disease is characterized by depression of spirits. Professor Berkley's definition, besides being scientifically exact, is popularly intelligible. According to him: "Melancholia is a simple, affective insanity in persons not necessarily burdened by neuropathic heredity, characterized by mental pain which is excessive, out of all adequate proportion to its cause, and accompanied by a more or less well-defined inhibition of the mental faculties." This latter part of the definition is extremely important. In extreme cases patients are able to accomplish no other mental acts beyond those

which concern the supposed cause of their depression. Their lack of attention to other things is the measure of the mental disturbance. Their minds constantly revolve about one source of discouragement. They become absolutely introspective and their surroundings fail utterly, in pronounced cases, to produce any reaction in them. In milder cases this involves an increasing neglect of whatever occupation the patient may have, solely for the purpose of giving up time to the contemplation of the cause of their depression.

It is not easy always to recognize the limits between a depression of spirits that is not entirely abnormal and a corresponding state of mind that is manifestly due to insanity. When misfortunes occur, individuals will be mentally depressed. Sorrow has in it necessarily no element of mental alienation. It is only when it becomes excessive that observers realize that there is disturbance of the mental faculties, causing the undue persistence and the exaggeration of the grief.

For example, a mother loses an only son in the prime of manhood and at the height of his career. It will not be surprising if, for a considerable period, she is unable to take up once more the thread of life where it was so rudely interrupted. For weeks she may react very little to her surroundings and may prove to be so moody as to arouse suspicion of her mental condition. After a time, however, she begins to have some of her old interest in affairs around her. Her depression of spirits may not entirely disappear for long years, perhaps never; but her affective state does not go beyond a simple sorrow. On the other hand, under the same circumstances, a mother may give way to transports of grief that after a while settle down into a persistent state of dejection. Every thought, every word, every motive, has a sorrowful aspect to her. After a time she may begin to think and even to state that the misfortune of the loss of her son has come because of her own exceeding wickedness. She may consider it a punishment from on high and think that she has committed the unpardonable sin and absolutely refuse any consolation in the matter. This state of mind is distinctly abnormal, and if it persists for some time must lead to the patient's being kept under careful surveillance.

The immediate cause of the development of such a melancholic

state is always some unfortunate event in the course of life. Worry and sorrow are important causative factors. Mostly, however, these causes are only capable of producing their serious effects upon the mental state of predisposed individuals, or at times when the health of the subject is decidedly below the normal. Emotional disturbances are not liable to have such serious effects, except when anæmia, or continued dyspepsia, or some serious nutritive drain upon the system, like frequently continued hæmorrhages, persistent dysenteric conditions, or too prolonged lactation, have brought the system into a condition of lowered vital resistance. Unfortunately, in ordinary life these run-down physical conditions are prone to be associated with the worry and overwork that precede disaster.

The effect of grief as a cause of melancholia may best be realized from the fact that in something over one-half of all the cases of melancholia the death of a near relative, father or mother, or even more frequently husband or wife, or child, is found in the clinical history of the patient shortly before the development of the mental disturbance. Serious business troubles, however, loss of property, actual want of proper nourishment, failure to succeed in some project on which the mind has been set, and the like conditions, so common in our modern hurried life, are also capable of producing mental depression that assumes an insane character in certain individuals.

For the development of melancholia a predisposition seems to be necessary. Most people can suffer the reverses of fortune, the accidents of life, and the griefs of loss, without mental disequilibrium. Certain predisposing factors are well known. Heredity, for instance, is extremely important. Melancholic conditions are frequently found in successive generations of the same family. While heredity is not as prominent a feature in melancholia as in other forms of insanity, the direct descent of a special form of melancholic mental disturbance from one generation to another is noted more frequently than in any other form of insanity.

Women are more often the subjects of melancholia than are men. This is especially true in the earlier and in the later periods of life. In the years between twenty and thirty-five the proportion of cases in each sex is more nearly equal. The two conditions,

the establishment of the sexual functions, that is, the important systemic changes incident to puberty, and the obliteration of the sexual function at the menopause, with its consequent physical disturbances, are especially important in predisposing to the occurrence of melancholia in women. Their mental functions are less stable naturally, and are subject to greater physical strains and stresses. Childbirth and lactation are also important factors in the causation of the condition. Long-continued lactation—that is, beyond the physiological limit of about nine months—is especially a frequent cause. The development of the mental disturbance in this case is always preceded by a state of intense anæmia, in which the skin assumes a pasty paleness, and other physical signs give warning of the danger. Lactation is sometimes prolonged for no better reason than the hope to avoid pregnancy. Usually we may say this method fails of its purpose, and pregnancy and lactation together work serious harm.

In young people particularly, homesickness is a not uncommon cause of melancholia. It is especially liable to produce the condition if young people at a distance from home are subjected to serious mental and physical strain at a time when the food provided for them is either insufficient or unsuitable, or when disturbances of their digestive systems make it impossible for them properly to assimilate it. A number of instructive examples of this condition occurred recently among our young soldiers in the Philippines. To the physical strain necessarily incident to campaigning, and especially in young men unaccustomed to the life of the soldier, there was added the serious trial of the tropical climate and the unusual and not over-abundant or varied diet provided by the army rations.

Auto-intoxication is said to play a prominent rôle in the causation of melancholia. This supposes that there is a manufacture of poisonous materials within the system, whose transference to the nervous tissues causes functional disturbance of these delicate organs. Such poisons are especially liable to be manufactured when digestive disturbances have existed for long periods of time, or when chronic alcoholism is a feature of the case. The ordinary depressed condition so familiar in our dyspeptic friends and that develops so commonly as the result of

indigestion, is an example of the effect of toxic substances upon nervous tissues.

Melancholia does not develop as a rule without some warning of what may be looked for. Nutritive disturbances are nearly always prominent features in the case for some time before any mental peculiarities are noticed. Professor Berkley remarks that a feeling of woe and of uneasiness seems to be the way by which the brain expresses its sense of the lack of proper nourishment. Usually there has been distinct digestive disturbance for some months. There is apt to be loss of appetite. There may be some slight yellowness in the whites of the eyes. Commonly there has been an increasing disregard for the patient's usual habits, especially with regard to exercise and friendly intercourse. There is a tendency to sit apart and brood by the hour, and a well-marked tendency to avoid friends and even members of the family, with an utter disinclination to meet strangers.

One of the marked features of the disease in women is a tendency to untidiness. Women lose all regard for their personal appearance and fail to arrange their clothes properly. Men who have been specially neat in their personal appearance take on slouchy, careless habits, allow their clothes to become soiled and dirty, and have evidently forgotten all of their old habits in this matter.

The symptoms are not always continuous. There is often a rhythmic alteration of intensity of symptoms that corresponds more or less to the physiological rhythm of life. In ordinary circumstances human temperature is highest in the afternoon and vital processes are most active at this time. The lowest temperatures occur in the morning, especially in the early hours; and it is at this time that vital processes are least active and the general condition is most depressed. It is not surprising then to find that melancholic patients are liable to suffer from deeper mental depression during the morning hours. In suicidal cases it is especially in the morning hours that patients need the closest surveillance.

In a certain number of cases of melancholia, instead of the quiet, often absolute immobility of the patients, there is a form of the disease characterized by the presence of incessant movement

and an agitated state of countenance, that disclose their disturbed mental conditions. In melancholia, as a rule, sleep is very much disturbed, and at times patients do not sleep at all. In the agitated form of melancholia, the patient is often quiet only when under the influence of a sleeping potion. Patients may tear their hair, disarrange their clothing, strike themselves, hit their heads against the wall, sigh and sob, and repeat some phrase that indicates their deep depression. They are apt to reiterate such expressions as "I am lost," "I am damned."

This is a much more serious form of melancholia than the quiet kind. The mental faculties are much more completely unbalanced, and the prognosis of the case is more unfavorable. There may be recovery within a very short time; and this recovery may be more or less complete. Usually, however, the condition becomes chronic and runs for many years. Such patients may sometimes be distracted sufficiently from their state of depression that they smile and manifest pleasure in other ways. Usually, however, this diversion is only temporary and they recur to their darker moods, until some new and specially striking notion distracts their thoughts once more,

With regard to melancholia the most important feature is the tendency to suicide. This is apt to be present in any case, however mild, and may assert itself unexpectedly at any moment. Where there is suspicion of the existence of melancholia, patients must be under constant surveillance; and as a rule they should be under the supervision of someone accustomed to the difficulties that such cases may present. Patients are often extremely ingenious in the methods by which they obtain the opportunities necessary for the commission of suicide. For instance, a man who has been calm in his depression and has shown no special suicidal tendencies may make his preparations apparently to shave and then use his razor with fatal success. In a recent case in New York City, a woman under the surveillance of a new, though trained nurse, asked the nurse to step from the room for a moment. When the nurse came back three minutes later, the woman was crushed to death on the sidewalk seven stories below. A male patient asks an attendant to step from the room for a moment for reasons of delicacy, and takes the occasion to possess

himself of some sharp instrument or of some poison. At times, during the night, patients rise up while attendants doze for a few minutes, and find the means to hang themselves without the production of the slightest noise.

These unfortunate suicides are happening every day. They are the saddest possible blow to a family. Only the most careful watchfulness will prevent their occurrence. Clergymen should add the weight of their authority to that of the medical attendant in insisting, when such patients are kept at home, that they shall be guarded every moment. As a rule melancholic patients should be treated in an institution. Their chances of ultimate recovery and of speedier recovery than at home are much better under the routine of institution life and the care of trained attendants.

Nearly three-fourths of the patients who suffer from melancholia will recover from a first attack under proper care. Subsequent attacks make the prognosis much more unfavorable. Not more than one-half will recover from a second attack, and, although melancholia is often spoken of as a mild form of intellectual disturbance, recurring attacks give a proportionately worse and worse outlook for the patient.

If the general condition of the patient, that is, the physical condition, is very much run down when the mental disturbance commences, then the outlook is much better than if the mental disturbance should occur when the patient is enjoying ordinarily good health. Thin, anæmic patients, contrary to what might be expected, usually recover and often their recovery is permanent. The first favorable sign in the case is an improvement in physical health. This is very shortly followed by an almost corresponding improvement in the mental condition. When the patient has reached the normal physical condition, the mental disturbance has usually disappeared.

It is an extremely unfavorable sign, however, to have run-down patients gradually improve in physical health without commensurate improvement in their mental condition. This is nearly always a positive index that the mental disturbance will continue for a long while, may not be recovered from completely, or may degenerate into a condition of dementia with more or less complete loss of mental faculties.

The severe forms of melancholia are apt to be associated with delusions. Fear becomes a prominent factor, and the patient is timorous of every one who approaches, or concentrates his timidity with regard to certain persons or things. Delusions of persecution are not unusual, and this sometimes leads to homicidal tendencies. After enduring supposed persecution for as long as they consider it possible, the melancholic turns on his persecutors and inflicts bodily harm. The simplest actions, even efforts to benefit the patient by enforcement of the regulations of the physician, may be misconstrued into serious attempts at personal injury, for which the patient may execute summary vengeance. At times the hallucinations take on the character of the supposition that attempts to poison them are being made. The patient may conceal his supposed knowledge of these attempts until a favorable opportunity presents itself for revenging them. On the other hand, it is not an unusual thing to have melancholic patients commit homicide with the idea of putting friends out of a wicked world. The stories so common in the newspapers of husbands who kill wives and children, of mothers who murder their children, are often founded on some such delusion as this. A mother argues with herself, that her own unworthiness is to be visited on her children, and that they are to be still more unhappy than she is. Out of maternal solicitude then, but in an acute excess of melancholia, she puts them out of existence and ends her own life at the same time.

When the melancholia is founded on supposed incurable ills in the body, patients are sometimes known to mutilate themselves, or to have recourse to alcohol, or some narcotic drug, in order to relieve them of their mostly imaginary pain and make life somewhat more livable during its continuance. Alcoholic excesses are especially common in cases of recurrent or periodical melancholia. Many of the cases of so-called periodical dipsomania are really due to recurring attacks of severe depression of spirits, in which men take to alcohol as some relief for their intense feelings of inward pain and discouragement.

One of the most characteristic symptoms of melancholia is the refusal to take food. Sometimes this refusal is the consequence of an expressed or concealed desire to commit suicide. In many cases

the refusal of food is associated with the patient's melancholic delusions. If the patient is hypochondriac, food is not taken because the stomach is supposed not to be able to digest it, or because it would never pass through the system. At times the delusions are in the moral sphere and the patient is too wicked to eat, or must fast for a long period or perhaps for the rest of life, with the idea of doing penance. As a matter of fact the refusal to eat is associated with the lowered state of function all through the system, which is the basis of the melancholic condition. This causes loss of appetite and lowering of the digestive function with a certain amount of nausea even at the thought of food, so that it is scarcely any wonder that patients refuse to take food. Needless to say, they must be made to eat. This often requires the insertion of a stomach tube and forced feeding. And as it must be done regularly, it is accomplished much more easily at an institution than at home.

The other most common type of functional mental disease is mania. This is a form of insanity characterized by exaltation of spirits with a rapid flow of ideas and a distinct tendency to muscular agitation. It is almost exactly the opposite of melancholia in every symptom. Originally, of course, mania meant any form of madness. Then it became gradually limited to those forms of insanity which differed from melancholia. Now it has come to have a meaning as an acute attack of mental exaltation. It is necessary to remember this development of signification in reading the older literature on the subject of mental disturbance.

Professor Berkley calls attention to the fact that Shakespeare's statement, "Melancholy is the nurse of frenzy," may have been founded upon the observation that there are few cases of mental exaltation without a forerunning stage of depression. It is characteristic of the acuity of observation of the poet whose works have created so much discussion as to his early training, that this association of mental states which only became an accepted scientific truth during the last century, should have been anticipated in a passing remark in the development of a dramatic character. Melancholia precedes mania so constantly that it is not an unusual mistake in diagnosis to consider that a patient is melancholic when an outbreak of mania is really preparing.

Mania is sometimes said to break out suddenly. As a matter of fact there are always preliminary symptoms; though these are of such a general nature that they may have escaped observation. The patient's history generally shows that there has been loss of appetite and consequent loss in weight, commonly accompanied by constipation and headache with increasing inability to sleep. Usually these symptoms have been present at least for some weeks or a month or more. Then the patient brightens up. Instead of the brooding so common before, there is a tendency to talkativeness; the eye is bright; the expression lively; in the midst of his loquacity the patient becomes facetious and jocular. The backward before become enterprising. Undertakings are attempted that are evidently far beyond the power, pecuniary or mental, of the individual. Active employment is sought, and, where this fails, restless to and fro movement becomes the habit.

Friends notice this change in disposition, and also note a certain lack of connection in the ideas. There is apt to be a distinct change of disposition. A man who has been very loath to make friends before, now becomes easy in his manner toward strangers and takes many people into his confidence. In the severer forms motion becomes constant; the arms are thrown around; to and fro movement at least is kept up; the voice becomes loud and is constantly used. Patients cannot be kept quiet, and, as a consequence of their constant movement, their temperature rises and loss of sleep makes them weaker and weaker until perhaps physical exhaustion ensues.

The causes of mania are not always so distinctly traceable as those of melancholia. Heredity is an important factor. This is, however, not so much a question of actual direct inheritance of mental disturbance from the preceding generation, as a family trait of mental weakness that can be traced through many generations. Direct inheritance of acquired peculiarities no scientific thinker now admits. Family peculiarities, however, are traceable through many generations. So striking a peculiarity as the possession of six fingers or six toes has been traced through a majority of the members of as many as five generations in a single family.

It would not be entirely surprising, then, if mental peculiarities and a predisposition to mental disturbance should be also a matter of inheritance. It is well known now that the physical condition of the brain substance may have much to do with the intellectual functions. Injuries to certain parts of the brain may cause special changes even of personal disposition. In the famous crowbar case, in which an iron drill over four feet in length was driven through one side of the head, it was noted that the man, who had been somewhat morose before, was inclined to be more amiable afterwards; but also had a tendency to be bibulous in his habits.

German clinicians have recently pointed out that the existence of an excess of pressure on the frontal lobes of the brain, such as is produced by the presence of a tumor, may cause a tendency to make little jokes. This symptom is known as "Witzelsucht." It is considered of distinct significance and value in localizing tumors of the brain. The question of the type of the witticisms and particularly a tendency to obscenity are noted as a special diagnostic aid in the recognition of the character of these tumors by at least three prominent German medical observers.

If modifications of the brain substance can produce changes of disposition and temperament, it is easy to understand how temperament and disposition may be a matter of inheritance. If we inherit a father's nose and a mother's eyes, the minutest conformations of brain substance may also be inherited. It is on these, to a certain extent at least, that the general outlines of the disposition depend. It would not be surprising to find, then, a disposition to mental unsteadiness as the result of the transmission of brain peculiarities. Here, as in everything else, there is question, not merely of parental influence, but of the inheritance of the family traits, some of which are skipped in certain generations.

These considerations make clear how important this matter of heredity is. Physicians and students of anthropology are so much concerned about the increase of insanity as the result of the intermarriage of defectives that we are constantly reading in the newspapers of attempts at the legal regulations of marriage, so as to prevent further racial degeneration. Under present circumstances, any such legal regulation is probably impossible; but it seems perfectly clear that clerical influence should be brought

to bear to discourage as far as possible intermarriage among those of even slightly disturbed mental heredity. Especially must no such idea as the possible beneficial influence of matrimony (for there are popular traditions to this effect) be given credence, or even tempt clergymen to look on such intermarriage with indifference.

Another and more serious question for the clergyman is that of the vocation in life of those who are weak mentally. By vocation is meant not only religious calling, but the occupation in life generally. Young people of unstable mentality and especially those of insane heredity should be advised against taking up such professions as that of actor or actress, or broker, or other life duties that entail excitement and mental strain. As far as possible they should be discouraged from taking up city life, and should be advised to live quietly in the country.

When melancholia and mania are said to be due to heredity as one of the principal causes, the meaning intended is that in certain families the brain tissues are liable to be transmitted in somewhat impaired condition, and that through these brain tissues the mind will either not act properly, or under the stress of violent emotion, the loss of friends by death, or the loss of fortune, or serious disappointments in life, or a love affair, the already titubating mental condition will be overturned. In a word, it is not the direct transmission of insanity, but of a predisposition to the development of insanity under stresses and strains that is a matter of family inheritance. This is considered true now not only for mental but for all diseases. Not consumption, but the predisposition to it is inherited.

Mania is apt to follow certain severe infectious diseases in delicate individuals. Pneumonia, for instance, or typhoid fever, or chorea, and sometimes consumption, or rheumatism may be followed by a period of maniacal excitement. Severe injury to the brain or the pressure due to the presence of a brain tumor, may also be a cause of mania. A certain number of good authorities in mental diseases have called attention to the fact that mania is a little more liable to occur in patients who are suffering from heart disease. By this is meant in persons who have some organic lesion of the valvular mechanism of the heart. This leads to

disturbance of the circulation and interferes with cerebral nutrition, thus predisposing to functional brain disturbance.

While melancholia occurs very frequently in older people, mania is almost essentially a mental disease of the young. The vast majority of cases occur between the twelfth and thirty-fifth year. The subjects of the disease are usually those who possess what is called the sanguine temperament, that is, hopeful, enthusiastic people, easily excited and aroused, easily cast down. Mania is much more common in females than in males.

One of the important characteristics of mania is the super-excitation of the sexual faculty. In many individuals the first sign of their mental disequilibrium noticed by friends is a tendency to sexual excess. This is true of women as well as of men, and the extent to which this may manifest itself is almost unlimited. At the beginning of the disease this symptom is often a source of serious misunderstanding, and may be the cause of family disruption. Usually, before there are any open insane manifestations there are definite symptoms that would point to a pathological excitement in the sexual sphere.

One of the most striking characteristics of maniacal patients is the anæsthesia that often develops and is maintained in spite of the most serious injury. Because of this, maniacal patients should be guarded with quite as much care as those suffering from melancholia. I have seen a patient who during an attack of acute mania had put her hand over a lighted gas jet, holding it there until the tissues were completely charred. The burner was behind an iron grating, but she succeeded in reaching it. Neither from this dreadful burning itself, nor during the after dressings, did she complain of the slightest pain. Because of this anæsthetic condition and the consequent lack of complaint, maniacal patients often suffer from severe internal trouble without the medical attendant having any suspicion of its existence. There are few conditions that are more painful, for instance, than peritonitis, yet maniacal patients have been known to suffer and die from peritonitis, due to intestinal or gastric perforation, without a single complaint.

Unexpected death frequently occurs in mania because of the failure to recognize the existence of serious pathological conditions. Pneumonia may develop, for instance, without the slightest

complaint on the part of the patient and go rapidly on to a fatal termination during the exhaustion incident to the constant movement, it being utterly impossible to confine the patient to bed. Meningitis may develop in the same way and proceed to a fatal issue without the patient's making any complaint or any sign that will call attention to its existence. In the meantime, the patient may be constantly in the wildest motion and so add to the exhausting effect of the organic disease.

The prognosis of acute mania is not unfavorable. Patients suffering from a first attack will recover completely in eight cases out of ten. Notwithstanding complete recovery, relapses are prone to occur whenever the patient undergoes a severe emotional strain. As a rule not nearly so much mental disturbance is required to produce a second attack as the first one, so that patients require great care. In a certain number of cases recovery is incomplete; persistent delusions remain, and there may even be some weakness of intelligence. Paranoia, as it is called, mild delusional insanity, may assert itself and then may persist for the rest of life. Notwithstanding this, patients may get along in life reasonably well, and though their mental condition is decidedly below the normal.

In a certain number of cases, after the period of excitement disappears, a certain amount of *dementia* is noticed. This consists of a distinct lowering of the intelligence, though without the presence of any special delusion. This dementia progresses until finally there is a state of almost complete obliteration of the mental faculties. The prognosis as to life in cases of mania is very good. Very few patients die during an attack of acute mania. At times there is a development of tuberculosis that proves fatal, because of the restlessness of the individual. Pneumonia or typhoid fever may also prove fatal.

Besides mania or melancholia, there is a third form of functional mental disease, which is a combination of these two forms. It is usually spoken of as circular insanity. The patient has usually first an attack of melancholia, then an attack of mania, and then after an interval melancholia and mania once more. We have said that most cases of mania develop after a distinct stage of depression of spirits, so that successive attacks of mania take

something of the character of circular insanity. This latter disease, however, is an index of a much more degenerated mental state of the individual than is either mania or melancholia alone. When it occurs, the prognosis as to future sanity for any lengthy interval is unfavorable. A series of attacks alternately of depression and excitement finally make it necessary to confine the patient to an institution.

As might be expected in this severer form of mental disturbance, heredity plays an especially important part in circular insanity. At least 70 per cent. of the patients affected show a family history of insanity in some forms. In this disease direct inheritance of this particular form of mental disturbance is noticeably frequent. The patients who develop this form of insanity usually show marked signs of degeneration, even before any attack of absolute mental disturbance has occurred. Wounds of the head, alcoholism, and epilepsy are prominent factors in the production of circular insanity. This only means that the predisposition to mental disequilibrium is so strong that but very little is required to disturb the intellectual equilibrium.

Fortunately, circular insanity is rare. In 40,000 cases of insanity in New York State, only 96 cases of this form were noted. Mild types of the disease are not, however, very rare. Many otherwise sane people have alternating periods of hopeful excitement and of discouraging depression, not momentary but enduring for weeks at a time, which are really due to the same functional disturbances that in people of less stable mentality produce absolute insanity. These cases are of special interest to the clergyman and to directors of consciences.

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HUGO OF ST. VICTOR, MYSTIC.

(SECOND PART.)

BYOND question a great dogmatic and moral theologian, it is as a mystic that Hugo possesses most peculiar interest. He initiated the mystical movement of the twelfth century, and first

scientifically investigated the laws controlling the soul's ascent toward God.¹ And here we willingly delay. Nowadays, people care for mystics and mysticism principally as objects of sneering criticism. One can scarcely credit the possibility of such errors as those that prevail with regard to the meaning and characteristics of mysticism. It may reasonably be questioned if even the shibboleth of socialism has evoked more confused language, use of the word in both instances being out of all proportion to attempts at comprehending it. Unfortunately, sometimes even the Catholic student is unaware of either the meaning or the value of mysticism. Knowing neither its theory, its history, nor its relation to general theology, he contents himself with a hazy notion that it is a sort of half-baked pantheism, an ill-conceived system constantly reappearing and disappearing throughout the history of philosophy from the days of Plato to Schelling. As to its theological bearing, what he knows best is that the mystics were often a source of trouble to the orthodox, and that the representatives of the School of Saint-Victor held a theory on the processions in the Trinity different from that of Aquinas and Augustine. This scantiness of information is deplorable, since a correct idea of mysticism is an important thing for its own sake. It is again to be deplored, because in this matter the Catholic Church holds the right reading of the problems now agitated, and her literature on the subject is classical. If we Catholics lack anything here, it is the display of enough interest in the questions of mysticism to encourage modern scholars to translate the traditional teaching into modern language. Something has been done of late, it is true; but we are still waiting for a Catholic book corresponding to Inge's Protestant volume.² So much for the scientific side of the question. A further interest attaches, of a practical kind; for sympathy with mystics and their methods will follow upon acquaintance with them, and then we may look for a renascence of that spirit the lack of which among our generation is so lamentable a fact. Hence a word on mysticism, of which Hugo is one of the greatest and most attractive exponents, may be neither useless nor untimely here and now.

¹ De Wulf, *Histoire de la philosophie médiévale*, pp. 220, Louvain, 1900.

² *Christian Mysticism*, by W. R. Inge. Being the Bampton lecture for 1899. New York, Scribners, 1899.

Our first care must be to understand the meaning of the word. Mysticism, indicating by its etymology something mysterious and supersensible, by the Christian is applied to the secret relations existing between God and a human soul elevated to a sphere above the natural, to the state called *θέωσις*, by one of the very first great mythical writers.³ A mystic, in the strictest sense therefore, is one who has penetrated far into this domain and attained to so intimate a union with God that he may be said to see Him. This vision of God is attained by means of contemplation, or an absorbed attention of the mind to divine things accompanied by a loving movement of the will; and mystical theology is the science concerned with studying the soul during its ascent toward this highest point of the spiritual life and examining into the nature and laws of the union which consummates all.⁴ Inasmuch as the ascent of the soul toward God begins with the reception of the very first grace, one might truly say that mystical theology is concerned with the experiences of the whole superior life; yet, more exactly, it is limited to the treatment of the higher and less common experiences. If, as is ordinarily done, we divide the ascent into three grades, purgative, illuminative, and unitive, then mystical theology is concerned with the third of these, or perhaps more properly with that higher of the two regions—active and passive—into which the third grade is divided; for the passive region is that state wherein God's mystic or secret action on the soul reduces it to the true mystical condition of passivity, inflaming and purifying it, and often meanwhile, wondrously manifesting its influence visibly. Now the reality of these spiritual experiences, of course, can be denied by none who believe in the possibility of extraordinary and sublime communications between God and the human soul, and in fact by none who have faith in the very existence of divine grace. None such will fail likewise to perceive the necessity of most carefully studying the problems of mysticism, for the double purpose of guarding against fatal error and of showing clearly the true path of progress toward spiritual

³ Dionysius, the Areopagite, *περι της Οὐρανίας Ἱεραρχίας* in Migne, *Patrol Gr.*, t. III, col. CXXXIV.

⁴ Cf. Görres, *La Mystique*, translated by Sainte-Foi, Paris, 1854. Ribet, *La Mystique Divine*, Paris, 1895. Schram, *Theologia Mystica*, Paris, 1868.

perfection. This study has issued in the construction of a science called mystical theology. It has gradually been evolved, like other branches of theology, through the application of human intelligence to revealed truth and the systematic development of results under the guidance of experience and the control of authority.

Bernard of Clairvaux has often been called the father of scientific mysticism, and it is true he did make the first move toward building up a theology of the mystical life. But it was rather on the practical or ethical side that he dwelt most strongly; and to Hugo was reserved the honor of initiating strictly scientific treatment of mysticism, of founding mystical psychology, and of preparing the principles laid down by Augustine and Gregory for that new elaboration which developed them into a real system. Properly to appreciate Hugo's rôle, however, one must recall the state of spiritual science during the preceding centuries.

Some mystical theology, certainly, there had always been since God first created a human being endowed with a supernatural end. Mysticism, as a fact in human experience, preceded systematic theology, just as surely as logical thought antedated Aristotle. Into every redeemed soul there shone as it were a faint ray of the mystic light, and all through the history of Christian sanctity there was of necessity a succession of mystical experiences, and on the part of Christian students a tendency to record and understand these. St. Paul's Epistles give clear expression to the most fundamental principles of mysticism; and the writings of the Fathers, Greek and Latin, contain the crude material of all mystical as well as of dogmatic and moral theology, though in one case as in the other often rough and undeveloped.

So St. Clement in the *Stromata* and the *Pedagogus* debated not a few of the great questions of Christian mysticism. The author of the *Areopagitica* constructed a treatise which has become the *textus classicus* for mystics of all epochs and countries. As Christianity spread and spiritual writers multiplied, numerous works appeared from Ephrem, the two Gregories, Ambrose, Augustine, Chrysologus, Cassian, Prosper, Isaac the Syrian, Benedict, Gregory, Smaragdus, with a host of others. But none of these men treated professedly and systematically of the higher or

mystical stages of spirituality. The same may be said of writers in the succeeding epoch,—Odo of Cluny, Benedict of Anian, Abbon of Fleury, Ratherius of Verona, Anselm, Eadmar, and Hildebert. All these, in so far as they considered spiritual science formally, treated of ascetism rather than mysticism. Only in the ninth century were the *Areopagitica* translated into Latin; and not until the twelfth century did the theological renaissance carry students forward into the higher realms of the science of spiritual progress. Then Rupert of Devtz in his *De Trinitate*, and elsewhere, opened the way, and Honorius of Autun in his *Scala Coeli* and his commentaries on the Canticles entered the proper field of mystical theology. The same century brought forward Bernard of Clairvaux, and William of Saint-Thierry, and Peter of Clugny, to awaken fresh interest in Christian mysticism and to throw new light upon its vexed problems. It was at this juncture that Hugo appeared. So far as we can gather, no special *attrait* for things mystical had been manifested by any of his companions or predecessors at Saint-Victor's. William of Champeaux's writings and the recorded life of the Abbot Gilduin are a negative proof at least that Hugo broke new ground when he began those studies in high spiritual science which made the name of his abbey synonymous with the home of Christian mysticism.

Now as to Hugo's actual contribution to mystical science. And first let us specify those works which criticism has determined to be certainly from his pen; for it is curious that many writers in considering his doctrine have chosen to comment upon treatises either certainly spurious or of doubtful genuinity. Vacherot,⁵ for instance, draws his notions chiefly from a text which is now proved to be the work of another hand than Hugo's. Vaughan,⁶ again, though not unkindly disposed towards the Victorine, is nevertheless, to all appearance, entirely dependent upon Garzoni's edition of 1617, which contains many spurious treatises and omits at least one most important for the comprehension of Hugo's mystical doctrine. The real necessity for careful discrimination between true and false works is shown by the different opinions

⁵ *Histoire Critique de l'école d'Alexandrie*, t. III, p. 125, cited by Mignon, *op. cit.*, Vol. II, p. 345.

⁶ R. A. Vaughan, *Hours with the Mystics*, London, 1895, Vol. I, pp. 156.

on our author given by different writers, whose verdicts vary accordingly as certain treatises are accepted as genuine or rejected. A good instance of this is afforded by the discussions between M. Hauréau and M. Casimer Oudin.⁷ A fact worthy of special note, too, is this, that a most important mystical treatise, *De Contemplatione ejusque speciebus* was omitted by every edition and never appeared in print at all until published from a manuscript in the *Bibliothèque Nationale* by M. Hauréau.⁸ The previous commentators on Hugo therefore had spoken without knowledge of this most important part of his work. In point of fact, so many imperfections abound in every one of the existing editions that it seems well worth while here to name the mystical treatises verified by criticism as Hugo's genuine work.

Needless to say, a great deal of mystical teaching runs through the various books of the *Didascalicon* and the treatise *De Sacramentis*. Further we may enumerate nineteen *Homilies on Ecclesiasticus*; a *Commentary on the Canticle of Canticles* (not yet perfectly edited, but to a great extent no doubt contained in the glosses found among the *Miscellanies*); a *Commentary on the Lamentations*; *Old and New Testament Allegories*; a *Commentary on the Celestial Hierarchy of Dionysius*⁹; *De Arca Noe Morali*; *De Arca Noe Mystica*; *De Vanitate Mundi*; *Expositio in Regulam Sancti Augustini*¹⁰; *De Arrha Animae*¹¹; *De Laude Charitatis*; *De Amore Sponsi ad Sponsam*¹²; *Opusculum Aureum de Meditando*¹³; *De Contemplatione ejusque Speciebus*; *Miscellanea*. We do not include the three treatises, *De Claustro Animae*, *De Medicina Animae*, and *De Nuptiis*, because of certain difficulties with regard to their genuinity still unsolved.

⁷ Hauréau, *op. cit. passim*.

⁸ At the end of his *Hugues de Saint-Victor, Nouvel Examen*, Paris, 1859.

⁹ A work of Hugo's much favored in the twelfth and thirteenth centuries.

¹⁰ A work of rare merit and translated into French by Charles de la Grange in 1691.

¹¹ A little treatise well loved by Saint Bonaventure. Cf. *In Sent.* l. III, d. xxvii, q. iii.

¹² Criticised by the *Histoire Littéraire de la France*, t. XII, but defended by Hauréau, *Œuvres de Hugues*.

¹³ John of Salisbury copied much from this book into his *De Septem Sacramentis*, and Hauréau remarks that its echo is discernible in the writings of Alexander of Hales, John Gerson, John Tauler, and Master Eckhart, as well as St. Bonaventure and the contemplative school among the Franciscans.

And now, what is the sum of the teaching contained in these writings; and what conclusion is to be drawn with regard to their author? Certainly, the system is a noble specimen of mediæval monastic theology, and certainly Hugo is not a mystic of the type dear to some non-Catholic writers. But let us go on briefly to consider his teaching in detail. Reading it in his own words would, indeed, be the one sure method of realizing its value, and the one way to appreciate qualities not discoverable except by contact. However, a short summary may serve at least to indicate the outline of his system, even though it affords but a poor idea of his exceedingly great sweetness, clearness, and sublimity.

Be it well understood that Hugo the mystic was no narrow-minded exponent of a petty "supernaturalism." He loved to study nature; he despised no science; he devoted himself to so wide a range of studies as to excite the disapprobation of less synthetic minds.¹⁴ He felt that all knowledge was grist for his mill, and thus showed himself to be a type of the true mystic, to whom all creatures are images of God and all realities broken lights of Divine Truth. So he did not neglect to instruct his disciples in the method of acquiring profane science. But further, he taught that to mount the heights of perfection nature was insufficient. Hence he introduces consideration of the spiritual life and the kingdom of grace as an element in the construction of integral manhood, though without thereupon flying off into the maze of obscure and intangible doctrines by means of which some substitute vague dreaming about contemplation for laborious striving to become worthy of it. Even in the ascent to perfection, self-help is a condition of obtaining God's help. Hugo's mental balance and great practical wisdom are shown in his estimate of the worth of ascetical exercises as introductory to the mystical life, for only after mastering these initial steps are his pupils invited to ascend the secret path up the sacred mountain hewn out by love and illumined by truth. And so throughout his various treatises we detect the consistent principles of a solid and symmetrical scheme, and learn that already in the twelfth century this man had drawn outlines so vast and so accurate that his suc-

¹⁴ Cf. *Erudit. Didasc.* VI, III. "Omnia disce. Videbis postea nihil esse superfluum. Coarctata scientia jucunda non est."

cessors have found little work to do except that of filling in and elaborating.

Now let us attempt briefly to sum up his conception of Christian mysticism.

Hugo distinguishes in man three states—the primitive, the actual, and the possible (*Institutio, Destitutio, Restitutio*). In the state of primitive perfection man possesses a triple power of vision, being able to perceive material things, spiritual things, and divine things. In consequence of the fall, man lost the third power, and the second power became weakened; but Christ's redeeming grace has made it possible for man to rise again to the contemplation of divine things, and all who strive earnestly can attain to at least some degree of it. The two elements necessary to success, grace and human effort, will be brought into union and made effective when divine love fills the heart; then will man by means of faith, the Sacraments, and good works, reascend to the primitive state, rising first to the contemplation of creatures in their relationship to God, and finally to the contemplation of God Himself. Then silent in speech, in understanding, and in spirit, the soul will be delivered over to the pure vision of invisible things, becoming as it were intoxicated with divine love, and will sink into the sleep of mystic union,—which however, no matter how perfect, cannot in this life continue uninterruptedly, or become like that of the blessed in Heaven. The gradated steps leading up to this blessed union are spiritual reading, meditation, prayer, and the exercise of those virtues which loose the will from creatures and fasten it upon God. Studying the psychological development during the ascent we find that the first stage or mental activity is thought, the second meditation, *i. e.*, reflection; and the third, contemplation wherein the truth previously obscure is seen clearly, or in other words, wherein the soul attains to a vision of God. In this state of contemplation Hugo distinguishes between active or acquired and passive or infused contemplation, and gives a most vivid description of the soul as, after being wrapped in the flames of love, it gradually loses itself in the divine embrace. "In meditation there is as it were a strife between knowledge and ignorance, and the light of truth is clouded by the darkness of error: just as when wood burns, the flame is obscured by smoke. Gradually

the wind blows, the fire burns more fiercely, and little flames dart to and fro amid the smoky clouds. At last the vapor is all exhausted; the pure flame, circling the whole mass, takes possession of and penetrates it, and does not stop until it has consumed whatever is not itself. Then having subdued all opposition, it rests quietly and is at peace. So the heart, when first possessed by the flame of divine love, sends forth smoke as it struggles with evil desires; but when the flame of love has grown stronger, all clouds vanish, and the soul gives itself to the pure contemplation of God, until at last penetrated by truth and changed into love it is freed from all disturbance and quietly rests. Thus one may say, in meditation there is as it were a smoky flame; in the beginnings of contemplation a clear flame, and in perfect love a transformation of the soul into God, so that God is felt to be all in all and man possesses nothing of himself, but has, as it were, become the Love of God!"¹⁵

Imperfect as the summary has been, at least it may indicate the real value of the treasures hidden away in Hugo's pages. Let us add to it a fragment from the famous letter of Osbert describing the mystic's last moments, for this makes a fitting close to our sketch of the teaching of the great Victorine during life.

The letter tells how Hugo on the day preceding his death called Osbert to him very early in the morning, and asked:

"Have you celebrated Holy Mass?"

"Yes."

"Then come and breathe into my face in the form of a cross," said the master, "so that I may receive the Holy Spirit." When this had been done, gladdened and refreshed, he broke into a joyful song of praise, thanking God with dying breath for this most precious favor. On the following night, which was his last, after Extreme Unction had been administered, he was asked if he wished to receive Holy Communion, not having been given it then because he had communicated less than forty-eight hours before.

"Great God!" he cried out, as if indignant. "They ask if I wish to receive my Lord! Hasten to the church and bring the Body of My Master at once." Then, after having received his

¹⁵ Homilia I, in *Ecclesiasticum*, circa init.

Lord amid tears of joy, and fervently embraced the crucifix, he passed away with the words "I have obtained it" upon his lips, leaving his brethren impressed with the belief that they had witnessed the death of a saint; for he had always been a model of exactness in rule and of austerity in the practice of penance.¹⁶

There is a strange fascination in such simple piety as that of Hugo, when it is linked to great mental gifts. The charm which is peculiar to saints like Bernard, Bonaventure, and Aquinas, shows itself in our Victorine too. Philosopher, Scripture student, theologian as he was, he could also write the *De Laude Caritatis*. Ranked first among the scholars of his age, he was likewise venerated for a sanctity that his brethren understood to be far above the ordinary. And when we begin to sum up the characteristics of Hugo's mysticism, we find that it impresses us as in no wise unworthy of a great scholar and a saint. His keen judgment and clear doctrine kept him safe from the pitfalls of the mystic. The exaggeration of the pantheist, and the delusions of quietism cast no spell upon him. In all his talk about contemplation and the vision of God he ever remembers, *quod nemo potest Deum in hac vita vivens videri sicuti est*.¹⁷ A perfectly uninterrupted contemplation, too, he declares to be beyond the attainment of living men,—*in eodem stare non possumus*.¹⁸ And he descants upon the necessity and merit of uniting action to contemplation in words worthy of a Gregory or an Aquinas,—*nemo debet propter contemplationem Dei omnino postponere necessitatem proximi nec propter necessitatem proximi contemnere contemplationem Dei*.¹⁹ To him charity in every guise was so dear a thing that he found no trouble, scholar though he was, in eulogizing it as the chiefest good in man's life. His little book, *The Praise of Love*, is one of the sweetest of prose-poems; and in the seventh book of his *Commentary on the Celestial Hierarchy*, he proclaims the superiority of love over intellect in an axiom that has done duty for

¹⁶ Migne, *Patrol. Lat.*, t. CLXXV, col. CLXIX.

¹⁷ *De Sacramentis Fidei*, l. II, p. xviii, c. XVI. Cf. S. Thom. *Sum. Theol.*, 2^a 2^{ae}, q. clxxx, a. v.

¹⁸ *Erudit Didasc.*, l. V., c. IX.

¹⁹ *Allegoriae in Marcum*, c. III. Cf. S. Thom. 2^a 2^{ae}, q. clxxxi, a. IV, ad. 3; and q. clxxxii, a. III. Also, S. Greg., *Mor.* V, 75 aet. VI 27; and *Hom. III in Ezech.*

centuries,—*Plus diligitur quam intelligitur; et intrat dilectio et appropinquat ubi scientia foris est.*

It does seem then, that Hugo was a man fitted to found the new science of mystical theology. If he did not say the last word upon its problems or map out its scope in all completeness, still he accomplished enough to make Saint-Victor's forever famous as a school of sound mysticism, and he sowed the seed which produced Achard, Geoffrey, Adam, and the great Richard, not to mention other equally famous disciples outside his own brethren. Indeed, so exalted is Hugo's reputation as a mystic that men often incline to regard him as only that and nothing else. We have seen, however, that it is in addition to being a dogmatic theologian of the highest order, ranking with Anselm, Peter the Lombard, Albertus Magnus, and Aquinas, that he has won a right to be placed by the side of Bernard, Richard, and Bonaventure. All this indicates that he was fashioned on the true model of the theologian whose province should embrace in divine things *omne scibile*. Certainly the number of questions Hugo treated was vast and his method of handling them masterly. He is steady and clear-headed on the dizzyest heights, always solid and always sane. And we cannot help believing that he possesses the disposition which will make the highest spirituality intelligible and attractive to men of mind; so that Bonaventure spoke with perfect truth when he called Hugo the prince of mystics. Is it then too much to say, that in Hugo the priestly student should find a peculiar charm? Surely our interest is not to be confined to the matter or the form of theological treatises. This sanctity that clothed the souls of these old masters makes its appeal to us also. We must read not the *Summa Theologica* only, but the *De Perfectione Vitae Spiritualis* as well, and Bonaventure's *Itinerarium Mentis* should pass through our hands as well as the *Expositio in Libros Sententiarum*. For to us what greater danger is there than an intellectualism cultivated at the cost of piety? And where shall our safeguard be if not in a sympathetic love for the sweet secrets to be learned from the mystics? So for his own safety's sake let the theological student grow in affection toward them; and for the sake of his science, too, knowing that Hugo has said truly: "*Tantum de veritate quisque potest videre, quantum ipse est,*" and

again, "*Caritas est claritas.*" If further reason were needed to vindicate the claim of the mystics upon our consideration, is it not to be found in this, that every priest must be something of an Apostle? He is to show Christ to them that are near and win to Christ those that are afar off. Not by great learning will the task be done, but by learning tempered in the fire of pure love. Surely the sense of our priesthood's apostolate is sufficient motive for wishing more interest to be aroused in the mystics, so that knowledge of them may beget sympathy on our part, and sympathy imitation, until finally studies will be undertaken purely for the love of God, and great minds set aflame with zeal to lead disciples far into the sacred science that the mystics teach.

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THE PRINTING PRESS IN THE SERVICE OF THE CHURCH.

I. The Original "Garden of the Soul."

IN the course of certain preliminary studies for a series of articles on our popular devotions,¹ I have had occasion to examine a large number of *incunabula*, of books, that is to say, printed while the typographic art was still in its infancy; and though long interested in the study of such literature, I have found the more intimate acquaintance thus trust upon me, fascinating beyond my anticipations. Whether I can succeed in transmitting to my readers across the Atlantic anything of the quaint charm which I have found so attractive in the gloom of the "Large Room"² at Bloomsbury, or beside the mullioned casements of "Duke Humphrey's Library" in the Bodleian, is a doubtful matter; but I think that these papers, however incomplete and disconnected,

¹ Cf. *The Month*, 1900 and 1901.

² The "Large Room" at the British Museum is not the great and well-lighted central reading-room under the dome, but an inner apartment in which the rarer and more precious volumes of the collection may be inspected by the visitors. It is an unfortunate circumstance that these volumes, which are frequently printed on paper yellowed by age and in cramped type that swarms with contractions, should so often have to be examined under disadvantageous conditions both of light and convenience.

may serve a useful purpose. It is well for a man who spends his life among the grimy materialism of our godless cities to find himself upon occasion among the peasantry of a truly Catholic land, some Acadia where simple faith is drunk in with the very air we breathe. Not wholly unlike this is the change experienced by one who turns from the literature of the present day to bury himself in the volumes which were most frequently printed and most widely read, before Lutheranism took hold of Central Europe and the pagan Renaissance had gained the intellectual mastery of Italy. The rage for *editiones principes* of the classics, the scarcity of certain illustrated manuals of devotion, too constantly thumbed by eager readers to escape the ravages of time, the contempt shown by bibliographers for the inside of books while engaged in classifying their outsides, have all contributed to obscure the real character of that half century of comparatively cheap literature which preceded the Reformation. Dr. Janssen, from the point of view of the religious historian, and Dr. Falk, from that of the Catholic bibliographer, have shown how little ground there is for accusing the Church authorities at the close of the Middle Ages of obscurantism in religion or of indifference to any form of intellectual progress. But the majority of educated readers are still, I venture to think, far from realizing the true state of the case. It requires personal contact with the *incunabula* themselves to understand that, in the infancy of printing, not only the vast majority of the books produced, but, with the rarest exceptions, the most costly and most handsome, the books upon which the typographer's and the engraver's skill had been most generously lavished, were consecrated either directly or indirectly to the service of religion.

To deal with this important subject exhaustively would be beyond my capacity; but it has struck me that a few discursive articles, accompanied by illustrations, and dealing for the most part with books which lie out of the beaten track, might not be uninteresting or unprofitable to clerical readers. I begin accordingly with a sumptuous folio volume of religious instruction which, despite its numerous editions, is very rarely met with except in a few of the great European libraries—I mean *Der Selen Würtzgart* (The Garden of the Soul), first printed by Conrad Dinckmut at Ulm, in 1483.

Das erst capittel.

Hye nach merck von dem segfeüer
mit ettlichen exempel.



Du ist fürbaß zewissen von dē
segfeüer vnd von ersten ist ze/
wissen das ettlich kezer gewe/
sen seind vmd der vindet man
noch etwen vil vnd die sprech
en es sei kein segfeüer dan wañ
got dem mensche die sünd ver/
geb, so vergeb er pein vnd die
schuld miteinander. Vnd darumb ein yetlicher der
da sterb der kôm von stundē in das paradiß, oð ist
im die sünd nit vergebē so kôm er von stund in die
helle vmd dar zwisken ist kein mittel. Aber das ist
nit war vnd ist kezerē vnd das mag man bewā/
ren durch die heyligen geschriffte auch durch treffen
lich vrsach vñ auch durch merckliche exempel.

Du ersten so wirt bewāret durch dñe ge/
schriffte das ein segfeüer ist dan cristus hat
selbs gesprochen als Matheus schreibt.
Welcher ein wort red wider den heiligen geyst dem
wirt es nit vergeben weder hie in diser welt. noch
in der künfftigen welt. vnd darumb als Gregorius
spricht So muß ein andere stat sein do es vergeben
wirt vnd daz ist aber nit in dem himel so ist es auch
nit in der helle darüb so muß es sein in dem segfeüer
Auch so halten vmd schreiben alle cristenlich leter
das ein segfeüer seÿ. auch so helt es dñe cristenlich
kirch. Es wer anderst vmb sunst auff gesezet das

L 4

From the original in the British Museum for
THE ECCLESIASTICAL REVIEW and THE DOLPHIN.

The Garden of the Soul is now the title of a prayer book so well known and so long in use amongst us Papists, that one has heard the phrase "a-Garden-of-the-Soul-Christian," used as a nickname for a particular type of old-fashioned Catholic, who went to his duties at "the great indulgences," and was not favorably disposed toward devotions which he regarded as new-fangled. Whether or not this familiar *Garden of the Soul* is lineally descended from the *Hortulus* or *Ortulus Animae* which was very popular at the beginning of the sixteenth century, I have not been able to satisfy myself. The *Hortulus* of that period was similar in its general contents and arrangement to many of the Latin *Horae* or English *Prymers* then commonly used as prayer books, and it contained the Little Office of our Lady and other minor offices at length, with a large selection of miscellaneous devotions. The earliest I have seen is one printed in Latin at Strasburg, by Grüninger, in 1500.³ Another edition, revised by the famous scholars Sebastian Brandt and J. Wympfeling, appeared soon after, and was often reprinted. Moreover, just as Henry VIII had the *Prymer* adapted to suit his own peculiar theology, so the *Hortulus Animae* was modified to meet the views of the German Lutherans. An edition printed at Nuremberg in 1569 under the name of *Lustgarten der Seelen*, of which a copy may be seen at the Bodleian, was intended for Lutheran use, and concludes with a section entitled "wider die Ablassbrieff," an historical account of Luther's protest against Indulgences.

Some years older, however, than the first edition of the *Hortulus Animae* is the German book of which I now propose to speak, and it may be said at once that the two have nothing in common except the name. The *Hortulus Animae* is a volume of small size, such as could nowadays be easily slipped into the pocket. The *Selen Würtzgart* is technically a folio, and though not by any means of that great bulk which was in favor in the seventeenth century for editions of the Fathers, it would be an uncomfortable book to carry about with one, the page being half as big again as that of THE ECCLESIASTICAL REVIEW or THE DOLPHIN, and the vol-

³ In a Nuremberg edition of the same year the title appears to be given in German as well, *Hortulus Animae, tho' dude Selen wurt-garden genant*, printed by F. Pypus.

ume thick in proportion. The Gothic type (I am speaking of the first edition published at Ulm) is clear and large, and in the British Museum copy, which is almost as clean as the day it came from the press, the appearance of the volume is wonderfully attractive. But the most striking feature is naturally the illustrations. These in every case occupy the full page, and consequently are much reduced as they are presented to the reader here. The drawing is bold and spirited, and happily in this particular copy the woodcuts have escaped that subsequent daubing with colors which disfigures so many of the really excellent prints of the period. The first impression on turning over the leaves of the volume is that it has been illustrated with lavish generosity, the pages entirely occupied by woodcuts amounting to some fifty or sixty. A more careful examination shows that this effect is produced by using the same block over and over again. The number of separate subjects is only sixteen, but some of them are repeated as many as fifteen or twenty times, on almost consecutive leaves. A notable example is the woodcut I have labeled "a poser," which represents a dispute of Christian doctors wearing their doctor's caps, with some not less characteristically attired Jewish rabbis. Whether the triumphant expression of the Christian apologists and the blank dismay of their rivals appealed with special force to the sympathies of the editor I am unable to say, but it is evident that the block in question was a particular favorite with him, as it appears nearly a score of times in all. Of course the practice of using the same block more than once in a volume was common enough in the infancy of printing, but it rarely went to the length which we notice in the *Selen Würtzburg*.

Another interesting example of the economy of the early printers in the matter of woodcuts may be found in a work called *De Speyghel der Doghede* (The Mirror of Virtues), printed at Lübeck by Bartholomew Gothan in 1483. The date of the printing itself is commemorated in a characteristic colophon in Leonine verse:

Mille quadringentis simul octuaginta retentis
In quinto Christo pro laude vel decus isti
Hoc opus arte mei : impressum Bartolomei
Gothan de gentis et in urbe Lübeck residentis.



From the original in the British Museum for
THE ECCLESIASTICAL REVIEW and THE DOLPHIN.

Dispute between Jews and Christians.—G. Poser.



From the original in the British Museum for
THE ECCLESIASTICAL REVIEW and THE DOLPHIN.

Q Mediaeval Sermon.

In this volume there are about a score of full-page woodcuts, representing the ecclesiastical writers spoken of in the course of the work. But the printer has not been to the expense of engraving twenty separate blocks. He has had one bishop to serve for the whole family of bishops, and the same woodcut differently colored by hand is employed in one place to represent St. Ambrose; in another St. Augustine, in a third St. Eusebius, in a fourth St. Anselm, and in a fifth St. Denis—the name of each being printed underneath in large letters to prevent mistake. Similarly he has one Apostle, who represents in turn St. John, St. Peter, St. Luke, and St. Paul; one monk in a doctor's cap who impersonates as occasion may require, either St. Bernard or St. Thomas; one prophet who stands successively as Ezechiel, Isaias, and Jeremias; and so on.

But to return to our *Würtzgarten*. If the exterior of the book was handsome in a way which even after four centuries still appeals to our more cultivated taste, its contents were equally calculated to attract the readers for whom it was originally intended. The compiler had obviously no other end in view than piety and edification. There are many passages which in our day might be read and pondered with profit. But the book is typical of the Middle Ages; and like a crowd of other works similar in purport, of which a long list might be compiled were I not afraid of wearying the reader, it aimed at making its lessons both intelligible and popular by an endless succession of pious stories often poured out pellmell, with very little attempt at literary art. It is these stories, I take it, borrowed from many different sources, which have encouraged the compiler of the volume to call his book a Garden. But the garden he has in view is a kitchen-garden, a homely *potager*, and strictly utilitarian in character. It is not meant to be a mere pleasaunce beautiful to the eye but otherwise profitless. We gather this from the opening words in which the compiler introduces his book to his readers:

“Hereafter follows a right pleasant and useful matter; and it is called the *Herb-garden of the Soul*; since just as the body of man derives manifold pleasant savours from clove-gilliflowers, rosemary and other herbs, in like manner the soul receives many different entertainments, both pleasant and ghostly, from the goodly teaching and examples which are gathered together in this book.

"This present book is divided into four parts. Each part is translated into German and derived from the writings of honoured teachers and from histories worthy of credit."

Although the book is sadly wanting in method, and the compiler is apparently devoid of any sense of proportion, some more detailed account of its contents may not be unacceptable. For a frontispiece we have a large woodcut, here reproduced on a smaller scale, representing a canon preaching to a mediæval congregation. The preacher wears his almuce or ecclesiastical fur tippet and his doctor's cap;⁴ while we may remark that among the congregation the mediæval rule is followed of the separation of sexes. No doubt this initial woodcut is intended to symbolize the author's sense of his own personal relation to the audience he is now addressing. He begins with the Trinity, the creation, the fall of the angels, and finally comes to treat:

Of man's first disobedience and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world and all our woe.

A terrific picture of the angels being precipitated into "Hell's Mouth," and another of the serpent tempting Adam and Eve, show our engraver not quite at his best. Then he turns to the Redemption and the Christian faith, bidding his readers be thankful for the gift, for many believe not. The Roman Church, however, derives her doctrine from St. Peter to whom Christ Himself has given power and the keys of heaven. There are, he goes on to say, five classes of unbelievers: there are heretics who want to be called Christians but who will not accept the faith of Rome; then there are pagans who worship idols; thirdly there are the people, of whom Nicholas de Lyra speaks, who worship the first person whom they meet in the morning; fourthly there are Mohammedans who have a good many beliefs in common with the Christians; and lastly there are the Jews. So far our author has moved along pretty briskly, but here he embarks on a formidable dissertation regarding the divinity of Christ our Lord, which he

⁴ This latter in all probability, through the puckering up of its upper surface in the effort to take hold of it, has developed into our modern three or four-cornered biretta.



From the original in the British Museum for
THE ECCLESIASTICAL REVIEW and THE DOLPHIN.

Confession.



From the original in the British Museum for
THE ECCLESIASTICAL REVIEW and THE DOLPHIN.

The Vanity of Long Trains.

proves even from the testimony of pagans, from the Sibyls, Plato, and *einem heydnischen poeten genant Ovidius*. This portion of the treatise, which turns especially upon the prophets and upon the Virginal Birth of the Messiah, takes the form of a dialogue between Jewish and Christian doctors, occupying over a hundred pages. Three woodcuts are devoted to the disputants, one of which, representing the Jews getting the worst of the argument, is reproduced here.

Then we pass to the second part of the treatise, which is mainly concerned with the punishments of sin, that is to say, with Purgatory and Hell. There are people, says the writer, who deny that there is any Purgatory, because when God forgives a sin, He forgives both punishment and guilt together; but this is a mistake. And here more particularly we are entertained with all kinds of gruesome stories about the sufferings of the next life. There was an abbot once, the author tells us—and he adds that he heard the story from the lips of a Carthusian at Würzburg—who in his last sickness had improperly procured the election of his nephew as his successor. One day when this nephew after his uncle's death was walking in the garden, he heard the most heart-rending cries proceeding from the deep well which was there. He asked who was calling him, and the voice replied from out of the well, "It is the soul of thy uncle that is suffering the most terrible torment of fire for the too natural affection which led him to procure thy election." "Can there be burning heat?" the young man asked, "in those icy waters?" "Go," answered the voice, "fetch the brass candlestick which stands behind the altar and casting it in here watch what happens." The young abbot did as he was bidden, and lo! when the metal candlestick touched the surface of the water, it instantly melted like wax in a hot fire and was resolved into clouds of vapor. So deep was the impression made by what he saw, that the young man forthwith resigned his office and lived in penance and humility until his death.

In connection with the same subject a number of stories of similar purport are borrowed from St. Gregory's *Dialogues*, and the mediæval history or romance of "St. Patrick's Purgatory" is recounted in full detail. From the punishments of sin it is natural that the writer should turn to consider the remedies of sin and

notably confession. A picture of confession accompanies the text, and the reader will note the absence of any confessional, which indeed is an invariable feature in all such representations. What is less commonly seen is that the confessor's head remains bare. Usually either cap or hood was worn during the hearing of confession, but this was removed when absolution was given and the hand was also commonly laid on the penitent's head. Another large woodcut, this time of an amusing character, also belongs to this section. It illustrates a story which the author has borrowed from Cæsarius of Heisterbach, and which tells how a parish priest once when making the round of his church at the time of the Asperges, saw a burgher's wife enter the building with a long train to her dress, as was then the height of fashion.⁵ As a sudden movement shook out the folds of this appendage the priest perceived that it was the lurking place of a whole swarm of little devils, "small as rats [Cæsarius says *glires*—doormice] and black as moors, which laughed and clapped their hands and darted about like fishes." Kneeling down with his asperges brush, the priest bade the lady stand still where she was, while he prayed that the sight, which had been vouchsafed to him, might be made visible to the lady herself and the whole congregation, which accordingly happened; and the burgher's wife coming to see the danger of vanity in dress gave up her evil ways, and lived very soberly and piously ever afterwards. Our artist, it will be noticed, has simplified his picture by omitting the other devils and the congregation; but he has nevertheless treated the subject with great spirit.

The trains of the ladies' dresses formed a favorite topic of declamation for the preachers of the thirteenth century and even earlier. The Dominican Stephen of Bourbon, who was a contemporary of Cæsarius, tells a very similar story to that just referred to. By the wearing of these *caudae* (tails), he warns the female portion of his audience, they rob the poor, they harbor fleas, they hide the ground, they disturb the devout at their prayers, they cover the altars and the holy places with the dust

⁵ Cf. Schultz, *Das Höfische Leben zur Zeit der Minnesinger*, I, p. 266; and Kaufmann, *Wunderbare und denkwürdige Geschichten* (Annalen des Hist. Vereins f. d. Niederrhein, 1888, I, p. 206).



From the original in the British Museum or
THE ECCLESIASTICAL REVIEW and THE DOLPHIN.

The Madonna.



From the original in the British Museum for
THE ECCLESIASTICAL REVIEW and THE DOLPHIN.

Holy Communion out of Mass Time.

which they raise, and they carry about with them wherever they go a whole swarm of little demons. A caricature reproduced by Shaw in his *Dresses and Decorations of the Middle Ages* (Vol. I, p. 10) represents the devil attired as a lady of fashion and of course with a long train.

The third part of the *Selen Würtzgart* is devoted almost entirely to stories regarding our Blessed Lady and the Blessed Sacrament. They are for the most part, of course, of the usual marvellous type; but there is much of genuine piety in their tone, and high motives are insisted on. The two principal pictures in this section are both reproduced here. One is a graceful woodcut of the Madonna, offering nothing exceptional which calls for comment; the other is a highly interesting representation of the giving of Holy Communion; the reader will notice the ciborium and its veil, one of the earliest pictures, with which I am acquainted, of anything so entirely modern in arrangement. We may remark also the absence of any tabernacle on the altar. The Blessed Sacrament was probably supposed to be reserved in a "Sakramentshaus" or else in a cupboard in the wall.

In the fourth part the mediæval story of Antichrist is told at great length, and with this are introduced sundry moral admonitions regarding the Last Judgment; but the story of Antichrist, interesting in itself, is too long to be discussed here. A picture of the birth of Antichrist, rather more curious than edifying to modern standards of taste; another which portrays the preaching of Enoch and Elias (both in the same pulpit at one time), and a third representing the Last Judgment, adorn this part of the volume. I may call the reader's attention in the case of this last engraving to the stereotyped treatment according to which our Lady and St. John the Baptist appear on either side of our Saviour, out of whose mouth proceed the sword and the lily; the lily on the side of the good ("Come ye blessed," etc.); the sword on the side of the wicked ("Depart ye cursed," etc.). This Last Judgment scene was often used as the fifteenth of the mysteries of the Rosary, where we now meditate upon the Crowning of our Lady.

An excellent example of the generally high religious tone which prevails in the treatise, despite some condescension to the

popular taste in the matter of marvellous stories, may be found in Part II, Chap. 15, where the author instructs us regarding the proper spirit in which we ought to serve God. It is possible, he says, to serve with the intention that God may save us from the pains of hell, or that He may bestow upon us the reward of eternal life. But these are inferior motives. The best and highest motive is to serve God in order to give Him glory because He is the best and highest good. Even if a man knew that he was destined to be eternally lost, he ought none the less to serve Him and to praise and honor Him all the days of his life, for God is a thousand times worthy of our best service.

And thereupon he tells *ein exempel*, in other words a pious story from the *Vitae Patrum*. There were once two hermits in the desert, one younger, the other advanced in years; and they both served God very earnestly. Now one night the devil taking upon himself the form of an angel of light, appeared to the older of the hermits. I have come, he told him, upon an errand that is full irksome and unwelcome to me, but God commands it and He must be obeyed. You have a younger brother here who, strive as he may, can never win favor with God, for he is foredoomed to eternal reprobation. All his good works can not help him, for such is the will of God. Then the angel disappeared, leaving the old man in grievous distress of mind. Despite all his efforts he could not help betraying his sorrow, until the younger hermit perceiving his sighs and tears besought him to make known the cause of his grief. After resisting for a long while, the old hermit at last gave way. "Dear son," he said, "I would rather die than tell thee the truth, but since thou constrainest me, thou must know that an angel has revealed to me that thou art destined to be eternally lost, and that all thy good works cannot help thee. This it is that has crushed me to earth and robbed me of all joy until my life's end."

Then said the young man: "Take comfort, Father; if it be the will of God that hell must be my portion, then would I rather abide in hell according to His holy will, than be carried to heaven against it. And so I will not the less strive to serve Him. All my days shall be given to Him, as before, or more than before, for I know that the lost praise and honor him not. Let me

praise Him then now and do Him service while I have the power. If I am to be separated from my God forever, and to be driven from His presence into the outer darkness, I shall at least be glad that I have served Him as long as I might. And so, Father, you must not be sad or troubled on my account, but you must praise and give glory to God as always. For God is to be blessed and honored in all His works."

And the old man when he heard these words marvelled and was much consoled. Then when night fell there appeared to him a true angel in a vision and said to him: "Thy young brother is in the grace of God; it was a false and accursed angel that came before to deceive you. Nay more, the answer that the young man made thee to-day is dearer to God than all the good deeds that he performed in his life up to this." Then the old man made known to his young disciple the second vision, and both were confirmed in the service of God, in which they devoutly ended their days.

Whereupon the author goes on very sensibly to warn his readers that God could never reveal to any man that he was foredoomed to perdition; for this would be necessarily to cast him into despair, which is a grievous sin. Similarly very few men have ever been supernaturally assured by God that they were predestined to glory, but even great saints like St. Augustine lived on to the last in fear of the judgments of God.

With regard to the author or rather compiler of the *Selen Würtzgart* I have no information. It is possible that he was a Carthusian, as Carthusian authorities are frequently quoted by him; but this is a mere conjecture. His book must have been extremely popular, for the British Museum Library alone contains five or six different editions of it; but the earliest, that of 1483, is the most attractive. Still, a few spirited drawings are occasionally to be found in the later copies. There is a capital woodcut in the Augsburg impression of 1488. Speaking of Purgatory the author has occasion to say that the people who do not fear Purgatory are those who do not meditate upon it or understand it; and to illustrate his point he tells the story of a blind man, led by a child, who insists upon crossing a rickety and unprotected bridge, which the boy who sees the danger is afraid to



From the original in the British Museum for
THE ECCLESIASTICAL REVIEW and THE DOLPHIN.

The Last Judgment.

venture upon. The woodcut, rough as it is, renders admirably the anxious expression of the child who stands trembling on the bank, and the resolute attitude of the old man as he stumps along to his doom, tapping the bridge as he goes.

Obviously such a picture was drawn expressly to illustrate the text in which it was inserted; but such was by no means the case with all, or indeed the majority, of the illustrations in early printed books. A publisher was apt to take almost any block he happened to have on hand, however remote its relation to the subject-matter, if only he thought it would enliven his text; and in most illustrated books even of the expensive sort there was a mixture of cuts that had been used before. An extremely interesting little picture in the 1511 edition of the *Selen Würtzgart* may supply an example. It is a block which fits neither the page nor the story in which it is inserted, but it depicts a priest not with the ciborium in his hand, but with a monstrance, visiting a dying youth and *showing* him the Blessed Sacrament as a final consolation before he breathes his last. The cut is the survival of a curious mediæval usage which I have had occasion to discuss elsewhere.

Whether all the sixteen large blocks of the Ulm edition in 1483 were engraved expressly for the *Württemberg* I am unable to say. The majority unquestionably were. Such a picture as that of the Madonna, which I have reproduced, might of course find a place in any book of edification, and the mediæval Sermon, Confession, and Communion, have no very definite relation to any one particular story. But in size and character the woodcuts seem to form one series and to have been executed by the same artist. It is highly probable that they saw the light for the first time in the *Württemberg*, though they may have been used for other purposes afterwards.

I feel some doubt at the end of this longish article whether I have succeeded after all in making my purpose clear. Why, it may be asked, devote so much attention to a volume whose chief interest lies in the identity of its name with a modern book of quite different character? It is, I reply, precisely its obscurity which I regard as a justification. Ulm was not a very remarkable city; neither was Conrad Dinckmut a very famous printer;

moreover, the *Selen Würtzgart*, so far as I know, except as an item in bibliographical catalogues, has never attracted any particular comment.⁶ And yet I think the reader will agree that the book, by its typography, its engravings, its contents, and even its size, is after all a notable volume. Whence I draw the inference that, at a period of literature at which such a work could pass unheeded in the multitude of similar volumes, the religious instruction of the people was surely not neglected. We are led rather to the conclusion that Dr. Janssen's dictum is fully justified, and that at no period of history either before or since have we such overwhelming evidence that the truths of Christianity were brought home to the people at large, and a sound basis of moral obligation set before them.

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INDIVIDUAL INSTRUCTION IN HOMILETICS.

IN his curious volume of "Thoughts," the Abbé Roux delivers himself of a few scattered reflections on orators. "There are men," he says, "to whom the rostrum or the pulpit is a sort of pillory, where they appear riveted, pale, hesitating, confused; such men suffer and cause suffering. There are others who, in the rostrum or the pulpit, are as if mounted on the tripod—ardent, transfigured, fascinating. How happy they are to speak! How happy one is to listen to them!"

The thoughtful abbé has pictured the two extremes—and extremes are never typical. The tripod is very rare; and the pillory, while not so rare, may fairly be considered infrequent. The overwhelming majority of preachers manage pretty successfully to avoid either extreme. *In medio stat virtus*, or the *Ne quid nimis* of the *Andria*, might express in a short sentence the contented view which some preachers entertain of their office. Gravitation, however, is a powerful and a constant force; and it may be admitted that just as the tripod is rarer than the pillory,

⁶ I have not for the moment the books at hand to refer to, but I do not think that the *Selen Würtzgart* has been noticed either by Geffcken in his *Bilder-Catechismus*, or by Dr. Falk in his various publications for the *Görres Gesellschaft*.

so, too, the preachers who have gone beyond are rarer than those who have fallen below, that happy mean at which they contentedly aim.

It is to the small class of men who fall very far short of the mean that the seminary should address its most constant efforts. For if, as happens at times, a graduate of its course appears in the pulpit as if mounted on the tripod—ardent, transfigured, fascinating,—the seminary can scarcely claim the credit of such a brilliant exception. But if the graduate appears in the pulpit as in a pillory—pale, hesitating, confused,—the seminary is chargeable even with that dismal, though infrequent, exception. It is no discredit to a course of six years' training in ecclesiastical studies, if it fail to add the supreme touch of eloquence; while it is a distinct discredit to such a course if it should achieve not even a partial success in fitting an alumnus for a task which is both frequent and inevitable.

It is not the purpose of the present paper to suggest the methods to be employed for adding excellence to excellence in the training of the future preacher. To do this would be to rehearse a more than twice-told tale; for no other branch taught in the higher seminary has received an hundredth part of the pedagogical treatment accorded to Homiletics. The books and tracts on this subject are well-nigh countless. Their very number is a double confession—a confession of the extreme importance of the subject, and alas! a confession of the surprising failures which they have not succeeded in preventing; for the graduate of their training hardly ever achieves the tripod of fascination, of ardor, of transfiguration—sometimes, indeed, is thrust into the pillory of hesitation and confusion. If this lack of success were due to any faultiness in the manuals used by the class, it would be within the competency of the critic to suggest amendments, and such should be the proper task of the present paper. The fault lies, however, not in the book, not in the teacher, perhaps not even in the pupil; but rather in the preparatory training which is assumed to have fitted the pupil for profiting by the special instruction given in the class of Homiletics.

I.—THE COLLEGE COURSE.

Unfortunately, the professor of Homiletics cannot afford to assume that all of his pupils have mastered even the theoretical (not to speak of the practical) preparatory work. The manuals of homiletics assume, indeed, that the pupil comes to the class thoroughly equipped with grammatical, rhetorical, and elocutionary training; that his imagination has been fed with the beauties of the Greek, Latin, and English classics; that his reasoning faculty has been sharpened by mathematics and logic; that his horizon has been broadened by literature and philosophy. But does the professor of Homiletics find, as a matter of fact, that these reasonable assumptions are in all cases justified by the event? Has the study of elocution succeeded in removing all harshness of voice, all rudeness of accent, all uncertainty of intonation, all unpleasant vocal mannerisms? Has it, indeed, conferred on the student a graceful carriage and a pleasing delivery? Or has it not, perhaps, left him bashful, awkward, self-conscious, ungainly in port and gesture, dull in face, impassive in feature; or, to revert to the abbé's words, "pale, hesitating, confused"? And with respect to rhetoric: Has sufficient time been allotted him to perfect himself, or, indeed, to attain any real proficiency in its three fundamentals of clearness, strength, harmony? Are his words or phrases never vulgar? Is his synonymy appreciably correct? Is it never flagrantly misconceived? And to descend to the elements—does he make no mistakes in pronunciation, or in syntax? But let us leave these humbler fields, to consider his training in the ancient classics, and their power of cultivating his taste. Have they proved anything else to the pupil than a great bore? Has the *curiosa felicitas* of Horace, or Virgil's "stateliest measure ever moulded by the lips of man," or Homer's epic deeds, or Cicero's rolling periods—has any one of these living masterpieces served any other purpose than as a corpse laid on the dissecting-table of Greek syntax or Latin prosody? How often, for example, have his English compositions shown the rounded beauty and the robust vigor fairly to be looked for as a result of all this high and mighty nourishment? And his English classics—how many has he really read? and of these, which one does he really love to linger over? Further suggestive

queries might be put, concerning the acuteness claimed for the study of mathematics and logic, or the breadth gained from literature and philosophy.

Of course, there are many students who come from their preparatory course well fitted for receiving technical instruction in Homiletics. And yet it is true of seminaries, as it is of other institutions of learning, that some few students arrive at the eve of graduation with obvious, and sometimes gross, defects in their rhetorical and even in their grammatical training. These defects may not fairly be laid at the door of the professor of Homiletics. But that such ill-equipped students should be found at all in the graduating class of a higher seminary may *prima facie* be charged against the whole course of that training whose first and constant care should have been to train them thoroughly in fundamental branches.

In casting about for a remedy, we perceive that the preparatory course, whether given in the lower seminary or in a college, is responsible, in the first instance, for this sad condition. No amount of proficiency in Latin or Greek, in mathematics or history, can atone for a patent deficiency in English. At the cost and at the sacrifice of whatever should adorn or even solidify the superstructure of a liberal education, the utmost industry and care should have been expended on the correct laying of the corner-stone; for the beauty is but a snare, and the solidity is but a menace, if that which is to sustain the whole fabric be itself shaky and hollow. To drill students thoroughly in the elements is, nevertheless, so onerous and withal so thankless a task, and the splendid results to be attained through such an insistent drill-work lie so far in the future, that probably no preparatory school devotes to it a tithe of the requisite time and energy. The clamor is now universal against the miserable output of the secondary schools of this country. When we hear the professor of English in Harvard lamenting that his pupils are sitting in a worse than Egyptian darkness with respect to their mother tongue, and when we hear the examiners of West Point and the faculties of universities echoing the dolorous cry, we may take comfort in the thought that although our withers be not wholly unwrung, we are but one of the many galled jades that wince.

II.—THE HIGHER SEMINARY.

In the higher seminary not a theory but a condition confronts us. This condition is superinduced by the fact that a few students, lamentably deficient in the fundamentals of English—that tongue, namely, in which they must preach to the people as the ambassadors of Christ—manage, through the inadvertence or the amiability of examiners, or it may be through a happy dispensation of good luck, to be enrolled in the class of philosophy. These students are now a charge upon the higher seminary, which forthwith becomes responsible, in the second place, for whatever faults in English they may afterwards display in their priestly career. We cannot evade the burden of responsibility by a criticism of the lower schools. In this matter the laity are not wholly illogical in their distribution of praise and blame. They are not always competent judges either of the profundities or of the niceties of the education imparted by the seminary. But of some things they may fairly judge; and if they chance to listen to a sermon displaying the most obvious and elementary defects in English, they are likely to marvel at a six years' course which could send out as a finished product such a glaringly imperfect piece of work. In vain shall we urge the insufficiency of the preparatory training. Their judgment will be that we should have been prompt to see such fundamental crudenesses and should have been indefatigable in their removal.

What then shall be done with such charges in the higher seminary? Outside of the class of Homiletics, there is no formal and recognized means for supplying the deficiencies of earlier training; and within that class, as it is at present constituted, there is scarce time enough for imparting a theoretical and practical instruction in sermon-writing. What then? Shall we send such students forth, with all their imperfections on their head, to prove a life-long protest against the seminary course?

Three suggestions are appropriate here. The first is, that we should feel deeply, not merely the propriety, but the inevitable necessity for the removal of the condition we are contemplating—for its removal, we venture to add, at any cost. For the credit of the seminary as an institution of learning, the respect which the attainments of the priest should command alike from friend and

foe, and the very efficiency of his ministry—all these eminent considerations are bound up very largely with his success or his failure as a preacher. To guarantee this one essential necessity, what branch or branches taught in the higher seminary might not well be pared down—even to the quick? Unfortunately, however, just as the preparatory schools spend all their substance on the showy fineries of Latin and Greek, and leave the poor Cinderella of English a thing of rags and tatters, so, too, the seminary is apt to crowd Homiletics into an obscure corner, in order that more room may be made for the “higher” studies. Insistence must, therefore, be laid upon the contention that at whatever cost to these “higher” studies, abundant time should be allotted to the correction of elementary deficiencies in English.

The second suggestion is that the time thus obtained should be assigned, not to class-work, but to private individual instruction on the part of the teacher. This would not prove so onerous as at first glance might appear; for it contemplates only those students who are deficient in elementary training. To remit to the class-room the correction of grammar and rhetoric would be to waste the time of the many, who by supposition are not guilty of such defects, in order to help the few, no two of whom, in all likelihood, labor under precisely the same difficulties. The few students who need such elementary instruction usually possess a unique stock of vulgarisms, of barbarisms, of mispronunciations; and, in the matter of elocution, generally exhibit the most unmistakable *notae individuantes* in their peculiar poses and gestures, their vocal accents and mannerisms. Correction of such idiosyncrasies in class is not only a waste of time for all but the one student contemplated, but is very apt to be inefficient even in his sole regard. For if, through a sentiment of charity, the professor should point out the idiosyncrasy without specifying the individual laboring under it, he but beats the air. And this is true, not because *generalia non pungunt* (for in this case we are supposing the correction to be most particular), but because idiosyncrasies are such precisely for the reason that those who manifest them are simply not aware of the fact. Such a student will contemplate with innocent equanimity, and mayhap with a pleasant sense of humor, a cap that fits no head but his own. On the other hand,

if the teacher specifies not alone the fault but the individual as well, the correction is apt to prove inefficient, because the singling out of a student for specific criticism will very probably confuse and embarrass him. He becomes self-conscious in the presence of his fellows, and his attention will surely run in any other direction than towards the question at issue.

Where repeated correction in class has proved a failure, a single private admonition may prove impressive and enduring. We are able to illustrate this view by the success attending the efforts of a certain professor of rhetoric, who, being an enthusiast, had the courage of his convictions, and withal a sufficient spirit of self-sacrifice to carry them into effect at his own expense. A rather large class in Composition was divided by him into sections of four students, which came day after day, in their turn, to the classroom after the work of the day had been finished. He had before him, therefore, only four students at a time. Three of these remained seated afar off, whilst the fourth sat down beside the professor at his own desk. In this quite complete privacy, master and pupil read over the essay together. The correction was minute, specific, and, above all, wholly individual. It addressed itself not to generalities, but to particulars—not to faults which might have been committed but were not, but to those peculiar to the individual student. Grammar, punctuation, synonymy, diction, style—nothing escaped scrutiny. The professor's specialty was punctuation, concerning which he had published a book with the modest inscription, "*De Minimis*." And thus through eye as well as ear he attempted to preach to his pupils the significant lesson of the value of "small" things.

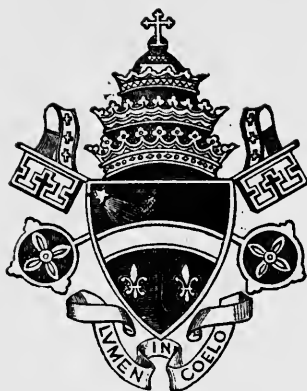
The third suggestion is that the correction of fundamental misconceptions in rhetoric and of elementary mistakes in grammar should not be considered exclusively the province of the professor of Homiletics. As he is no more responsible for the evil than is any other professor in the higher seminary, it is scarcely fair to look to him alone for the appropriate remedy. Not only is it unfair to do this, but it is equally impracticable. In many cases the mistakes have assumed the proportions of an inveterate habit, and require the most frequent and insistent supervision. This should be attended to by every professor, who must, in such

desperate (but, happily, rare) cases, feel himself obligated by a new reading of the old maxim: *Error corrigitur ubi deprehenditur!*

It is hard to see, indeed, why any mistake in English, whether of inveterate habit or of simple ignorance, should not be corrected by any professor under whose notice it may fall. Some of the mistakes arising from ignorance constitute, unhappily, the saddest arraignment of our boasted excellence in Latin. What interests do not our seminaries cheerfully sacrifice in order to gain this one triumph? And yet within the space of ten minutes a student of theology has been heard, not in conversation, but while formally reading, to pronounce "insidious" *insiduious*, and "assiduous" *assidious*. Who has not heard other graduates of an exquisite clerical training in Latin pronounce "nuptial" *nuptual*, and "cupola" *cupalo*? If the study of Latin have any value, surely it should have attained its first results in saving the pupil from a ludicrous misconception of the spelling and the pronunciation of English words derived from Latin originals.

These three suggestions are offered in the confident hope that they may stimulate more capable hands to grapple with the difficulty contemplated. The "higher" seminary can hardly be expected to take official cognizance, by the creation of a special class in its curriculum, of the rare student who is faulty in fundamentals. On the other hand, it can scarcely afford to graduate a student who is to prove a life-long protest against its training. What then should be done with him?

CENSOR.



Analecta.

EX ACTIS LEONIS XIII ET E SECRETARIA BREVIUM

I.

LEO XIII LAUDE PROSEQUITUR STUDIUM COGENDI OPERARIOS AD
PIA IGNATIANA EXERCITIA PERAGENDA.

Dilecto filio Ludovico Martin Praeposito Generali Soc. Iesu.

LEO PP. XIII.

Dilecte Fili, Salutem et Apostolicam Benedictionem.

Ignatianae Commentationes quantum in aeternam animorum utilitatem possint, trium iam saeculorum experimento probatum est omniumque virorum testimonio qui, vel asceseos disciplina vel sanctitate morum, maxime per id tempus floruerunt.—Quamvis res ipsa de se testatur. Quum enim error inde omnis in vitam hominum derivetur, quod divinae in animis veritates oblivione obscurantur, quae noxiis perturbationibus coërcendis unae sunt aptae; spiritualium Exercitiorum ea propria vis est atque laus, quod veritates easdem novo quodam lumine perfundunt ac veluti sopitas excitant. Quia vero ex privatorum honestate morum consociationis humanae honestas exoritur; dubium non est quin

sucessus ii, in quibus caelestium veritatum commentatione occupamur, non in singulorum modo, sed etiam in communem utilitatem cedant. Id quidem provide nonnulli e Societate Iesu sensere alumni, in Gallia praesertim et Belgio. Qui quum nullam quam operariorum classem, magis nunc temporis impeti malorum insidiis adverterent, fundatas in pios secessus domos operariis ipsis patere maxime voluerunt. Propositum quidem uberesque iam inde fructus sequutos Nos iucunditate summa cognovimus; non enim postrema aut minima curarum Nostrarum, quod acta a Nobis probant, operariorum utilitati ac bono censuimus adhibenda. Nolumus igitur egregias istas Alumnorum Societatis industrias iusta sine laude praeterire, easque ut Deus large obsecundet toto animo adprecamur. Quin vero excitari magis inter ipsos praeclarum hoc studium desideramus, ut quod in Gallia atque Belgio feliciter est institutum, ad ceteras etiam nationes pari cum emolumento propagetur. Haec tu, dilecte fili, benevolentiae Nostrae et gratulationis sensus religiosis viris, quos moderaris, fac innotescant, illis cumprimis qui memorato operi laborem iam strenue impendunt. Quibus et universae Societati Iesu Apostolicam benedictionem, Nostrae caritatis testem ac munerum divinorum auspicem, amantissime in Domino impertimus.

Datum Romae apud S. Petrum die VIII Februarii MCM, Pontificatus Nostri anno vicesimo secundo.

LEO PP. XIII.

II.

LEO XIII HONESTA LAUDE PROSEQUITUR DELEGATUM APL. PRO SUO IN INSULIS PHILIPPINIS MINISTERIO FRUCTUOSO.

Venerabili Fratri Placido Ludovico Chapelle, Archiepiscopo Novae Aureliae

LEO PP. XIII.

Venerabilis Frater, Salutem et Apostolicam Benedictionem.

Quae, perturbata Insularum Philippinarum republica, Ecclesiae sunt incommoda parta Apostolicae Sedis operam, subeundis quidem levandisque assuetae calamitatibus, praesentem postulant. Factum hac de causa est ut te Delegatum Nostrum extra-

ordinarium in id mitteremus ut terras illas oculis ac mente lustrares, Nostraeque res Ecclesiae conversione civitatis afflictas, quantum quidem in te erat, reficeres atque excitares. Esse autem existimamus cur ad Nos reversum praeclare te in obeundo munere gessisse Nostramque sustinuisse expectationem laetemur: longum enim itineris spatium emensus, de coelique gravitate nihil laborans, moratus illic haud paulum temporis es, susceptaque rei catholicae atque etiam humanitatis cura, quod animo haerebat Nostro sic es Deo adiuvante assecutus ut manantia latius mala consilio atque auctoritate coërcueris, commodorumque fere compensatione lenieris. Bene igitur de Nobis meritum honesta te laude prosequimur, bonamque solertiae probataeque tuae facultatis spem animo comprehendendam putamus. Ut autem spei, quam ipse dedisti, ferat Deus opem, Apostolicam tibi Benedictionem munerum divinorum auspicem Nostraeque testem benevolentiae amantissime impertimur.

Datum Romae apud S. Petrum die XXVIII Octobris MCMI, Pontificatus Nostri anno vicesimo quarto.

LEO PP. XIII.

E S. R. UNIV. INQUISITIONE.

I.

NORMAE PRO CURIIS EP. ALIBUS RELATAE AD TRANSMISSIONEM
DOCUMENTORUM AD CURIAM ROMANAM.

E. me ac R. me Domine:

Haud raro accidit, ut ad SS. Romanas Congregationes, hac Suprema S. Officii non excepta, a RR. Curiarum Episcopaliū negotiorum Romae Procuratoribus (italice "Agenti Ecclesiastici") documenta, de rebus etiam gravissimis et maxima observatione dignis, plane resignata atque omnium oculis patentia exhibeantur: eadem vero nonnunquam adeo parvulis atque exiguis chartulis neglectaque forma exarata sunt, ut et erga S. Sedem non parum indecentia atque ad positiones, quas vocant, efformandas minus apta inveniantur.

Haec omnia iure merito lamentantes E mi Domini Cardinales

una mecum Inquisitores Generales, in Congregatione Generali habita fer. IV. die 24 Aprilis anni currentis, omnibus Episcopali-bus Curiis significandum mandarunt, ut in posterum huiusmodi documenta, in folio communis Romae dimensionis conscripta, vel directim per publica epistolarum diribitoria vel, si quidem rationabili ex causa Procuratorum opera uti velint, ita clausa et sigillo munita transmittant, ut nullus ex parte ipsorum Procuratorum clandestinae aperitioni locus esse queat.

Quae dum, ut mei muneris est, ad Em. Tuae notitiam defero, lubenter capta occasione, fausta quaeque ac felicia Tibi precor a Domino.

Datum Romae ex S. O. die 23 Aug. 1901

Addictissimus obsequentissimus famulus verus

L. M. Card. PAROCCHI.

II.

DE SANCTISSIMAE EUCHARISTIAE SPECIERUM GENUINITATE ET CONSERVATIONE CURANDA: AD REV.MOS DD. LOCORUM ORDINARIOS.

Illme ac R.me Domine:

Pluries et variis ex locis Supremae huic Congregationi S. Officii dubia proposita sunt circa materiam (panem et vinum) SS.mí Eucharistici Sacramenti. Cum enim inhonestorum quorundam mercatorum eo iam malitia pervenerit, ut farinas triticeas aliarum tum vegetalium tum etiam mineralium substantiarum admixtione adulterare, vinaque vel ex toto vel ex parte haud ex genimine vitis conficere passim non vereantur, cumque non raro difficile admodum sit, vel ipsis chimices peritis huiusmodi fraudes agnoscere; non immerito dubitatum est, num ad licitam, imo et validam consecrationem farinae vel hostiae vinaque quae sunt in commercio, tuto adhiberi valeant.

Cum res, ut patet, maximi sit momenti et, ceterum, de farinarum vinorumque frequentibus adulterationibus dubitari nequeat; E.mi DD. Cardinales una mecum Inquisitores Generales pas-toralem R.morum DD. Ordinarios sollicitudinem excitandam censuerunt ut, accuratis institutis investigationibus, si quos abusus irrepsisse compererint, funditus convellere satagant, ac diligenter

caveant ne quid in posterum in propriis ditionibus fiat quod a latis nedum circa naturam sed et circa conservationem Sacrarum Specierum dispositionibus, quae a probatis auctoribus traduntur quaeque praesertim in Rubricis Missali Romano praepositis continentur, quomodocumque sit absonum. Quoties vero de venalium farinarum vel hostiarum vinorumque genuinitate rationabile adsit dubium, Sacerdotes sibi subditos ab eorum usu in conficiendo SS.mo Altaris Sacramento omnino prohibeant, eosque practicam rationem doceant genuinam materiam sibi comparandi. Quod demum, spectat ad Missas dubia materia antehac forte celebratas, ad S. Congregationem recurrant.

Quae quidem omnia dum, ut mei muneris est, cum Ampl. Tua communico, libenter occasionem nactus, fausta quaeque ac felicia Tibi precor a Domino.

Datum Romae ex S. O. die 30 Aug. 1901.

L. M. *Card.* PAROCCHI.

E SACRA CONGREGATIONE PROPAGANDAE FIDEI.

I.

DECRETUM APPROBATIONIS SOCIETATIS LUGDUNENSIS PRO MISSIONIBUS AD AFROS.

Superior Societatis Lugdunensis pro Missionibus ad Afros, Sacram hanc Congregationem nuper expostulavit, ut Constitutiones praedicti Instituti definitive adprobaret, quas nonnisi ad tempus per decretum diei 1 Novembris anni 1890 ut ad experimentum observarentur indulsit. Porro re mature perpensa, per specialem hujus S. Congregationis Commissionem, cui E. mus Vir Franciscus Card. Satolli praeest, et cuius muneris est novorum institutorum ab hac S. Congregatione dependentium Constitutiones recognoscere, placuit eidem Commissioni rescribere, petitam definitivam approbationem esse concedendam, additis tamen nonnullis modificationibus, quas in annexo exemplari videre est. Qua super re praesens decretum S. Congregatio de Propaganda Fide conficit et edit.

Datum Romae ex Aedibus S. Congregationis de Propaganda Fide, die 23 Augusti 1901.

M. *Card.* LEDOCHOWSKI, *Praef.*
ALOYSIUS VECCIA, *Secretarius.*

II.

DE ABUSIBUS IN CONCESSIONE DISPENSATIONUM MATRIMONIALIUM.

Eme et Revme. Domine :

Sacrae huic Congregationi de Propaganda Fide relatum est, in quibusdam Dioecesis Statuum Foederatorum Americae Septentr. quosdam abusus irrepsisse et nonnullas irregularitates committi in concessione dispensationum matrimonialium. Dicitur enim, alicubi vigere praxim, saltem pro casibus urgentioribus, non solum utendi via telegraphica ad obtinendas dispensationes matrimoniales, sed etiam supprimendi totaliter mentionem cuiuscumque causae canonicae in supplici libello, item supprimendi hasce enuntiationes et circumstantias, quas Instructio S. Congregationis de Propaganda Fide die 9 Maii 1877, omnino necessarias declarat.

Dictur etiam, quibusdam in locis, in casibus urgentioribus haberi praxim considerandi tamquam obtentam dispensationem, cuius libellus supplex iam fuerit proiectus in arcam postalem.

Fertur insuper saepe non recte applicari principium, vi cuius baptismus dubius habendus est ut validus in ordine ad validitatem matrimonii. Contingit enim sacerdotem, cui incumbit inquirere utrum pars acatholica fuerit baptizata necne, totam suam inquisitionem limitare interrogationi factae parti acatholicae, utrum ipsa fuerit baptizata. Si haec respondit affirmative, nullo requisito documento aut probatione, habetur ut baptizata et petita tantum dispensatione ab impedimento mixtae religionis, celebrantur nuptiae. Unde fit plura matrimonia sic contracta esse irrita propter impedimentum disparitatis cultus, quia pars acatholica non fuit baptizata, licet id affirmaverit.

Haec omnia Eminentiae Tuae significare opportunum censui ut in proximo futuro annuali congressu Amer'um Archiepiscoporum istius regionis de his etiam pertractetur, et, siquidem opus fuerit, opportune provideatur.

Interim manus tuas humillime deosculor.

Eminentiae Tuae

Dev'mus et obs'mus Servus,

M. Card. LEDOCHOWSKI.

ALOISIUS VECCIA, *Secr'us.*

DNO. Card. JACOBO GIBBONS, *Archiep'o Baltimoren.*

Romae, 2 Aug. 1901.

E SACRA CONGREGATIONE RITUUM.

DUBIUM CIRCA ORATORIA SEMIPUBLICA.

Instante R.mo D.no Secretario Vicariatus in Urbe, et referente subscripto a Secretis, Sacra Rituum Congregatio adherens voto Commissionis liturgicae rescribendum esse censuit: "Particulam "Decreti generalis super Oratoriis semipublicis n. 4007 diei 23 "Ianuarii 1899: *atque similia Oratoria, in quibus ex instituto ali-* " *quis christifidelium coetus convenire solet ad audiendam Missam,* "intelligi posse de quibuscumque fidelibus qui assentiente domino "loci et Ordinarii auctoritate interveniente, accedant ad praedicta "Oratoria pro audienda Missa etiam in adimplementum praecepti "festivi." Atque ita rescripsit die 3 Augusti 1901.

Ita reperitur in Actis et Regestis Sacrorum Rituum Congregationis hac die 18 Octobris 1901.

Pro R. P. D. DIOMEDE PANICI, *Archiep. Laodicen., Secret.*

PHILIPPUS CAN. DI FAVA, *Substitutus.*

COMITATO PER I FESTEGGIAMENTI DEL GIUBILEO PONTIFICIO
DELLA SANTITA DI N. S. LEONE XIII.

TO HIS EMINENCE CARDINAL GIBBONS, *Archbishop of Baltimore.*

Your Eminence:—As president of a committee formed to celebrate the approaching Pontifical Jubilee of our Holy Father, I have the honor of addressing you.

From the programme sent to the various Bishops, your Eminence will have learned that we have asked *a donation from the Tertiaries of the world*, and have requested *every priest to subscribe the stipend of one Mass*, for the repairs of the Archbasilica of St. John Lateran. We have decided, moreover, that the great *pilgrimage* which is to present the homage of the whole world to the Sovereign Pontiff, will take place in *April, nineteen hundred and two*. Furthermore, we have petitioned all Bishops to make in their respective dioceses *a collection of Sacred Articles for exposition in honor of the Holy Father*. His Holiness will be pleased to accept these and to *devote them to the poor churches* of the diocese which may furnish them.

Your Eminence, I feel sure, will endeavor to further this plan of doing reverence to the common Father of the faithful. By engaging the other Bishops of the United States to show this evidence of affection, you will place yourself at the head of a movement which cannot fail to be favorably received in your country.

I presume to add one request. If stipends are numerous in your diocese and Your Eminence can conveniently send some to me, *I shall undertake to have the Masses said for the intention of the donor, by priests who will be happy to contribute the offering for the aforesaid restoration, so dear to the heart of our glorious Pope.*

Wishing with all my heart that the good God may accord to our beloved Pontiff the grace of seeing the years of Peter in the Chair of Rome, and of witnessing the triumph of Holy Church, I humbly kiss the hand of Your Eminence and remain with most profound respect,

Your humble and devoted servant,

P. RESPIGHI, *Card. Vic.*,

President of the Committee.

Rome, August 10, 1901.

Conferences.

THE ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman documents for the month are:

I.—PONTIFICAL ACTS (Secretariate of Briefs):

1. Apostolic Letter addressed to the General of the Jesuits, commending the practice, adopted in France and Belgium, of giving retreats to associations of workmen, according to the plan of St. Ignatius.
2. Apostolic Letter to Archbishop Chapelle, of New Orleans, La., recognizing his services as Apostolic Delegate to the Philippine Islands.

II.—S. CONGREGATION OF THE INQUISITION:

1. Cardinal Parocchi directs the attention of the bishops to the necessity of addressing all communications intended for the Roman Congregations according to the prescribed form, and sealed, so as to prevent misuse of the documents by under officials.
2. The Ordinaries are advised to exercise careful supervision regarding the material used for the celebration of the Holy Eucharist. They are to guard the sale of altar breads and altar wines, requiring proper guarantee against their adulteration.

III.—S. CONGREGATION OF PROPAGANDA:

1. Issues decree of approval to the Lyons Society for African Missions.
2. Addresses letter to Cardinal Gibbons requiring certain cautions in granting dispensations for mixed marriages.

IV.—S. CONGREGATION OF RITES decides that the privilege of hearing Mass on Sundays and holydays in semi-public chapels, where a number of the faithful regularly attend, extends to all persons who visit the chapel with the consent of the proprietors and the leave of the ordinary.

V.—A LETTER FROM CARDINAL RESPIGHI who urges expositions in connection with the Pontifical Jubilee, next April, for the benefit of poor churches.

THE SPIRITUAL ADVANTAGES OF THE "PRIVILEGED" ALTAR.

Qu. Would you kindly explain what are the advantages of a "privileged" altar? The value of the Holy Sacrifice cannot, as we understand it, be magnified by the particular place or occasion of its being offered; and special indulgences attached to acts of devotion would seem to derive their virtue, not from the place, but from the intention of the persons performing the acts.

Resp. A privileged altar gives to the priest who celebrates Mass upon it the privilege of obtaining a plenary indulgence in behalf of the souls departed for whom he offers the Mass. The altar is in that case viewed in the same light as a shrine of pilgrimage, like the Grotto at Lourdes or the Holy House of Loretto, where persons may gain specified indulgences if they devoutly visit particular altars or chapels and perform the prescribed devotions. The place becomes the *occasion*, not the *cause*, of the indulgence.

In the case of the privileged altar, the indulgence (plenary) is applied by the priest who gains it as a suffrage for the souls departed, or rather for some one soul toward whom his intention is directed. Between this indulgence and other plenary indulgences applied under ordinary circumstances to the souls departed by way of intercession, there is this difference: the efficiency of the indulgence attached to the privileged altar does not depend on the disposition or virtue of the celebrant who may happen to say the Mass, but on the intention of the Church, for whom the priest acts as accidental minister or interpreter. The virtue of the indulgence is therefore less likely to be impeded by

the imperfection of the person who performs the intercessory act of the Holy Sacrifice than would be the case with any other meritorious work of piety. Thus the application of the indulgence belongs in the case of the privileged altar, not only to the highest order of meritorious acts, inasmuch as it consists in the atoning sacrifice of Christ Himself, but the imperfections of the priest who makes the oblation, not as a private intercessor, but as an official minister of Christ and the Church, do not lessen or eliminate the atoning power or merit of the sacred act.

When we speak of plenary indulgences we imply that the Church dispenses *sufficient* grace from the merits of Christ and His Saints to release the soul from the temporal penalty due its imperfections; but we also know that this sufficiency may not in all cases attain its results, because the channel through which it is communicated, that is, the person who offers the indulgence by way of intercession for the departed soul, is imperfect or defective. Thus the sins or imperfections of the intercessor hinder the graces of the indulgence from reaching the soul for whom they are offered and from benefiting it to the full extent of the divine intention. This danger is, as we have indicated above, lessened in the case of the Holy Sacrifice offered on a privileged altar, that is to say, by a celebrant who performs the sacred function, not as a private act of priestly devotion, but a liturgical and solemn act of atonement on the part of the Church for some soul designated by him.

RESERVING THE HOLY EUCHARIST IN A MISSION CHURCH.

Qu. Will you be kind enough to solve for me the following difficulty: Besides the church at which I reside, there has been assigned to me another church, six miles distant, heretofore having its own pastor in the person of a Father from a monastery in the neighborhood. Now, can I, without special permission, keep the Blessed Sacrament also at this second church? The circumstances are these: The existence of a school with from sixty to eighty pupils, all Catholics, making a regular attendance on my part necessary. I say Mass for them every Sunday and twice on weekdays. Finding it often inconvenient to go there early in the morning, fasting, I often go the evening before. Now, sick calls during the nights which I spend there would

find me unprepared unless I have the Blessed Sacrament there, not to speak of the embarrassment when some old people wish to receive before Mass. All requirements in regard to the keeping of the church, attending to the sanctuary lamp, are most faithfully complied with by the teacher, a devout man, who is also the sacristan.

Resp. There can be but little doubt that under the circumstances the priest attending the mission church here spoken of is justified in retaining the Blessed Sacrament in the same. But the bishop should be cognizant of the fact and give his sanction in order to safeguard the canonical discipline requiring a dispensation from the general law, which ordains that the Blessed Sacrament is to be retained only in parish churches and such others as have a special apostolic indult to that effect.

Benedict XIV, in his Constitution *Quamvis justo*, mentions custom as the equivalent of an apostolic indult, "vel immemorabilis consuetudinis quae hujusmodi indulti praesumptionem inducit," in such case. Now the custom which permits religious communities, with the consent of the Ordinary, to retain the Blessed Sacrament in their domestic chapels, provided a priest celebrates Mass in these chapels at fixed intervals, is almost universal and of long standing, at least in missionary countries, where such convent chapels are frequently at a considerable distance from the parish church and priest. Hence the learned interpreter of our faculties, commenting on Art. 4, Form. I (*Delatio SS. Sacramenti*), where this topic is dealt with, directs attention to the words of the S. Congregation, in dispensing from the prescribed observance of the liturgical form, "quantum temporis ac locorum adjuncta, necnon *inductarum consuetudinum ratio patiantur*." He, moreover, cites O'Kane, who argues that, while custom cannot abrogate a definite liturgical law, it can suspend compliance with it for good reasons where authority does not prohibit the same expressly.

That such is in reality the spirit of the Church becomes evident from a comparatively recent decision of the S. Congregation of Rites (Nov. 15, 1890. *Compost.*). The bishop asks whether the custom of reserving the Blessed Sacrament "*in ecclesiis filialibus seu oratoriis alicujus parociae ubi missa celebratur tantummodo vel Dominicis vel quando S. Viaticum ad aegrotos ferendum desumitur*," might be legitimately continued. The

answer was that, in order to permit this custom to continue, it would be necessary to keep the church or chapel open for some hours daily for the faithful who might wish to visit the same for adoration. This condition would, we imagine, be verified in the above case, where the school children attend and the priest vouches, moreover, for the safeguarding of the Holy Eucharist by the attendance of a faithful sacristan who lights the sanctuary lamp and lives near by.

CELEBRATION OF MASS IN A PRIEST'S HOUSE.

Qu. My neighbor is a worthy pastor, somewhat infirm, and, though quite able to go out for a walk in good weather, and visit his parishioners in the ordinary pastoral way, cannot, without much hardship, say Mass in the parish church on cold or damp mornings. The assistant priest says the parish Mass, but the aged rector is also anxious to celebrate daily and to have the Blessed Sacrament near him. Could he obtain permission, under the faculties granted through our bishops (Form. I, Art. 23), to say Mass regularly in a little oratory of his house, to satisfy his devotion; and would those attending this Mass on Sundays satisfy the precept of the Church?

Resp. The privilege permitting priests to celebrate daily Mass in their private oratories, that is to say, for the satisfaction of their personal devotion, requires an apostolic indult. The faculty granted to our bishops in the above-mentioned article, 23 of Form. I, under the caption "*celebrandi*—sub dio et sub terra, in loco *tamen decenti*," refers, as the context plainly shows, to the exercise of *missionary functions* and cannot be applied to the personal necessities of the priest. Both the First (n. 23) and the Second (n. 362) Plenary Councils of Baltimore allow that the privilege of celebrating Mass now and then ("*una vel altera vice aut etiam pluries per hebdomadam*") may be granted when otherwise he should be unable to say Mass at all. But the Fathers of the Council did not understand this to mean the continuous, that is to say, habitual or daily celebration. The subject was discussed in one of the earlier numbers of the REVIEW, and Father Putzer, in his "Commentary on Our Faculties," referring to our article, says: "Nam ad *habitualement* celebrationem missae in aedibus privatis devotionis tantum causa, speciale indultum Apostolicum

requiritur, licet sacerdos propter infirmitatem aut aetatem provectam aliter celebrare non posset." Citing the Second Plenary Council for the exception, he points out the reasons that should exist for this latter permission "una vel altera vice" by adding "causa id suffragante ut infra n. 162, vid. *si urgeat necessitas et aliter fieri non possit.*" The faculty therefore *is not a privilege*, but provides simply for a necessity, so that the faithful may not be deprived, by the infirmity of the priest, of the opportunity to hear Mass. Incidentally, the same faculty provides that the infirm priest himself may not continuously and for a long time be deprived of the same opportunity. On the other hand, the *indult* which Rome grants in special cases *is a real and effective privilege*. Those who attend such Masses, as members of the priest's household (servants and guests), satisfy the precept of the Church, unless the indult expressly limits the interpretation of the privilege to definite persons.

THE SYMBOLISM OF CANDLEMAS.

The liturgical instruction of Candlemas Day is taken chiefly from the wax lights which are blessed on this day. It is the white, flexible, fragrant product of the bee's labor, and as such suggests that our works be the product of pure intention (white), ready obedience to duty (flexible), done in a prayerful spirit (fragrant). The candle is straight, signifying uprightness. It receives light, teaching us to be docile and to take instruction and counsel. It gives light, exhorting us to zeal for exhortation and study and doctrine according to our capacity. It gives forth the heat of its flame as it receives it, and therein bids us impart to our neighbor the spirit of fervor and charity which we gather in prayer and through the charitable admonitions of others.

Other meanings, less strictly according to the mind of the Church as expressed in her liturgy, were attached to the burning lights on Candlemas Day by the various forms of popular belief in Catholic times. Note as an instance the following lines :

And chieftest seemeth he
Whose taper greatest may be seen ;
And fortunate to be
Whose candle burneth clear and bright.

The blessing given to the candles consists of certain prayers of the Church, which, being answered by Almighty God, impart a secret virtue to their burning; for they are set afire like a holocaust, an altar of burnt-offering, or the sacrifice of first gifts, and hence they literally breathe forth an uninterrupted invocation. It is therefore no idle superstition for devout persons to believe that :

A wondrous force and might
Doth in these candles lie, which if
At any time they (the faithful) light,
They surely feel that neither storm
Nor tempest doth abide,
Nor thunder in the skies be heard,
Nor any devil's spide,
Nor fearful sprites that walk by night.

But if Candlemas brings a blessing in its lights, the elements demand a sort of compensation. At least, mediæval popular rhyme has expressed the belief that cold and frosts are sure to come later in the year if the sun of Candlemas Day be fair and warm :

Si sol splendescat Maria purificante
Major erit glacies post festum quam fuit ante—

or, as the Scottish farmer sings :

If Candlemas Day be dry and fair,
The half o' winter's to come and mair ;
If Candlemas Day be wet and foul,
Half of winter's gane at Yule.

Everybody knows that the badger looks out of his hole on Candlemas Day, and if he finds it fair, draws back and sleeps a while more, knowing that it is to be a long winter.

A prettier sign of the season than the foregoing is the greeting of the *Purification Flower*, as the snowdrop (Fair Maid of May) is called, from the fact that it blossoms about Candlemas Day.

Speaking of candles and Candlemas as tokens of life and time, we are reminded of the fact, related in the story of Alfred the Great by Asser, that before the invention of clocks, candles were frequently used as measures of time. Thus Alfred is said to have had six tapers made for his own special use, daily to burn in his apartment. Each taper, containing twelve pennyweights of wax, was twelve inches long and proportionately thick. The whole

length was divided into twelve parts, of which three would be consumed in an hour, so that each taper lasted four hours, and the six tapers, being lighted one after another, marked exactly the passing of twenty-four hours. And in order that the wind blowing through the chinks of the apartment or through the doors or the cloth of his tent might not waste the tapers more quickly at one time than at another, he had them enclosed in a lantern of very thin ox-horn. Thus the burning candles became time measures of much exactness.

Another method of measuring time was to color the candles in parts, or to make indentations marking the quarter-hours. This served the monks at morning meditation or reading during the winter season.

PURE WAX FOR THE LITURGICAL LIGHTS.

Qu. I have noticed with pleasure the attempt to give in the REVIEW some practical test for Mass wine.

I would be glad if a test could be found also for wax candles. Some one tells me that in most of the candles we get there is no wax at all, but a mineral gum, the product of coal oil refineries, in which the Standard Oil Company is primarily interested. I am told also that the same company is in the candle business, and deals exclusively with merchants who will retail them only at a certain price.

Lately I bought some "wax candles" at twenty-five cents a pound, which appear to be precisely of the same quality as those for which I pay a dealer in church articles thirty-five cents.

Besides these brands there is the pure wax hand-made article for which we pay forty-five cents.

I would ask: What test can be applied to assure us against imposition from adulteration in all these cases? and how can one determine that the more expensive is also the purer article?

E. B. P.

Resp. It is well known that pure wax candles cannot be moulded, but must be made by hand. This is one reason why they are higher in price than stearine or paraffine candles, even in countries where wax is abundant. The melted wax is first poured upon wicks which are attached to a circular frame. This pouring process is repeated so as to obtain the desired thickness for the candle. Then, whilst the wax is still warm, each candle

is rolled on a marble slab until it becomes quite smooth; after which the ends are trimmed.

Candles advertised as wax, plain white (not hand-made), usually at twenty-five cents a pound, are therefore not the prescribed material for the liturgical service.

Other qualities of wax candles, advertised as hand-made, ranging in present prices from fifty down to thirty-five cents a pound, contain bees-wax in various degrees, mixed with stearic acid, different kinds of tree-gum, or other resinous substances, Japanese vegetable wax, and tallow. Practical judgment must determine how far the term *pure* can be applied to bees-wax slightly mixed with other substances in case of candles used either for the celebration of Mass, or in the exposition of the Blessed Sacrament (twenty, or, in poor churches, at least six), or in the Baptismal rite, or around the coffin during the funeral Mass and absolution (four or six), or in processions with the Blessed Sacrament, or in the blessing of the candles on Candlemas Day, or in the *Tenebrae* service of Holy Week, and for the Easter Candle. Some alloy preventing the wax from too readily melting and causing the bending of the candles during the hot season may be allowable, since such slight quantity hardly amounts to adulteration, although the necessity for such admixture is often exaggerated, and frequently arises from the use of candelabra placed too closely together.

The common way adopted by chemists to ascertain the amount of pure wax contained in a candle is the application of the specific gravity test. The specific weight of wax is about 0.960. A more easy way in domestic practice is to heat the wax in chloroform or in thickened olive oil. If there remains any substance that does not melt or dissolve, that substance is foreign admixture. Other tests are heating or melting the wax in a solution of borax or soda, which either leaves a sort of milky residue different in appearance from the more transparent wax, in which case you have stearine or vegetable wax; or else it presents the form of layers—wax, water, and resin, which latter ingredient lies at the bottom. In cases of mixtures with paraffine the usual method of discovering the same is distillation in a retort by permitting the heated paraffine to evaporate into a glass, where it is deposited.

Altogether we should recommend as the safest way to secure reasonable compliance with the liturgical law—(1) the purchase of the best grade of advertised hand-made wax from a reputable dealer; (2) placing the wax candles for the liturgical service in candlesticks or sockets sufficiently far apart to prevent the inconvenience of tapers bending over from heat.

Additional lights put on the altar, etc., for the mere purpose of decoration are not prohibited, nor must they be of pure wax. They may also be blessed in the ordinary way (or together with the wax candles on the feast of the Purification). In Catholic countries, where the traditional spirit of the liturgy is rigidly maintained, no other candles but such as are made of the pure bees-wax are ever placed on the altar or indeed anywhere in the church, and there is no complaint of its proving an inconvenience. In the same way only pure olive oil is used for the sanctuary lamps.

In addition to the above we receive from the editor of our *Scientific Department* the following

TESTS FOR BEES-WAX.

The melting point for bees-wax is 63.3° centigrade, about 146° Fahrenheit. Bees-wax can be melted by surrounding it in a small vessel with a larger vessel containing warm water,—a double boiler, as the housekeepers say. By noting the temperature of the water when the bees-wax melts the melting point can be rather easily determined.

To determine whether there is mineral matter or not in the wax, it should be ignited. Pure bees-wax will burn without leaving any residue; where a residue occurs, mineral matter is present.

Sulphur is sometimes used in order to color inferior wax and to add to its combustibility. If bees-wax be boiled with caustic potash and a few drops of a solution of lead acetate be added, a black precipitate of lead sulphide will occur showing the presence of the sulphur.

For rough testing the weight of candles according to their bulk is of some importance. The specific gravity of bees-wax is higher than that of paraffine. Bulk for bulk, then, bees-wax should weigh more than paraffine. Thick candles that are light usually contain at least some paraffine.

THE BLESSING OF ST. BLASE.

The question of the color of the stole to be used in giving the blessing of the throat on the feast of St. Blase (February 3) was discussed by us some years ago in the REVIEW.¹ Rubricists differ on this point, some saying that white should be used; others, that red is the proper color, because St. Blase was a martyr; and others again, that the color of the office of the day is the only right one.

The rubrics of the ritual do not prescribe any particular color; whence we may conclude that, while red is the ordinary color of the office of martyrs (and hence proper for this blessing), the priest who gives the blessing immediately after the Mass at which he uses a different color, need not change the stole he has worn at the Mass. Thus in the present year the color of the Mass vestments will be white, since the Purification falling upon Sexagesima Sunday (the Mass of which may not be omitted) is transferred to Monday. If, therefore, the priest gives the blessing of St. Blase immediately after Mass, he may use either a white or a red stole; otherwise red.

That this is the correct view seems to be implied by the answer to a *dubium* quoted in the *Decreta authentica*, in which an official of the Archbishop of Vercelli asks whether in giving the blessing of St. Blase it is proper to wear a stole of *red color*, wherewith to join the candles, in addition to the ordinary stole worn over the shoulders. The answer is, "*unam tantum stolam esse adhibendam*," without specifying the color.

In conjunction with this we might call attention to an erroneous statement printed by some of our Catholic newspapers, viz., that the ritual form for the blessing of throats might be shortened by simply saying: "*Per intercessionem B. Blasii liberet te Deus a malo gutturis. Amen.*" This form, and another in which the name of the Blessed Virgin was introduced, had been in use in the Archdiocese of Vercelli, and the question was proposed to the S. Congregation, which of the two was to be preferred. The answer was that only one, the former, was proper in the case proposed. This decision is manifestly local and not to be applied to the

¹ Cf. Vol. XVI, pp. 85, 86.

universal Church as cancelling the prescribed form of the ritual. It is plainly a privilege to continue a long-standing custom.

This year, as already noted, the Office and the Mass of the Purification is transferred to Monday; but the blessing of candles and the procession take place on Sunday before the principal Mass, purple vestments being used.

ST. VALENTINE'S DAY.

The various martyrologies of the Church contain twenty-two lives of canonized saints by the name of Valentine. Of these, nine are recorded as bishops; twelve as martyrs; most of the latter were priests; one was an officer in the army of Maximian and died at Ravenna. They are of all nationalities—Italians, French, Spaniards, Germans, and Belgians.

Five of the St. Valentines have their feasts assigned upon the 14th of February (another occurs on February 12th). First among them is St. Valentine, Bishop of Terni in Umbria, who died in 273; another bishop is St. Valentine of Toro, in Spain, who was martyred during the persecution of Trajan. A third saint of the same name, who died a martyr in Africa, is mentioned under this date by the Bollandists. The Diocese of Puy, in France, commemorates a fourth St. Valentine, confessor, on the same day.¹

But the most celebrated St. Valentine is a Roman priest, martyred under the Emperor Claudius. It is he who is commonly connected with the popular celebration of St. Valentine's day in English-speaking countries. His remains are preserved in one of the chapels of Santa Prassede in Rome. The Augustinian Church of St. Nicholas of Tolentino has also a large relic of the saint. It is not many years since his crypt was discovered in a cellar on the Flaminian way (Porta del Popolo), and both Professor Marucchi (*Studi in Italia*) and Msgr. De Waal (*Rom. Quartalschrift*) published details of the find at the time. Repeated mention of the saint's martyrdom is made in the oldest liturgical books, such as the Sacramentary of Pope Gelasius. Details of

¹ The people of Dijon honor a Saint Valentine (des Griselles) on July 4th. St. Valentine, Bishop of Passau, and patron saint of the Tyrol, is celebrated on January 7th.

the accounts dealing with the saint's life are found in the works of Stefenelli, Carara, Negroni.²

How precisely he came to be the patron of our "Valentines" is not easy to say. Butler suggests that the day of this saint was originally substituted for the celebration of the pagan *Lupercalia*, a feast in honor of Pan, the tutelary deity of the flocks. This feast, occurring about the middle of February, had been the source of superstitious love-making and popular excess. This was changed by giving a Christian title and motive to the festivities. In mediæval times it appears to have been the special occasion for making anonymous gifts to the poor and to friends generally.

POLISH RELIGIOUS COMMUNITIES.

Hitherto the number of religious communities devoted to the education of children among our Polish-speaking Catholics has been altogether inadequate to meet the most crying needs of the large number of immigrants whose devotion to their faith is intensely strong, and who are prepared to make much greater sacrifices for maintaining their religion than is generally assumed by superficial observers. Recently attempts have been made to place a few teaching communities of women upon a distinctly canonical basis, which would enable them to receive novices and obtain recognition of their rules and constitutions on the part of the bishops in the United States. The difficulty which largely prevented such recognition hitherto was the fact that nearly all the nuns who spoke the Polish language were entirely ignorant of the English tongue as well as of American methods of teaching, etc.; whilst few of our bishops or diocesan administrators could understand either the language or ways of these people, and thus treated them without reference to their needs, and in some cases altogether ignored them. Now a movement has been started to establish religious communities here, instead of importing them from Europe. The advantage is obvious. The Archbishop of St. Louis has already sanctioned one such foundation, having appointed a commission to examine and adapt a rule and constitu-

² Cf. Les Pet. Bolland. I Suppl.

tion for its guidance. Others will no doubt soon follow, and thus a new element for saving the children of this much-neglected portion of the Catholic fold be brought into action.

A WARNING TO BOOK-BUYERS.

To the Editor of THE ECCLESIASTICAL REVIEW :

Some time ago—in early November, I believe—an agent called on me, soliciting a subscription for *The World's History and Its Makers*. Contrary to the usual custom of book agents, this man, whose name I do not now recall, had not a volume of the work, but simply a sample of the styles of binding. In speaking of the various contents of the said work, this agent positively affirmed and said that all Catholic matters and subjects were treated by seven distinguished Catholic writers whom he named ; but I do not remember their names. I told him that unless such matters—*i. e.*, Catholic—were treated by Catholic authorities, his work would be of no use to me ; hence, having his positive assurance that such was the case, I signed an agreement to take the books for \$19.75. When the series of books comprising ten volumes were delivered to me, I examined some of the ordinary subjects which are so often misrepresented by non-Catholic writers. In Vol. VII, page 196, which treats of foreign statesmen, under the article on Pope Leo X, indulgences are spoken of in this way :

“He revived a practice instituted by the infamous Alexander VI, the sale of indulgences or the permission to commit sin. . . . The following is the tenor of one of those remarkable forms of absolution delivered by Arcebold, one of the former generals in Saxony : ‘As our Lord Jesus Christ absolves you by the merits of His Passion, I, by His authority and that of the Blessed Apostles, St. Peter and St. Paul, and that of our most holy Father, absolve you from all ecclesiastical censures under which you may have fallen, from all sins, delinquencies, or excesses which you may have committed or shall commit hereafter, how great soever they may be ; and I make you partaker in all the spiritual merits acquired by the Church militant or its members, etc., etc.’ ”

You may imagine my surprise and feelings when I found I had been duped by the false representations of a glib talker. I wrote to the publishers about the matter, and offered them about one-half the original charges for the book. The following is a copy of their reply :

“December 27, 1901.

“DEAR SIR :—We have your lengthy communication of 17th inst., relative to our bill for a set of *The World's History and Its Makers*, delivered you recently by our Mr. Henderson. We find, on looking over the contract which you signed for said books, on November 5th, there are no conditions stated thereon and that you simply agreed to pay \$19.75 for the binding of said books when delivered to you. Now, we know nothing whatever about any facts or statements the solicitor may have made to

you at the time of taking the order, and as there are none stated in the contract we shall expect you to pay us the amount agreed for binding such books. We cannot accept your offer to pay us \$10.00. We have been to the expense of binding the books especially to your order, and hope you will save any further trouble by sending us your check for the amount at once.

“Very truly yours,

“PUBLISHERS OF THE WORLD,

“Per T. W. ABELL.”

As a subscriber to your periodical, which is published in the interests of the clergy, I deem it my duty to call attention to this publication and the means adopted to spread it.

D. M. R.

THE COMMISSION ON BIBLICAL STUDIES.

The announcement of the names of the gentlemen constituting the Pontifical Commission on Scripture Studies, which appeared in our newspapers, is in some respects premature and tentative. No official intimation has been given to the nominated members, although the persons designated by the Associated Press agent and the London *Tablet* are nearly all in position to be the most likely* candidates for such an office. The question has been asked, why most prominent Scripture scholars of France, like Père Lagrange, O.P., editor of the *Revue Biblique*, or the writers of that magnificent collection of Commentaries contained in the twenty-odd volumes of *La Sainte Bible*, should have been passed over while the Abbé Vigouroux is proposed, whose days of activity in the field of original research are understood to have been over for at least a decade. We would in reply suggest that the list of names mentioned for this Commission, and so far as it emanates from Rome, would indicate the main purpose to make that body the safeguard of conservative views against the dangerous progressiveness to which the modern student is urged on by the Higher Criticism on the one hand, and by the numerous archæological and philological arguments that seem to establish facts which admit of little or no counter evidence. For such a Commission it is not necessary to select men of originality or critical research; just as a board of judges or of a public health department need not consist of specialists or learned writers, but rather of men who either by reason of their general information or their social or professional position are capable of forming an unbiassed judgment regarding certain testimony brought to establish a theory or a fact.

Ecclesiastical Library Table.

SACRED SCRIPTURE.

1. **Criticism.**—The Rev. Reginald Walsh, O.P., Maynooth College, contributes to the December number of the *Irish Ecclesiastical Record* (p. 498 ff.) a paper on "The Rise and Progress of Higher Criticism." The writer believes that "we need to understand the distinction between Naturalism and Rationalism" in order to gain a clear insight into the nature of Biblical criticism. Both first minimize and then get rid of revelation as well as inspiration. The present rationalistic attitude towards the Bible may be said to have begun with Lessing's *Fragments of Wolfenbüttel*; the naturalism of this professional "dramatist and stage critic" was opposed by several Protestant writers whose principles betrayed them into rationalism; among others, Semler is to this day regarded as the father of Biblical rationalism, and Eichhorn scientifically developed Jean Astruc's Document-Hypothesis, thus elaborating a "form of unbelief systematically," and naming it Higher Criticism to distinguish it from the textual or lower criticism.¹ In the present issue Fr. Walsh deals only with the *old* Document-Hypothesis, leaving the subject of the Fragment-Hypothesis, the Supplement-Hypothesis, and the *new* Document-Hypothesis for future articles. The same number of the *Irish Ecclesiastical Record* (pp. 567 ff.) contains a rather favorable review of Fr. Gigot's *Special Introduction to the Books of the Old Testament*, but the reviewer differs from the learned author in a few points: 1. The reviewer does not allow a *via media* between the traditional view as to the Mosaic authorship of the Pentateuch

¹ Fr. Gigot, *Special Introduction*, p. 34, and the writer in the *Kirchenlexicon*, ix. Pentateuch, regard Jean Astruc as a devout Catholic. Fr. Walsh appears to agree with Osgood's opinion of the French physician: "With a devoted wife and grown-up children, he became the paramour of the most notorious woman in Paris, and so remained for nineteen years, covering the time of his writings on the Bible. By her will Astruc was left the sole legatee of her large property, to the heartless exclusion of her only child, her poor but famous son, D'Alembert."

and the critical one that the Hexateuch is a late compilation from documents of various ages, the earliest dating from the eighth century B. C. "Driver, whom Father Gigot mentions as one of the Protestants who have adopted the *via media* conclusions," lacks a trustworthy notion of inspiration and admits "exaggerations" in Chronicles. 2. "Fr. Gigot also brings forward in his summary many of the rationalistic objections and lets them pass without saying a word to inform the young student that these objections have been answered." Thus he exhibits (pp. 128 ff.) at full length the main argument on which "rests the whole of the Graf-Wellhausen system," viz., that a plurality of altars is sanctioned in JE, and forbidden in D and P. In this way the codes are made to contradict each other. It is true, the author incidentally remarks, that the altars of JE are different from those of D and P, but he does not expose the fallacy of the critical argument; similarly, Fr. Gigot fails to notice the critical sophism based on the catalogue of Scriptural sacrifices (*ibid.*), though it "is by no means a homogeneous list." 3. The reviewer takes exception to the way in which Fr. Gigot appeals to Mivart, Leroy, and Loisy as exponents of Catholic opinion; for he never mentions "that in consequence of his opinion Loisy has been deprived of his professorship by ecclesiastical authority;" that Leroy was summoned to Rome *ad audiendum verbum*, and retracted his view concerning the milder view of transformation; and "that in consequence of his opinions Mivart died outside the Church."

2. Exploration and Discovery.—Under this heading may be mentioned the articles on the real meaning of *Punt* and *Ophir*, published by Dr. Ed. Glaser² and Carl Peters.³ *Punt* is of frequent occurrence in the Egyptian inscriptions, while *Ophir* is read twelve times in the Old Testament. Gen. 10: 29 and I Par. 1: 23 represent *Ophir* as the eleventh of the thirteen sons of Joctan, and locate him in the list between *Sheba* and *Havila*; Gen. 10: 30-31 makes *Ophir* denote a people whose "dwelling was from *Mesha* as we go on as far as *Sephar*, a mountain in the east;" III Kings 9: 26-28; 10: 11, 22; 22: 48; II Par. 8: 18; 9: 10, represent

² *Das salomonische Goldland Ophir*, Beilage zur *Allgemeinen Zeitung*, München, November 14, 1901, p. 1 f.

³ *Ein Beitrag zur Erklärung des Periplus*, *ibid.*, November 21, 1901, p. 4 f.

Ophir as the place to which the Tarshish ships of Hiram and Solomon sailed from Ezion-geber, and whence they returned after three years with gold, silver, precious stones, costly woods, ivory, apes, and peacocks; finally, Is. 13: 12; I Par. 29: 4; Job 22: 24; 28: 16, speak of Ophir as a gold-producing region. With these data to guide them, several scholars indeed have located Ophir in the far East, on the east side of the Indus delta, on the coasts of Malabar, in Ceylon, or again in the Malay Peninsula. But the bulk of authority favors the view that Ophir lay either on the East Coast of Africa, or in southern or southeastern Arabia. Carl Peters defends the former location, and he practically identifies Ophir with Punt, the great foreign mart of Egypt, especially during the reign of Hatshepsu of the eighteenth dynasty. Dr. Glaser favors the Arabian character of Ophir, and he points out that Punt is the generic name of the Punic (Phœnician) settlements on the eastern and southern coasts of Arabia as well as on the eastern coast of Africa, from Abyssinia down to Cape Colony; while Ophir is a particular settlement of a specific Punic tribe. Both scholars appear to feel uncomfortable on account of their opposite views. Carl Peters, therefore, suggests that if Ophir can be shown to signify coast-land or mining-district, he is willing to grant Dr. Glaser's view that the name applied to the coast or the mines of southern or southeastern Arabia not less than to the mines or the coast of Africa; Dr. Glaser, in his turn, denies the possibility of any such meaning of Ophir, but he grants that the Arabian Ophirites may have had a colony in East Africa, known as the African Ophir. These mutual concessions may show a kindly feeling on the part of the two scholars, but they do not help us to determine the site of Ophir.—The first part of the third edition of Schrader's *Keilinschriften und das Alte Testament*⁴ has appeared after a delay of several years. Prof. Schrader explains in a few prefatory words that owing to a stroke of apoplexy he has not been able to attend to the revision of his work in person, and that the publishers have induced Dr. Winckler and Dr. Zim-

⁴ *Die Keilinschriften und das Alte Testament von Eberhard Schrader. Dritte Auflage. Mit Ausdehnung auf die Apocryphen, Pseudepigraphen und das Neue Testament neu bearbeitet von Dr. H. Zimmern und Dr. H. Winckler. I. Hälfte. Geschichte und Geographie von H. Winckler.*

mern to divide the labor between them. The former has, therefore, agreed to be responsible for the departments of history and geography, whilst the latter vouches for the portions bearing on religion and language. Certain results are to be carefully distinguished from more or less probable conjectures. Moreover, the cuneiform material has not been given by way of mere glosses accompanying the respective Biblical texts, but has been combined into a systematic presentation of the different subjects. After an Introduction, Dr. Winckler gives us a general survey of the history of Eastern Asia as far as it refers to Biblical subjects. This is followed by a history of Mesopotamia and Assyria, of the new Babylonian empire, of the western kingdoms, and of Musri; the historical part is concluded by a chapter on the history of civilization and political government. A similar systematic treatment obtains in the part devoted to geography. Next, the history of Israel is developed from its earliest times (we cannot agree with Dr. Winckler in his estimate of the historical value of the earliest Hebrew literature down to the period of Titus and Hadrian), and is followed by a chapter on Chronology, and on Weights and Measures. It is to be hoped that Dr. Zimmern's portion of the work will soon follow.

3. Commentary.—In 1895 the Leo-Gesellschaft issued a programme announcing the publication of a brief scientific commentary on the Books of the Old Testament under the editorship of Prof. Schäfer, of Vienna, and with the coöperation of Prof. Flunk, of Innsbruk, Prof. Neumann, of Vienna, Canon Selbst, of Mainz, Prof. Vetter, of Tübingen, and Dr. Zschokke, of Vienna. The first instalment of the work⁵ has now come to hand, and it fully comes up to our expectations. In parallel columns we have a translation of Fillion's edition of the Latin Vulgate, and another of Baer's Hebrew text. In the deuterocanonical portions of Esther the second translation follows the Septuagint text. The notes are concise indeed, but they explain the difficult texts quite satisfactorily.—*The Expository Times*⁶ contains a brief statement

⁵ *Wissenschaftlicher Commentar zu den Heiligen Schriften des Alten Testaments*. Abtheilung I, Band 4, I. Hälfte. Die Bücher Esdras, Nehemias und Esther, übersetzt und erklärt von Dr. Michael Seisenberger. Wien: Mayer und Co. 1901.

⁶ December, 1901, p. 97 f.

concerning Mr. Burkitt's review of Dr. Blass' *Gospel of St. Matthew*. Though the reviewer finds no pleasure in any unfavorable comments on the great scholar's work, still he believes neither in Dr. Blass' text nor in the principles on which it has been formed. Dr. Blass accepts or rejects a text as often on its literary or religious fitness as on documentary evidence. Thus in the text Matt. 17: 27, "When thou hast opened its mouth, thou shalt find a stater," Dr. Blass omits the first part, "when thou hast opened its mouth," and changes the second part into "it will fetch a stater" (when sold).—Rich. B. Rackham, M.A., has published a commentary on *The Acts of the Apostles*,⁷ which belongs to the series of Oxford Commentaries edited by Prof. Walter Lock. Gibson's *Job* was the first volume of this series; but the plan of the present volume is wholly different. The notes are given in the form of a straightforward narrative, to be read just as the Book of Acts itself is read, and the text, which is that of the Revised Version, is given when it is wanted. What is usually added by way of marginal references has been given in the footnotes. Mr. Rackham translates the Acts into modern language, and in order to do this his paraphrase has to explain many allusions. The end of the twelfth chapter divides the Book of Acts into two parts, the first of which Mr. Rackham calls the Acts of Peter, the second the Acts of Paul. According to the common rendering of the Greek text as based on some less important MSS., the last verse of chapter 12 reads, "And Barnabas and Saul returned from Jerusalem, having fulfilled their ministry, taking with them John, who was surnamed Mark." The verse so explained forms the beginning of the Acts of Paul. But Mr. Rackham prefers the reading of the Vatican and the Sinaitic MSS., translating "they returned to Jerusalem and fulfilled their ministry; and took with them John." According to this explanation the verse forms the conclusion of the Acts of Peter.—The Rev. A. C. Mackenzie, in an article which he entitles *Happiness at the Table—and After*,⁸ cannot understand how "a few hours of divine suffering is enough to outweigh the sins of the world in all ages." He believes that such a doctrine "will not do," and is "an outrage

⁷ London: Methuen. 1901.

⁸ *The Expository Times*, December, 1901, p. 104 ff.

upon common sense." It does not surprise us that a sincere Protestant with his fragmentary system of dogma should be seriously alarmed at the foregoing truth; but it does surprise us that the same sincere Protestant entirely misrepresents the Catholic view of the Redemption of Christ. According to the writer, Catholics explain the great atoning power of Christ's suffering by maintaining that He is suffering still. "We are asked to believe," he says, "by this expedient of inexorable Roman logic that our Saviour is literally dying, daily, hourly, momentarily, and enduring penalties which fiends incarnate might congratulate themselves upon having invented. The Mass puts a bloody lever into our hands." If the object be worthy of congratulation, it is Mr. Mackenzie who must be complimented upon having produced a piece of fancy that no Catholic theology ever dreamed of.—Prof. Jannaris is of opinion that "as it appears in our printed editions, the New Testament is perhaps the worst edited of all ancient books." He does not hesitate, therefore, to correct the text so as to bring it into conformity with his own preconceived ideas of right and truth. Two instances will illustrate the wonderful results reached by the Professor. Writing on St. John's Gospel and the *Logos*,⁹ he produces the following rendering of the Evangelist's introduction: "In the beginning was the utterance. Now the utterance was made unto God, and was a god. This utterance was in the beginning made unto God. . . . And the mandate (*i. e.*, the charge contained in the preceding sentence to become God's children) became flesh (*i. e.*, became embodied in, or was put into execution by us Christians) and lodged in us, and (so) we beheld his (the Light's) glory." No need of drawing attention to the change of meaning of the word *Logos*; to the forced explanation of the phrase "became flesh" and "lodged in us;" to the change of punctuation; and to the entire neglect of antiquity. Any one of these points would suffice to bury Prof. Jannaris' investigation forever, if he were not an acknowledged authority on Greek, both modern and classical, and a lecturer in the University of St. Andrews. The second instance illustrating the Professor's results may be taken from a paper on "The Unrighteous

⁹ *Zeitschrift für die Neutestamentliche Wissenschaft und die Kunde des Urchristentums*; Giessen: J. Ricker.

Steward and Machiavellism," according to which the writer's idea of moral uprightness is outraged by the current text of the New Testament.¹⁰ Hence the critic would have us read the conclusion of the parable in this way: "Shall I also say unto you: Make yourselves friends by means of the mammon of unrighteousness, that, when it hath failed, they may receive you? In the everlasting tabernacles he that is faithful in the least thing is faithful also in a great deal?"—Mr. Claude Montefiore reviews in *The Jewish Quarterly Review* for October a volume of sermons written by a famous Philadelphia Rabbi, Dr. Joseph Krauskopf, and entitled *A Rabbi's Impression of the Oberammergau Passion Play*. The author of the sermons feels sure that the Jews have been entirely misrepresented and maligned both in the Oberammergau Passion Play and in the Gospels. "There is not a word of truth in all these trumped-up charges against the Rabbis, in all the Gospel-recorded bitterness of Jesus against the Scribes and Pharisees." The Gospels are a late production, according to Dr. Krauskopf; they do not reflect the time of Jesus. Here we have "the language of the latter-day Romanized vindictive theologians of the Church militant." Mr. Montefiore points out the Rabbi's untenable position as regards the late date of the Gospels; he urges, moreover, that the Rabbi accepts as true and authentic whatever the Gospels say in favor of the Scribes and Pharisees, while he rejects all the passages which point the other way. Moreover, "without Jesus, who in life and tenets was not a mere replica of any other contemporary rabbi, the Gospels are even a greater puzzle than before." Finally, the Gospel does not at all seem to be antecedently improbable. If the Jews did not admit the Messiahship of Jesus, why should they have believed in His Divinity? And if they did not believe in His Divinity, why should they not show their hatred of a reputed blasphemer?"—Prof. W. M. Ramsay contributes a most interesting article on *The Cities of the Pauline Churches* to *The Expositor* for December, 1901 (pp. 401–414). He describes briefly the chief forces which were at work in all these cities, and the most prominent features common to them. The Professor believes that "if this had been systematically done by writers on the subject, probably some current statements about Paul would never have been made."

¹⁰ *The Expository Times*, December 1901, p. 128 f.

THEOLOGY.

IN the *Revue du Clergé Français* (December 1) P. Pechégut, treating of the scholastic definition of faith, contends that, from the strictly philosophical point of view, it is inadequate, inasmuch as it says nothing about the precise point of contact between the order of nature and the order of faith—the very thing most sharply discussed by critical philosophy. The supernatural must have a *point d'appui*; there must be a natural faculty upon which the act of faith can be grafted. This natural faculty is called by philosophers “belief,” and is nothing else than the “obediential power” of the scholastics. They constructed it as it were *a priori*; but to-day it is demonstrated *a posteriori*; Ollé-Laprune, Brunetière, and Balfour have made it clear that man possesses a natural faculty of believing, used alike by philosophers, scientists, and statesmen. It has been given by God in order to meet the needs of practical life which cannot be supported on logic, syllogisms and mathematical certainty. Some knowledge precedes our “belief,” but we leap further than mere intellect justifies, and this we do by means of the will. Faith, then, is an actuation, by divine grace, of this faculty of belief. As represented by the traditional apologetic, the act of faith appears to be a sort of forced and tyrannical crossing into a transcendent region that has nothing in common with our immanent life. But the tactic of the new apologetic is to introduce in the concept of faith the idea of natural belief, and thus show the point of insertion of the supernatural.—The subsequent issue of the *Revue* contains two criticisms of the above article. P. Le Bras says P. Pechégut has confused the habit with the act of faith; the habit of faith is present in a newly-baptized infant, and in no sense is dependent on volition; the old definition does not need to be changed. P. Guillemant comments as follows: This tendency to oppose “belief” to mathematical certainty has been seen in M. Brunetière, and in others; to apply the thesis to the truths which support faith is equivocal and dangerous. If faith is not rationally demonstrated, it constitutes a kind of abdication of reason or a declaration of helplessness in the face of latter-day problems. And the term “belief” is used in a very equivocal way; it can mean a number

of different things. Monsignor d'Hulst would not agree with P. Pechégut.

In the same magazine (December 15) appears a discourse of Archbishop Mignot of Albi, delivered at Toulouse last November, and devoted to a study of the method proper in theology. Those parts of theology most closely allied to the positive and historic sciences have a better defined method than the parts concerned with the interpretation of dogma. This is due to the revolution of scientific thought between the golden age of theology and the golden age of modern science. Theology reached its flowering in a deductive age; in view of later scientific progress, it holds a new position and has new work to do; it must justify itself by the aid of the general notions supplied by philosophy and the analogies revealed in the study of nature; it must recognize its dependence upon history, exegesis, philosophy, epigraphy, and the like. The doctrines, indeed, and their certainty, do not depend upon scientific methods, but justification and explanation of the doctrines do so depend. Authority does not make a scientific method impossible; rather it gives a foundation to the theological edifice; and outside the Church one sees the fatal results of the absence of authority. The true method is traditional, inasmuch as all science rests upon previously acquired truths; and, moreover, because theology is really the science of traditions. In addition, however, it is progressive. What theologian to-day would be responsible for all the statements made in Bossuet's *chefs-d'œuvre*? How different, and indeed opposite, are some of the conclusions of P. Hummelauer and those of P. Cornely! Who to-day would accept the opinion held by some Church Fathers that the atonement was a ransom paid to the devil? The organ of development is the infallible *magisterium* of the Church, and not theology, as Döllinger imagined. Nevertheless, the office of theologians is more than the passive acceptance of doctrinal definitions, and a recent writer in the *Weekly Register* (July 19) has indicated well how the activity of the *Ecclesia discens* is to be added to and harmonized with that of the *Ecclesia docens*. Christian scientists are to be given the right to pursue their studies freely under the guardianship of the Church; they may err occasionally, but at length they will bring great aid to theology. And when all that can be done has been

accomplished, we shall perceive the infinite and incomprehensible nature of the abyss of truth, whose borders only have been reached by us.

In *La Quinzaine* (December 1) there is presented a discourse of P. Baudrillart, of the Oratory, delivered at the inauguration of a monument to Msgr. d'Hulst, on November 26, 1901, at the Catholic Institute of Paris. It sketches the intellectual apostolate of the lamented scholar and speaks of his share in initiating the Catholic Scientific Congresses, of his work in outlining the principles of modern apologetic, of his finding in Christian Peripateticism, *i.e.*, revived scholasticism, the most solid refutation of evolutionary monism.

In the *Revue d'histoire de Littérature religieuses* (November-December), P. Lenain notices the recent French version of Bardenhewer's Patrology, by Godet and Verschaffel, as a valuable guide—one which classifies the writings of the Fathers with exactness and precision and gives bibliographical indications not discoverable elsewhere. But it presents only a partial and inexact aspect of patristic teaching, and in the dogmatic field is of less value than in the literary.

In the *Études* (December 5), P. Griselle continues to publish previously unedited letters of the brother of Bossuet, with a view to clearing up the history of Quietism and Bossuet's position upon Molinism, which had no more pronounced opponent than the Bishop of Meaux.

The Month (December) considers the charge that the Jesuit theologians teach that the end justifies the means. The question whether they have or have not taught this may be disregarded for the moment; but at any rate there can be no manner of doubt that they have taught as a fundamental principle at the outset of their treatises the exact opposite—that the end, however good, does not and cannot justify the means, if those means themselves are bad. Citations are at hand from Busenbaum, Laymann, Escobar, Wagemann, and Gury. An argument is also drawn from the silence of Pascal, Clement XIV, Döllinger, and Reusch. Mr. Lilly, in his *Claims of Christianity*, treats the charge as too absurd for serious discussion.

In the *Revue Ecclésiastique* (December 1) is quoted an opinion

of M. Théry, the distinguished lawyer of Lille, as to the obligation to restore incumbent on all who acquire properties violently taken from religious congregations; he cites the anathema promulgated by the Council of Trent¹ and renewed in the Constitution *Apostolicæ Sedis*.

In the *Divus Thomas* (fasc. 6), Dr. Leccese, considering the distinction in *suppositum*, nature, and existence, brings forward proofs from philosophical and theological principles and from the text of St. Thomas to support Cajetan's opinion that subsistence is a positive something really distinct both from a single nature and from existence. P. de Holtum, in the same magazine, protests against the inclination to undervalue Cajetan's Commentaries; and, since this inclination is partly due to the unattractive form in which the Commentaries are presented to students, he gives a specimen of what he considers to be a proper method of presentation.

P. Quievreux, in the *Annales de Philosophie Chrétienne* (November) criticising *Le Pêché Originel*² of P. Le Bachelet, S.J., discusses the rôle of original sin in the Providential plan, and says the author contents himself with a too narrow and literal interpretation of the dogma, his concept being a corollary of the notion that God's plan with regard to mankind was altered by original sin. In reality there can have been but one plan, into the harmony of which original sin entered. Adam, in his primitive state, represented an exception; the present order exhibits man in the conditions, *e. g.*, of mortality, of passibility—for which Providence destined him. In the same magazine P. Leclère, continuing his examination of the classical proofs for the existence of God, points out the defects in the teleological argument, in the argument from the existence of eternal and necessary truths, and in the argument from the idea of the infinite. Another article in the same magazine is P. Leray's defence of his book on the Eucharist against the criticisms of P. Lehu, O.P.³ where the scientific discussion of the questions concerned with the consecrated species is carried out at great length.

¹ Sess. xiii, cap. xi. *De Reform.*

² Bloud et Barral, Paris, 1901.

³ See THE DOLPHIN, September, 1901, p. 93.

In *L'Ami du Clergé* (November 28), an editorial attempts to mediate between the extremely radical and extremely conservative schools of Biblical exegesis, and states that P. Lagrange and his associates, discouraged by disputes with narrow minds, have yielded up everything to the rationalists, hoping later to show that the faith has not suffered by these concessions.

P. Franz in *Zeitschrift für Katholische Theologie* (Heft 4), writes in answer to a protest from certain magazines⁴ against the explicit treatment of the precept *de Sexto* in Moral Theologies. He shows that such detailed consideration is made necessary in order that the confessor may properly fulfil his office; that danger to the student is minimized and its encounter justified; that *scandalum pusillorum* is rendered unlikely. Details must be learned, if the divine law of integral confession is to be observed; if correction and warning are to be administered; if penitents are to be instructed in their obligations. The well-trained confessor does more good and is less exposed to do or to suffer harm. P. Fonck in the same magazine writes on modern enemies of the Blessed Virgin. Three hundred years ago, Petavius could declare that the Virginity of Mary had never been denied save by Jews. To-day he would find among non-Catholics frequent denial of the Virgin Birth of our Lord, and almost universal rejection of the perpetual Virginity of Mary. And, as with the primitive Jewish opponents, so with the Protestants,—denial of the Virgin Birth is associated with denial of Christ's Divinity. Citations are given from Prof. Wernle, of Basle, a Bonn *Privatdocent*, and Prof. Harnack. Against the latter it is shown that the doctrine of the Virgin Birth was reckoned among the necessary truths of Christian faith by the earliest writers,—Ignatius, Justin, Tertullian, Irenæus, Origen. Against other "enemies" P. Fonck defends the Scripture passages which bear upon this subject. He then considers the doctrine of the perpetual Virginity of Mary in the early Fathers and the interpretation of those phrases in Scripture which at first sight present some difficulties against the doctrine.

In Commer's *Jahrbuch* (Heft 2), P. Josephus a Leonissa con-

⁴ *Wissenschaftliche Beilage zur Germania*, 1901, n. 17, 18; *Litterarische Beilage der Köln. Volkszeitung*, 1901, n. 18, 21.

tinues his essay in defence of the authenticity of the works of St. Dionysius the Areopagite, arguing against certain statements in Koch's volume (among the *Forschungen zur Christlichen Litteratur*) on the relation of the pseudo-Dionysius to neo-Platonism, and explaining why earlier mention of these works is not discoverable in the writings of the Fathers. In the same magazine P. Norbertus del Prado continues to study St. Thomas' teaching upon the nature of physical promotion, quoting texts to prove that the Saint held (1) the intrinsic efficacy of divine grace; (2) the physical reality of grace as a movement produced by God in the free-will, by way of a transient impression, actuating, completing, and perfecting the will, whose operation it precedes but whose freedom it does not impair.

PHILOSOPHY.

IN the preceding number of the REVIEW an outline of the organism of philosophy was presented. An integral and complementary part of that organism is the *History of Philosophy*. Some preliminary notes on this subject will be here summarized. These will receive a continuous development in subsequent numbers.

The History of Philosophy.—1. The history of philosophy is the course of the philosophical systems (in other words, the systematized solutions of philosophical problems) that have succeeded one another during the lapse of time, together with the process of development of philosophy effected in and by these systems. A history of philosophy is an orderly account of these systems as regards their contents, their origin and mutual relations, and their influence on the general development of philosophy.

2. The various systems that have arisen and succeeded one another in the long life of philosophy may be arranged under the following headings: (1) **EMPIRICISM**, which reduces the sum of reality knowable by the human mind to the facts of experience, external (by the senses) and internal (by consciousness and reflective analysis). The task of philosophy will thus be to group these facts in their most general classes and to formulate their most general laws. Empiricism appears under three forms: (a) *Materialism*, which affirms the existence of matter and motion,

and denies the existence of spirit. To this system belong Democritus, Leucippus, Epicurus, Lucretius amongst the ancients; and Vogt, Moleschott, Buechner, and Haeckel amongst moderns. (b) *Sensism* (phenomenalism), which admits sensible data or phenomena only and denies or doubts of any special subphenomenal reality. The ancient sceptics, Pyrrho, Oenesidemus, Sextus Empiricus, and their modern representatives, Hume and his followers, may be here classified. (c) *Positivism*, which in addition to the facts of experience admits the existence of universal laws which man can discover and formulate. Comte, Taine, Lewes, Spencer are well-known positivists.

(2) **INTELLECTUALISM**, which defends the existence of supersensible facts (transcending experience) and of supermaterial ideas, principles, and laws; and endeavors to explain the world of sensible reality by reference to the supersensible and supermaterial order. (a) *Moderate Intellectualism*, which finds an ultimate explanation of things in the divine archetypal ideas. This system is also called spiritualism (not spiritism), because it defends the existence of spiritual realities, viz., God and the human soul. Socrates, Aristotle, St. Thomas, are representative teachers of spiritualism. (b) *Ultra-intellectualism*, which denies the existence of a real world outside thought. Things exist only in our perceptive acts: *esse est percipi*. Berkeley is the typical idealist in this sense. (c) *Pantheism* identifies the world with God: *God is all, and all is God*, is its formula. Things are just modes of the divine essence.

3. The basis of this classification is obviously man's composite nature and the dominant faculties resulting therefrom. Another arrangement worthy of mention is that which is founded on the leading problems growing out of the various departments of the philosophical organism: (1) The main problems of Logic and Epistemology (Noetics) are those which concern *certitude*, *method*, and the *objectivity of ideas*. (a) The efforts at solving the first appear in the history of philosophy under the titles dogmatism and scepticism (with its various modifications, criticism, phenomenalism, subjectivism, relativism, agnosticism, etc.); (b) The method-problem has given rise to various forms of empiricism (which as regards the preceding problem is simply a form of scepticism), and logically results in sensualism, materialism, positivism, evolution-

ism, etc. Opposed to this method-theory are idealism, rationalism, mysticism, eclecticism, traditionalism. (c) The problem of the validity of ideas has resulted in the famous theories of nominalism, conceptualism, and realism. (2) In General Metaphysics history presents us with idealism (considered here not as a method, but in its affirmative elements), dualism, and monism. (3) In Cosmology the questions of the essence of matter and of the origin and development of life have been answered by atomism, and dynamism, hylémorphism, transformism. (4) The leading problems of Psychology centre in the nature, liberty, and destiny of the human soul. Their corresponding systems are spiritualism, sensism, determinism. (5) The chief errors in Theodicy are summed up in pantheism and atheism, with the associated religious forms, polytheism, dualism, Buddhism, etc. (6) In Ethics sensualism and Stoicism, including Kant's autonomism, stand opposed to the true system, spiritualism. In social and economic questions the difficulty in balancing the rights of the individual with those of the community have given rise to communism and socialism on the one hand, and on the other to individualism and liberalism.

4. These various systems do not appear in anything like orderly succession. At one time one, at another time another may be more in evidence; and several or all may co-exist in a given age.

In the general course of philosophical thought one can discern a central body advancing on the whole steadily from the beginning. At one time in greater numbers and with firmer and more rapid step, and at another with decimated ranks and slower advance, there has always existed a certain though not unbroken continuity in the course of one of the above mentioned divisions of the philosophical systems, viz.: moderate intellectualism or spiritualism. Anaxagoras, Socrates, Plato, Aristotle, St. Augustine, St. Thomas, Suarez and their later successors are leaders in a consecutive line of philosophical intellectualists. The reason of the continuity of this system may be found, (1) in its conformity with the spontaneous institutions of reason, *i.e.*, with common sense; (2) in its harmony on the one hand with the ascertained results of the physical sciences, and on the other with

revelation; (3) in the breadth of its principles, which embrace whatever is true in each of the other systems, whilst excluding their errors; (4) in the comprehensiveness of its method, which is analytico-synthetic, shunning the narrowness that characterizes the exclusive use of analysis, as well as the vagueness and the subjectivism that accompany pure synthesis.

5. The History of Philosophy embraces three eras,—ancient, mediæval, and modern. (1) The Orient was the cradle of philosophy; but there it blends with religious ideas and systems. It appears first as a distinct intellectual system in Greece. Thales is generally mentioned as the first of professional philosophers. He and his followers sought for the first constituent principle of the universe. The *sophists* called attention to the study of the mind as an instrument of knowledge. Socrates imitated them in this respect, but avoided their scepticism. His philosophy was a theory of moral ideas and the principles of conduct. Plato added a system of metaphysics, which Aristotle made more objective and also constructed a systematic logic, physics, and ethics. The Stoics, Epicureans, and Pyrrhonists confined themselves to the quest of happiness, which in various ways they found in a life of tranquillity.

(2) When Christianity appeared, philosophy was already fairly well organized. It contained logic, metaphysics, and ethics, but it had no measurable influence as a reforming agency of morality. The Apostles and the early Fathers paid little attention to philosophy. Presently the necessity of defending and expanding the teachings of faith gave rise to a Christianized philosophy. In the Middle Ages this developed into scholasticism, which reached its highest perfection with St. Thomas Aquinas, and soon after began to decline. A reformation but not a revolution was needed.

(3) Bacon and Descartes took up a reformation, but met with very limited success. Both separated reason from faith and thus left the mind without a higher light. Bacon exaggerated empiricism and his method developed into Lock's sensism and Hume's scepticism. Descartes exaggerated intellectualism, and his theories ran out eventually into German transcendentalism, which resulted in positivism, French and English.

BIBLIOGRAPHICAL SUGGESTIONS.

The student who has not at least a working knowledge of German or French is at a disadvantage in the present department of philosophy. For though there is quite a number of works on this subject in English, the most and the best of them have been translated from these languages, and, with only one exception, author and translator are non-Catholics. As a consequence, not logical but none the less actual, Catholic philosophy is either inadequately treated or misrepresented. The one exception is Father Finlay's translation of the first part of Stöckl's *Lehrbuch der Geschichte der Philosophie*. (Mainz: Kirchheim. 1875.) Aside from this book, which treats only of the pre-scholastic period, there is no work in English that can be recommended without some reservation. The reader of German has a safe guide both as regards matter and sources of information in the series of well-known works by Dr. Stöckl. Besides the *Lehrbuch* above mentioned, there are the *Geschichte der Philosophie des Mittelalters* (3 vols. Mainz. 1864-66) and the *Geschichte der Modernen Philosophie* (2 vols. Mainz. 1883). A work whose erudition and richness of thought have won for it the respect of scholars alien to the Catholic philosophical standpoint from which it is written, is Prof. Willmann's *Geschichte des Idealismus* (3 vols. Braunschweig: Vieweg und Sohn. 1894). The work might be called a philosophy of the History of Philosophy, as its aim is to segregate from the infinitely complex and seemingly hopeless tangle of human speculation the main threads that run from the beginning onwards to our own time; in other words, to tell the story of the *philosophia perennis*, to which the author, using the term with a deeper sense than usually attaches to it, gives the name *Idealism*. To appreciate it fully one must be fairly familiar both with philosophy and the general history thereof.

In the French language there are several excellent works adapted to the needs of the beginner. One of the best in this connection is the Abbé Dagneaux's *Histoire de la Philosophie* (Paris: Victor Retaux. 1901). Its style is clear, the method faultless, and the work on the whole sufficiently comprehensive for an introductory purpose. A somewhat more detailed treatment of the matter is given by P. Vallet (Paris: Roger and Chernoviz;

numerous editions), and a still ampler presentation by the Abbé Blanc (3 vols. Lyons : Vitte. 1896). The latter work is especially serviceable because of its very full account of contemporary philosophy, particularly the French.

Having mastered any one of the foregoing works, the student is in a position to profit by the literature of the subject in English. As an introduction to the bibliography both of general philosophy and of its history, Weber's manual is probably the best. (Translated by Prof. Thilly. New York : Charles Scribner's Sons. 1896.) Überweg is a larger and much more erudite work. It contains, besides, a brief sketch of English and American philosophy by Noah Porter. (English translation by Prof. Morris. 2 vols. New York : Charles Scribner's Sons. 1876.) Erdmann's work appears in an English translation by Prof. Hough. (Three vols. New York : The Macmillan Company. 1890.) It is profound and learned, but written from an Hegelian standpoint. An account of Windelband's well-known work was given in the preceding number of the REVIEW. *The History of Philosophy from Thales to Comte*, by George Henry Lewes (5th edition. London and New York : Longmans, Green & Co. 1880), is interesting for its biographical sketches, and suggestive occasionally for its critical insights. It is impregnated, however, throughout with the author's positivism, and its account of the scholastic philosophy deserves ridicule rather than thoughtful consideration.

A Critical History of Philosophy, by the Rev. Asa Mahan, D.D., LL.D. (2 vols. Phillips & Hunt : New York. 1883) is a helpful work, more for its critical than its expository features. Among the *Science Primers* (New York : American Book Co. 1900), there is a synoptical treatise whose value lies in the bird's-eye view it offers of the chronological succession of the systems of philosophy.

RECENT PHILOSOPHICAL LITERATURE.

The last number of the *Revue de Philosophie* opens with an interesting article, by Prof. Van Biervliet, on *Motor Memory*. The classification of memory images, so far as they concern language, into three types is one of the commonplaces of modern psychology : the visual, the auditory, the motor ; the latter being

subject to several variations. Recent experiments go to show that most persons retain words by auditory-motor images. The reason of this fact lies, of course, quite on the surface. We learn to speak by hearing the sound of words and imitating it by motion of the articulatory muscles, and naturally the answering images take an habitual place in consciousness. Under visual and auditory, however, are grouped a number of sensations in which motor influence plays a considerable part. The retina and the corresponding cerebral centres respond only to luminous stimulation. It is the muscles that control and surround the eyeball that directly assist in the perception of outline or shape. Everyone who has paid any attention to the subject knows how difficult it is not to pronounce the words interiorly while the eye scans the printed page. As M. Van Biervliet remarks, "il faut tout un entraînement pour parvenir à lire des yeux seuls." Usually we perceive form simultaneously with color; in reading we pronounce while we see. So, too, with the auditory images, they are never without their motor elements. The listener reproduces what he hears. Stimulation of the auditory centres results in a modification of the articulatory muscles. So close is the connection between the sense image and the imitational motion that here, too, something like violence is necessary to keep them from blending. In experimenting on this matter the subject is required to keep his mouth wide open and sing a vowel sound,—a, for instance,—in order to prevent vocalization; and even then the subject will usually pronounce the word interiorly. Prof. Van Biervliet enters into some details which we must omit. It is worthy of note that the memory image of spoken words may be utterly obliterated (the case of aphasia), while the musical memory remains comparatively intact; which would seem to indicate independent centres in the cerebral cortex for speech and sound. The writer refuses to admit, however, the distinction made by Charcot between the *motor-articulatory* and the *motor-graphic* type of image, and claims that there is no special centre in the brain for graphic movements; but that written words and letters are retained principally in the form of visual images; we write words and letters according as we visualize them in imagination. He cites Preyer to the effect that a person's calligraphy presents

always the same characteristic malformations, whatever be the part of the body whereby they are produced. Thus, if one is accustomed to make long *t's* or his *u's* like *n's*, he will do the same if he writes with his left hand or with the tip of his tongue; a sign that it is not the motor-images resulting from a *graphic* centre that are influential in the malformation, but that the effect is due to the visual image which the hand imitates. Nevertheless, the memory of movements of the muscles engaged in writing do play a part in calligraphy; but it seems to be a secondary part. The muscles of the hand and forearm have the special advantage of exercise and "habit," and thus are attached to motor-memory, upon which writing depends. The writer describes a number of interesting experiments carried on by Jonas Colin¹ in Germany, and by Theo. L. Smith² in the United States, to discern the functions of visual, auditory, and motor-images in memorizing. The practical result of these experiments seems to be that to impress a printed passage on the memory it is not necessary to read and reread five or six times, but twice or thrice at the most. After the first reading the learner should be able to reproduce the passage interiorly; the second or third (at most) reading should serve to correct the mental reproduction. M. Van Biervliet considers this "*une conclusion fort importante au point de vue pédagogique*;" and so no doubt it would be, if it could claim anything like generality of application. Unfortunately, the countless disturbing influences, physical, physiological, and psychological, playing incessantly on the sensitive surface of the memory, to say nothing of the modifications to which the psychic power and its material organ are subject through the force of "habit," render it impossible to generalize with any assurance on so variable a subject. Just how variable it is may be seen from the article in the Mental Imagery of Students in the last number of the *Psychological Review*. The paper is a summary of the replies given by the Junior Class of Psychology, consisting of 118 young women, in Vassar College, to the "Questionary upon Ideational Type," in Titchener's *Experimental Psychology*.³ The *questionary* contains

¹ *Zeitschrift für Psychologie und Physiologie der Sinnesorgane*; s. XV, f. 3. Leipzig. 1897.

² *Amer. Jour of Psych.*, July, 1896.

³ *Student's Manual*, p. 198.

a highly elaborate list of topics covering a large field of images appertaining to each of the senses. The reader will not fail to admire the industry and patience with which Professor French tabulated the results of the scrutiny to which the young ladies of Vassar subjected their variegated consciousness, seeing especially that the pupils were not experts in introspective investigation. A critical study of the result does not, indeed, reveal any great positive advantage accruing therefrom to psychology, but the negative gain is considerable. "Considering the paper as a whole," Professor French observes, "I should say that the difference in mental imagery of the several members of the class are almost entirely a matter of degree. All are able to call up visual, auditory, and tactile images. Only one or two in each case are lacking in either taste, smell, temperature, or motor images. . . . If one were to generalize from this single set of answers he would conclude that in most people the mind is capable, by effort, of all kinds of sense imagery, although as a usual thing its content is limited to one or two special forms." The everyday, plain man weighing the worth of this result may begrudge the candle. But he must be reminded that his are not the standards of science. The student of the "old psychology" will, however, discern in these and kindred experimentations a confirmation of the Aristotelian theses on the substantial union between the body and the soul; while he will assimilate to his own conclusions on imagination and memory the ascertained facts of experimental research relative to the prominent types of images, motor and sensory. That this latter distinction has, moreover, its pedagogical application and importance he will, of course, not fail to recognize.

While the results of recent experimental research are constantly confirming and illustrating with new facts the teachings of scholastic psychology, it is not so often one has the opportunity of calling in competent witness from the outside in testimony to the *natural philosophy* of the schools. The theory of "matter and form" is generally supposed to have been relegated by the modern mind to the lumber-room of metaphysical rubbish. In a recent pamphlet, however, from the hand of an able biological writer, we actually find the old theory brought forth from the darkness, dusted and furbished and bedecked with the ornaments of the new

science. It is only a short pamphlet of less than two-score pages, this essay of M. Vignon;⁴ but it is rich in scientific illustration, keen criticism, and far-reaching philosophical generalizations. A luminous article entitled "Le Concept de Force devant la Science Moderne" is devoted to it in the *Revue de Philosophie*. M. Vignon holds no brief for the Stagyrte or his scholastic disciples, but he realizes that the facts of physics, chemistry, and biology are inexplicable, save in the hypothesis of the existence in nature and above nature of other principles than atoms and motion, the ultimate postulates of mechanicism. Force, in the Aristotelian terminology *form*, he claims, exists in matter, inorganic and organic, as the *principle of action* and the *principle of specification*—propositions that might have been taken from any manual of scholasticism. M. Vignon draws his arguments for these statements from the physical sciences; but his synthesis covers a wider philosophical range. Dynamism, he maintains, alone harmonizes science and philosophy, the spheres of the senses, and the higher reaches of intelligence. He thus concludes:

"Nul progrès possible, dans la doctrine mécaniste: venant de l'infini des temps, la matière nous apporte sa dose constante de mouvement, qui constitue son unique patrimoine. Dans le flux et le reflux qui distribue ce mouvement entre les groupes d'atomes, ces groupements, sans valeur substantielle, ne possèdent aucune qualité qui ait pu progresser dans le cours des âges; un mouvement ne peut différer d'un autre que par sa quantité. Au contraire, dans le Dynamisme, le progrès revêt un sens très net: c'est, pour un être, la participation croissante aux attributs de la Force infinie.

"Dans l'être du Mécanisme, nulle trace de volonté. Qu'il s'agisse de la molécule chimique, du Protiste ou de l'Homme, tout être est ballotté dans l'espace au seul gré de chocs atomiques. L'histoire ontologique du monde, telle que la dit au contraire le Dynamisme, est, en partie, celle de l'enrichissement de la force en conscience, et la force consciente s'appelle la volonté.

"Quand la conscience devient capable de jugement, la force s'appelle la liberté" (p. 35).

⁴ *La Notion de Force*, le principe de l'énergie et la biologie générale. Causeries scientifiques de la Société Zoologique de France. No. 7.

Criticisms and Notes.

TRACTATUS DE DEO-HOMINE, sive de Verbo Incarnato, auctore Laurentio Janssens, O.S.B., S.T.D. I Pars,—Christologia. (III. Q. I—XXVI.) Cum approbatione Superiorum. (Tomus IV—Summa Theologica ad modum Commentarii in Aquinatis Summam, praesentis aevi studiis aptatam.) St. Louis: B. Herder, 1901. Pp. xxviii—870.

COMMENTARIA IN I P. SUMMAE THEOLOGICAE S. Thomae Aquinatis, O.P.-A.Q.I. ad Q. XXIII. (De Deo uno.) P. Fr. H. Buonpensiere, O.Fr.P. Apud Fridericum Pustet: Ratisbonae, Romae, Neo-Eboraci: 1902. Pp. xvi—976.

How wonderful the fertility of the Thomistic principles! To say nothing of the large philosophical growth that the recent years have witnessed, the theological productions are incessant. Hardly is one approaching maturity, when another is in full leaf and still another is displaying the vigor of its early life. Dr. Paquet's *Disputationes*¹ is on the eve of completion; Dr. Janssens' *Commentary* has just closed its fourth volume, and Father Buonpensiere now gives us a sturdy quarto, an indication of larger potentialities presaging future realization. Each of these works has its own utility in view of a special purpose. The first provides for the wants of the average course of theology in the ecclesiastical seminary; the second and third (the volumes at hand) are adapted to the requirements of more advanced students or for collateral reading. Doctor Janssens commented in his preceding volumes *de Deo Uno ac Trino*. The order of the *Summa* would have called next for the treatise *De Deo Creatore et gubernante*. Professorial duties, however, have demanded the immediate treatment *De Verbo Incarnato*, and accordingly we have here *De Deo-Homine*, a succession which obviously may claim a logical connection with the preceding treatises. The entire matter in the *Summa* here considered falls under two captions: 1. *De Ipso Salvatore*. 2. *De Operibus Salvatoris*. The former embraces *de convenientia Incarnationis* (Q. I); *de modo unionis Verbi cum humana natura* (Q. II—XV.); *de consequentibus unionem* (Q. XVI—XXVI); the second comprises the questions XXVII—LIX, on the life and work of our Lord. The present volume treats only of the first of these two parts under the modern

¹ *Commentaria in Sum. Theol.* V. Vol. Quebeci. 1895—1900.

title *Christology*; to the second part under the heading *Soteriology*, a future volume will be devoted. Although the volume at hand forms part of an extended Commentary on the *Summa*, the commentary characteristic is not the most in evidence. *Ipse Thomas loquitur* indeed, but his thought is developed and illustrated from various theological and philosophical and other sources. The author has succeeded remarkably in making the rough ways plain and, if not easy, yet surely attractive. Not the least welcome features to the student are the schematic tables whereby matter is frequently thrown into relief, and the *brevissima totius quaestionis synopsis* in which the whole is summarized at the close of the several questions.

Father Buonpensiere's Commentary covers the first twenty-three questions of the *Summa*, that is, the matter usually assigned to the treatise *de Deo Uno*, with the exception of the three questions in the *Summa*—*de libro vitae, de divina potentia, de divina beatitudine*. Here, too, as in the foregoing work, it is the Angelic Doctor that speaks, but the Commentary flows more closely from the letter. The student's mind is brought immediately *en rapport* with the thought expressed in the text from the very title of each article; then all that must be foreknown in order to a full understanding of the arguments is given; and here the older commentators, the Sacred Writers, the Fathers, other parts of the *Opera Divi Thomae*, and philosophy are laid under tribute. Next, the *conclusio* is formulated, and proved from the usual theological sources; the *objections* are stated and answered in technical form, and the pertinent corollaries and scholia subjoined. Take up any one of the many articles here commented on and you meet in each the same thorough treatment. One is at a loss which most to admire, the immense erudition brought to bear on the text or the exhaustive analysis to which it is subjected. A singular excellence of the work is the prominence it gives to what may be called the systematization of Thomistic theology. The aim throughout is not simply to illustrate the matter-content of the *Summa*, but also its structural form; and therefore the author takes special pains to bring out the connection between the several questions and their individual articles and thus to assist the student in developing a genuine theological habit.

Fortunate is the student of the present day who is assisted in garnering the ripened harvest of the *Summa* by such efficient and readily wieldable instruments as are offered him in these works.

INTUITIVE SUGGESTION. A New Theory of the Evolution of Mind.
By J. W. Thomas, F.I.C., F.O.S. New York, London, and Bom-
bay: Longmans, Green & Co. 1901. Pp. x-160.

We read on the first page of this little book that "the general consensus of opinion now existing shows decisively that the theory of the evolution of the body [of man] is most widely accepted, and recent discoveries, like that of Dubois' *Pithecanthropus erectus*, are doing much to fill in the missing links in the chain of evidence." The author does not find, however, so general a "consensus of opinion" as to the "evolution of mind." The human faculties whose evolution seems refractory to natural selection he thinks may be accounted for by "intuitive suggestion." The First Cause, having created the atoms, "suggested the functions with which they should be endowed." Motion was thus "suggested" to the primordial atoms. The motion of the inorganic elements in molecules and masses is "intuitive." The following are the main lines of the author's philosophy of nature :

"Simple motion may be regarded as corresponding only just below the outer crust of matter; *directed motion*, a little lower; and *intelligently directed motion*, lower still; whilst the *genius of the prophet* corresponds almost directly with the First Cause—with Infinite Spirit. Regarding Infinite Spirit as the very inside, the very heart of matter, then around Infinite Spirit is a region where all knowledge is stored. Next to that, and in closest touch with it, is the region where all power is found. Near this region is the location of the most tenuous forces connected with planetary matter, such as the so-called ether, and all these are invisible regions filling the whole of matter and yet distinct from it. Verily, matter is a mystery, a marvel, and a miracle."

The author pursues his theory of "intuitive suggestion" through the various departments of nature up to the mental and moral life of man. While "it has never been proved from which [simian] branch man was evolved," nevertheless, "looking at man's stature to-day, he is certainly more closely related in this particular with the baboon than with the smaller apes." On the other hand, "as soon as man was endowed with the faculty of 'suggestion' by sense, he would see the value of size and physical prowess and 'suggest' that the children should have increased stature, so the difficulty of size vanishes" (p. 105). Nevertheless, "if the finer qualities of mind are regarded," the writer opines "that it would then be much more probable that man's ancestors belonged to the refined, gentle and lovable species," that is, "to the smaller varieties" of the baboon (*ib.*). These passages indicate the author's position in relation to human origin. For

the rest, the book is a strange medley of some truth, many errors, and superabounding fancifulness. The truth lies in the at least apparent recognition of God's activity in the universe, though there are not wanting in this connection indications of pantheism, as will be noted in the above passage, and in the following: "The life of the inorganic is the life of the Eternal Spirit, or the All-Soul of the Universe" (p. 139). The errors lie in the assumption of the simian origin of man (soul as well as body), with all the false conceptions of his spiritual nature included in that assumption. The fanciful features pervade the entire treatment of "intuitive suggestion." Just one passage, selected at random, may be cited in illustration of this feature:

"There are evidences in the *Mimosa pudica* and among the *Infusoria*, as well as most of the lower organisms, that before a nerve was formed, and the *sense* of feeling instituted, Nature felt for the organism, and this was *intuitive feeling*. Before an eye was formed, Nature saw for the organism, and there was *intuitive sight*. In like manner before nerves were formed, Nature exercised the functions of taste, smell, and hearing, on behalf of the lower organism."

If any object-lesson be needed of the drifting of the human mind when it launches out on the sea of speculation without the compass or chart of Christian philosophy, it may be found in this little book.

WORDS AND THEIR WAYS IN ENGLISH SPEECH. By James Bradstreet Greenough and George Lyman Kittredge. New York: The Macmillan Company. 1901. Pp. x-431.

One is never aware of the wonders that lie concealed beneath the surface of commonplace things until one begins to probe them methodically. Of nothing is this so true as of language. It is only when the mind has become somewhat familiar with the facts and truths which the science and history of language have revealed, that it becomes conscious of the marvels involved in the expression of its own states by the spoken or written word. Not the least claim of the present volume on the thoughtful reader's attention lies precisely in this, that it brings to light so many of the uncommon features of common speech. By way of illustration: how many who use the words *complexion*, *temper*, *distemper*, *humor*, and the rest, recall the relation of these terms to the old-time physiological theories of *temperament* as based on blood, phlegm, bile, black-bile (melancholia)? Or, in the use of the words *spirited*, *dispirited*, *spiritless*, etc., the relic of the theory of "animal spirits" passing along the arteries of the body?

Or, in the words *disaster, aspect, influence, predominant, ascendant*, a remnant of astrological lore? Or, in *what's what, quintessence, quantity, quality*, etc., the heritage from Aristotelian metaphysics?

But it is not simply for its unearthing of these quaint and curious relics of forgotten lore that the work deserves commendation. It is a broad, comprehensive study of the English language. It analyzes the manifold elements that constitute the structure of English—its matter and form; its technical or dialect features; its slang expressions; the development of its literary form; its Latin components; the complexity and yet unity of its vocabulary; its cognate and borrowed words; the *rationale* of its inflexions; its obsolete forms; the evolution of its meaning; its euphemisms, hyperboles. These topics alone, to say nothing of a number of kindred subjects, will serve to inform the reader of the large territory which the book covers. No attempt has been made, of course, to exhaust any one of these numerous subjects; nevertheless, each is treated luminously, graphically, and attractively. The work answers a double purpose: the general reader will find it sufficiently entertaining to stimulate him to a consecutive perusal; and thereafter he will want it at hand for reference. But it is as supplementary reading to the study of etymology and technical philology that the book recommends itself. In this connection it will impart freshness of life to studies that are so generally dry and mechanical. Although not a didactic treatise intended primarily for use in the class-hall, it offers to the teacher of English an abundance of suggestion wherewith to illustrate and vivify his lecture; and in this respect the bibliographical references will likewise be helpful.

**GOETTLICHES SITTENGESETZ UND NEUZEITLICHES ERWERBS-
LEBEN.** Eine Wirtschaftslehre in sittlich-organischer Auffassung
der gesellschaftlichen Erwerbsverhältnisse. Mit einem Anhang über
die wirtschaftsliberale Richtung im Katholicismus und über die
Frage der "christlichen" Gewerkschaften. Von Dr. Franz Kempel.
Mit kirchl. Approbation. Mainz: Franz Kirchheim. 1901. Pp. xv
—450.

Dr. Kempel, writing from an eminently practical point of view, has in a former work, *Gewerkvereinsbewegung*, characterized the fallacy which misleads the workingman who, leaving aside the positive Christian and ethical principles enjoined by the Church, allies himself with the reform labor party which seeks to adjust the differences between employer and employee on a purely utilitarian and material-

istic basis of equity. To effect an elimination of the abuses arising out of capitalistic monopolies it is necessary to multiply the organs and channels of supply. This is effected not by a unification of the interested parties so as to constitute two great opposing elements fighting for the ascendancy, but by division on harmonious lines so as to facilitate local adjustment. The principle of unification as maintained on socialistic grounds tends to the necessary subjugation and dependence of one great party, which as a consequence puts the defeated at the mercy of those whose superior accidental strength gives them the control. On the other hand separate organization on Christian principles allows more easily of equable compromises and more directly educates the individual to the recognition of reciprocal rights and duties.

In his present work the author leads us to an examination of the principles and practice that control the economic conditions of modern society. He does not allow that social economics can be forced into a theoretical system separable from the question of morals. State law and speculative philosophy cannot solve the social problem with which modern nations are concerned. Reason, since the fall, requires revelation as an essential complement for its just conclusions in social matters; and the will, tending towards evil, must be upheld and moved by the graces which the Christian dispensation alone furnishes, in order to attain peace and good order among men.

Guarding this truth as his underlying principle Dr. Kempel reviews in turn the so-called classic doctrine of economics in the light of the actual circumstances and difficulties with which man as member of the social organism has to contend. In like manner he examines the question from the historical point of view. And with these speculations he contrasts the Catholic position as indicated by the doctrine of the Church and illustrated by the Encyclical *Rerum Novarum* of Leo XIII. He sifts the arguments both positive and negative from all sides, entering into the capacities, duties, and responsibilities of the individual, the family, the community, the State, humanity at large with its ultimate purpose of social interaction, so as to leave intact the principle of liberty, which aids man to the attainment of true and lasting happiness.

As a result of his review of these elements and the examination of the causes operating in their adjustment, Professor Kempel advocates an entire reconstruction of views and methods in harmony with the divine purpose and the Christian law which have been wholly ignored

in our modern economic philosophy represented by the great universities of the European continent. But the author goes further. He warns against the modern tendency among Catholics to make what he calls inter-confessional alliances as an aid to the promotion of economic interests upon a so-called Christian socialistic basis. This portion (*Anhang*) of the volume, covering about 150 pages, seems to us to be of more direct importance to our modern student of economics, in view of the general tendency, especially in America, to eliminate the lines which separate positive Catholicism from the so-called Christianity which more or less ignores the necessity of dogma and personal discipline in religious life. We are gradually drifting back into those pagan ethics which produced fine specimens, from time to time, of the natural man, but which, if they sufficed to answer the need of the human soul, would make the evangelical law superfluous. The line of argument which forms the preamble and basis to this warning in the author's work is indeed necessary to direct the mind and open it to the importance of the conclusion ; but the tracing of this argument cannot be said to be the exclusive or principal merit of Dr. Kempel or any Catholic author of these days ; on the other hand, there is every evidence that we are tending to lose sight of the dangers that accompany the liberal movement which sees the essence of all Christian obedience in the sentimental recognition of the Divine Fatherhood and the human brotherhood, without allowing due importance to the revealed ordinances which regulate the relations between the creature and the Creator, and between man and man as members of the same social organism.

The author builds his statements throughout upon good authority ; he is happy in his illustrations, and puts the reader at ease by a careful noting of his citations. An excellent topical index at the end of the volume renders it available as a work of ready reference.

FIRST YEAR'S LATIN GRAMMAR. By the Rev. G. E. Viger, S.S., St. Charles College, Ellicott City, Md. Second Edition, revised. Baltimore and New York : John Murphy Company. 1902. Pp. 211.

What recommends this manual at first sight is its simplicity ; and in a Latin Grammar that feature is of primary importance to the learner. Since Father Viger writes this book as the result of observation and experience in teaching during a number of years, we may assume that it meets a practical need. He justly advocates a system in which the student is not from the beginning confronted with nice-

ties and exceptions, which he cannot appreciate until he knows the application of the rules. Hence our author confines the learner during the first half-year entirely to the study of the general rules of etymology; later he deals with exceptions and irregularities. Furthermore, with a view to impart a practical knowledge of the Latin language to his pupils, Father Viger follows the analogy of the natural method by which we acquire our native language. Here the operation of the living teacher precedes the printed instruction by frequently exercising the pupil's mind, eye, and ear through oral and written expression of thoughts in the idiom to be learnt. These exercises he would have the teacher work out with some originality. And to this the book leads the way by some apt examples and a topical index, which is at the same time a small dictionary. The typographical make-up of the book is exceptionally good and arranged with a view to instruct the mind through the eye.

Book Notes.

The International Theological Library announces a new and important work, entitled, *The Ancient Catholic Church*, by Dr. Robert Rainy, of Edinburgh. It deals with the post-Apostolic age and carries us down to the Fourth General Council of Chalcedon and the Monophysite condemnation. As it takes in the Ecumenical Councils of Nice (325) and of Ephesus (431) as well as Chalcedon (451), it ought to throw additional light for non-Catholic Christians upon the Primacy of the Pope. The Scribners are the American publishers, and they promise to bring out the work in a few weeks.

The Rev. Joseph Putzer, C.S.S.R., author of the *Commentarium in Facultates Apostolicas*, whose paper, "De Sanatione matrimonii in radice," provoked some criticism as well as approbation on the part of leading canonists among our hierarchy and clergy, has written an interesting reply giving several cases as practical illustrations in defence of his position. The paper, having reached us too late for this number, will be published in the March issue.

Readers of THE ECCLESIASTICAL REVIEW will probably recall the discussion of an important moral and physiological problem carried on in these pages (Vols. IX and X) during the years 1893 and 1894. Some forty of the leading medical practitioners in the United States and England were consulted by us as to their views regarding the grounds for a definite diagnosis in cases of ectopic gestation which involved danger to the lives of a mother or her child or both. When all the testimony based on observation of facts in the case and consentient medical experience had been

collated, it was placed in the hands of the Rev. Father René Holaind, S.J., and submitted to the three most eminent writers on Moral Theology, viz., the Rev. A. Lehmkuhl, S.J., the Rev. Jos. Aertnys, C.S.S.R., and the late Father Aloysius Sabetti, S.J. Other theologians became interested in the discussion, and among them the Rev. A. Eschbach, Rector of the French Seminary in Rome, who published an extended critique of the position taken by the writers in the REVIEW in the Roman monthly, *Analecta Ecclesiastica*. The strictures of Dr. Eschbach were duly recognized by us, but they did not seem to cover all the phases of the subject. As the matter was and is of great practical importance, Dr. Eschbach was led to devote himself to a special study of the question in all its moral bearings. The result is now published in a large octavo volume of nearly 600 pages, entitled *Disputationes Physiologico-Theologicae*, published by Desclée, Lefebvre & Company, Rome and Paris. An illustrated *schema*, made by a Roman physician, Dr. Leopold Taussig, accompanies the volume, under separate cover, and is of substantial aid to the correct understanding of the physiological status of the problem. The matter, if it were published in English, would be of service to all physicians who take a Christian view of the responsible duties of their profession; and we hope to find a way of issuing a separate supplement for medical readers of THE DOLPHIN in order to put them in possession of the moral aspect of questions treated by Dr. Eschbach in the volume referred to.

Parts IV and V of the Book of Psalms in the Cambridge Bible Series for Schools and Colleges have just been issued by The Macmillan Company. The notes by Dr. Kirkpatrick are scholarly and without sectarian bias. The same Company issues a new guide to Palestine and Egypt which will be found of great help to Bible students.

The Egypt Exploration Fund has recently sent to the curators of the Pittsburg Museum, among other valuable antiquities, a sarcophagus belonging to the royal family of Zer, as is indicated by the hieroglyphic inscriptions on the mummy case. This would mean an age of nearly 7,000 years, if the chronology of the Egyptian dynasties, as evolved by modern archæologists, can be relied on. Another find now in our possession is a vessel of King Ka, whose date lies even farther back in the history of the kings buried in Upper Egypt.

Speaking of Oriental chronology, there is still not only uncertainty regarding the hieroglyphic expressions conveying the length of individual dynastic reigns, but also doubt as to how time was computed at various periods of early Egyptian and Assyrian history. Père Scheil, a recognized authority in Orientalia, recently published a Babylonian tablet which represents a contract for hire of workmen. It states that "the engagement of 123 men for four months is equivalent to that of 14,406 for one day." Father Scheil computes from this that the lunar month was one of twenty-nine and a quarter days or slightly more. This would have necessitated an intercalary month about every two years, in order to bring the time schedule into harmony with the solar year.

Professor Haeckel writes to his New York publishers that the German editions of his recent volume, *The Riddle of the Universe*, had sold to the extent of 14,000

copies to December of last year. What a sad commentary on the materialistic tendency of our so-called intellectual people !

Dr. Alexander Whyte has undertaken to arrange a selection of what he calls Cardinal Newman's best writings, to be published by Longmans, Green & Company, under the title of *Newman : An Appreciation*. It is to be seen what the Rev. A. Whyte appreciates as Newman's best, especially from the religious standpoint.

Justin McCarthy is about to write an addition to his interesting *History of Our Own Times* which will include the last years of Queen Victoria. His history of Queen Anne is presently in the press of the Harpers.

We advise all who are interested in the conversion of members of the Anglican Communion to read Father McNabb's article, "The First Eirenicon of the Twentieth Century" in the present number. The volume to which he refers has not yet been announced by the American publishers (Longmans), but the printed sheets were submitted to the writer of the article by the author, the Rev. Spencer Jones, M.A., who, it will be remembered, created a decided stir about a year ago in London, at a meeting of the Association for the Promotion of the Reunion of Christendom, by his statement that there could be no question as to the Primacy of St. Peter from the standpoint of the Bible and historical tradition. Now, Viscount Halifax, the leader of the movement in the Anglican Establishment, whose visit to Rome in 1896 elicited the declaration of Leo XIII as to the invalidity of Anglican Orders, in a preface to the new volume, practically acknowledges that the Primacy of St. Peter is an undeniably present fact. He thus removes the main difficulty in the way of reunion, apart from some disciplinary obstacles that are in reality of little moment except to the individual. There is every reason to hope that this latest enunciation, which has in it all the ring of open sincerity, will lead to large accessions from the Anglican body to the one true fold of Christ. The former Secretary of the Association for Reunion, the Rev. Frederick George Lee, D.D., Canon of Lambeth, who was one of the two members who drew up the Latin propositions in defence of the Anglican claims submitted to the Holy See in 1896, has already made public renunciation and has been received into the Catholic Church. Father McNabb's article will be followed by another in which the differences between the present Anglican position as set forth in the new volume (*England and the Holy See*) and the Roman Communion are examined in detail.

Moral Principles and Medical Practice, by Father Charles Coppens, S.J. (Benziger Bros.), has been translated into French under the title *Morale et Médecine*. The French edition has a preface and notes by Dr. Georges Surbled.

Recent Popular Books.

ANGEL: B. M. Croker. *Dodd*. \$1.50.

A young English officer befriends his child cousin, the unloved step-daughter of an Indian colonel, and after her mother's death becomes her guardian. When she returns from school, the gossip of the Indian station in which they live forces them into marriage, and the reappearance of a woman whom he once loved complicates the comedy of misunderstanding and final affection inevitable in such cases in fiction. Native superstition and customs are accessories valuable to the author.

AUDREY: Mary Johnson. *Houghton*. \$1.50.

The heroine, sole survivor of a family of Virginian colonists massacred by the Indians, is adopted by a young gentleman who, after making due provision for her maintenance, straightway forgets her until he returns after a long sojourn in the mother country to find her beautiful, although untaught in many things, and capable of winning the heart which he had meant to give to the lovely Evelyn Byrd, who loves him. Her education is accomplished in a novel fashion and the ending is unexpected. The story is more closely knit and logically developed than its author's former books and is equally well written.

BALLET DANCER: Matilde Serao. *Harper*. \$1.50.

A painful, carefully detailed description of a chorus dancer's life, temptation and downfall, too plain to be recommended even as a deterrent for a stage-struck girl, but not tolerant of sin or immoral in spirit. An excellent study of convict life and feeling occupies the latter half of the volume, and is unique in showing the play of influence between the prisoners and the prison officers' families.

BY THE HIGHER LAW: Julia Helen Twells. *Coates*. \$1.50.

A story asserting the communion of sinners; confession of similar wickedness brings the hero and heroine into sympathy.

CHINA IN CONVULSION: Arthur H. Smith. 2 vols. *Revell*. \$5.00.

The author brings many charges against the allied troops and many against missionaries, Catholic missionaries in particular, seeming to blame them for really believing in their religion instead of cherishing a feeble hope that it may be true. Such sympathy as he has seems to be reserved for the Chinese party of discontent. He has been nearly thirty years in the empire, but the erratic disposition manifested in his distribution of approval makes it necessary to accept all his testimony with caution.

CRY OF THE TWO THIRDS: S. R. Graham Clark. *Earle*. \$1.50.

A huge tract advocating prohibition as a specific remedy for everything; absolutely artless, and in no way connected with the books which it resembles in title.

CYNTHIA'S WAY: Mrs. Alfred Sidgwick. *Longmans*. \$1.50.

An heiress wishing to escape from her mercenary wooers becomes a governess in a German family of the middle class and sees both good and bad types of the race and of the social plane. She chooses to stay in Germany as the wife of the best specimen and as the good genius of the three exceedingly well-imagined children of the story. Although not always probable, the book is very amusing.

DEBATABLE LAND: Arthur Colton. *Harper*. \$1.50.

The author carefully imitates every literary vice known to the imitators of

Pater and the worshippers of Whiteman, and adds iteration, producing a style irritating to read, but fortunately easy to forget. The story is of a young woman with two lovers, of whom one vociferously orders her to marry him, while the other woos her with music and assiduously performs his work as a volunteer soldier in the civil war.

ESSAYS AND ADDRESSES: Augustine Birrell. *Scribner*. \$1.00.

Ten papers are included in this volume, and of the five biographies Froude's is remarkable for its severity of condemnation and for its plain exposition of Froude's hostility to Catholicism. Wesley, Browning, Peel, and Bagehot are the other subjects, and the other papers are on important miscellaneous topics. The style and the method of treatment make the volume important.

FIREBRAND: S. R. Crockett. *McClure*. \$1.50.

The Scottish hero and his friends, an English merchant, a French nobleman, a Spanish murderer, and a gypsy, carry off Queen Cristina and Queen Isabella during the Regency, being incited to this grand international performance by an Abbot who is a Carlist, and keeps a rack, which he uses on the hero when he goes to explain that he did not long detain the Queens after capturing them, because one of the Carlist generals wished to murder them. The heroine, a rather sorry specimen of Spanish girlhood, rescues him almost before the wheel begins to turn, and long before he has been stretched as much as the author stretches possibilities.

GOD WILLS IT: William Stearns Davis. *Macmillan*. \$1.50.

A long, complicated story in which the heroine, a Greek princess, is wooed by two Christians and a Mohammedan and secretly loved by a Spanish Moor more truly heroic than the valiant and successful Norman hero. The time is the second stage of the first crusade, and the action takes place in Sicily, France, and the East. The author makes use of all the horrors of the time, from dungeons to the siege of cities, and he jests a little at the ex-

pense of an ill-managed monastery, but his Popes and priests, even to the chaplain militant, are drawn with good intention, and upon the whole the romance is uncommonly good of its kind in spite of an occasional anachronism.

HOUSE DIVIDED: H. B. Marriott-Watson. *Harper*. \$1.50.

The son of a peer's first wife, his birth unknown to his father, goes to England from Vermont, supposing himself to be the Earl's cousin of an elder branch and therefore the lawful owner of the estates. He asserts his supposed rights, is fiercely opposed, gives his father a mortal wound, and is killed by his half-brother and mourned by his half-brother's wife and cousin, both of whom love him. The time is the middle of the eighteenth century and the ladies use sharply definite terms in referring to personal morality, and certain scenes, although perfectly consistent with the time, further unfit the story for youthful readers. The style belongs to no century whatsoever, but is a special creation.

HOW TO REMEMBER: Eustace H. Miles. *Warne*. \$1.00.

A valuable collection of aids to memory, some capable of general application, others adapted to particular cases. The author's view is that every sense, every natural inclination to associate and group, and even every weakness should be used to assist the memory.

JOHN FORSYTH'S AUNTS: Eliza Orne White. *McClure*. \$1.50.

Three spinsters, one beautiful and clever, one housewifely, and one pretty and sweet-tempered, their nephew and his children are the characters in a series of pleasantly told sketches, including the tale of his second marriage. A country village and church make the background.

LOVE'S ITINERARY: J. C. Snaeth. *Appleton*. \$1.50.

The hero, a profligate peer of the eighteenth century, loses his last penny at cards and kills a man by misadventure just as his betrothed, a peer's daughter,

comes to him to escape from a marriage to which her father would compel her. The two elope, are irregularly married, and wander about the country together, meeting adventures of many sorts, until her father overtakes them and is reconciled to them almost at sight. It is a piece of pleasant extravagance.

MISTRESS JOY: Grace McGowan Cooke and Annie Booth McKenney. *Century*. \$1.50.

The heroine is the daughter of a Methodist preacher who worked in the South during the earliest years of the nineteenth century. Aaron Burr is one of the prominent characters of the story and Louis Philippe appears in it. It is well written and its theology is used merely as a means to define its characters, not in any argumentative spirit.

MY LADY PEGGY GOES TO TOWN: Frances Aymar Matthews. *Bowen*. \$1.50.

The heroine's adventures arise from the foolish assumption of male attire for inadequate reasons and under entirely improbable circumstances, and they end happily in flat defiance of possibility. As a play, the story might pass, but as fiction it barely misses absurdity.

NUMBER ONE HUNDRED AND FORTY-TWO. Henry M. Hyde. *Stone*. \$1.25.

Written in the tongue created for the New York street boy by reporters and playwrights, and occasionally used by him, the book amuses by its verbal atrocities, but one of its short stories gives a sufficient sample of its quality and it becomes wofully wearisome in a quarter of an hour.

ORDEAL OF ELIZABETH: Anonymous. *Taylor*. \$1.50.

A clever story of a young girl's foolishness and startling punishment. A Protestant, and absolutely ignorant of the world, she secretly marries a man unworthy of her, and narrowly escapes conviction as his murderess when he is poisoned at a moment opportune for her. Life in an American country town and certain phases of metropolitan society are equally well described.

PINES OF LORY: J. A. Mitchell. *Life Co*. \$1.50.

The hero and heroine are landed on the wrong island off the Canadian coast and discover that the only inhabitant of its only house has just died. They take possession of his home and stores, and live a Robinson Crusoe life until rescued by his daughter, who comes to visit him. Incidentally they fall in love, and the loss of their steamer puts an end to a priest who for entirely mercenary purposes was trying to persuade the girl to enter a convent. This character mars a well-planned variation of a familiar story.

POEMS AND INSCRIPTIONS. R. W. Gilder. *Century*. \$1.00

Sonnets, the eulogies of Nicolay, Garfield, and the late President, the poem read at the Buffalo Exposition and a few other pieces are included in this volume, which is very small, but worth reading, especially for "Syria," a remarkable utterance from a Protestant.

SHIPMATES. Morgan Robertson. *Appleton*. \$1.50.

Short nautical stories, some farcical and some tragic, make up an amusing volume, by no means adapted to encourage a taste for a mariner's life, but pleasant to read ashore.

SONS OF THE SWORD: Margaret L. Woods. *McClure*. \$1.50.

An Irish girl in Spain at the time of Napoleon's invasion is pursued by one of Napoleon's officers and by the Little Corporal himself. The chase continues nearly to the very last chapter, in which the heroine meets her brother, and the officer is killed. Napoleon is made an utterly intolerable brute, whose conquest of his soldiers' hearts is due to histrionic ability; Sir John Moore is glorified; the Spanish appear as true patriots and the French officer is cured of ferocity and becomes refined under the influence of love.

STORY OF SARAH: M. Louise Forslund. *Brentano*. \$1.50.

The heroine, a nervous, somewhat hysterical girl, hesitates between an honest, simple lover, and an eloquent

scoundrel who masters her will by his voice and glance. She escapes him after a series of possible but highly unpleasant scenes. The best part of the book is the description of the honest lover's family, their behavior and conversation.

STUDIES OF TREES IN WINTER : Annie Oakes Huntington. *Knight*. \$2.25.

An interesting volume, well illustrated with colored plates and photographs, showing tree buds in color, and bark and fruit in black and white, thus making it as easy to recognize a tree in winter as in summer. The author enriches her descriptions with many curious bits of information and writes very pleasantly.

THYRA : Robert Ames Bennett. *Holt*. \$1.50.

Three explorers rediscover Symmes' Hole and find it inhabited by prehistoric and mythological monsters, giants, giantesses, and one of those remarkably unsophisticated but pugnacious races peculiar to Utopias. They escape alive after killing monsters and average citizens in large numbers, and their story is good of its kind.

TWO RENWICKS : Marie Agnes Davidson. *Neely*. \$1.50.

Argument between an apostate and a Catholic, the former emerging triumphant, is the chief interest of this story, which eulogizes the Salvation Army.

UNDER THE SKYLIGHTS : Henry B. Fuller. *Appleton*. \$1.50.

An intentionally upright, but entirely selfish and ignorant artist, with much native ability and a strong will, subverts or neutralizes all the attempts at well-doing which he encounters, simply by proclaiming that they are not the best possible means of improving the human race and the conditions of living. His efforts recoil upon himself when he meets really able and powerful persons, and he becomes very little better than the wire-pulling, managing, advertising

painters whom he has despised. The moral seems to be that a man's energy must be used in conducting his own life, saving his own soul, and loving his fellow beings as they are. The author is occasionally pitiless, but with reason.

WHILE CHARLIE WAS AWAY : Mrs. Poulteney Bigelow. *Appleton*. \$1.25.

Charlie, apparently a decent, self-respecting gentleman, having left his wife at home when duty took him to South Africa, she confides her emotions, wishes, and behavior to a kinsman, and disgusts and frightens him almost enough to cure him of the affection which he secretly entertains for her. Her husband dies, the Irish lover whom she has encouraged very sensibly flees, and she and her kinsman promptly betroth themselves. As she is thirty-eight years of age she is ludicrous even when her folly becomes sin, but she is as unfit for decent society as the visiting Elizabeth.

WOOING OF SHEILA : Grace Rhys. *Holt*. \$1.50.

An Irish love story in which the hero has to conquer a determined rival, and also the resolute selfishness of his own father. It is an odd mixture of the tragical and the idyllic, and ends in a charming scene of happiness.

WORLD AND WINSTOW : Edith Henrietta Fowler. *Dodd*. \$1.50.

A young gentlewoman and the well-mannered but only snobbish son of a tradesman grow up together, he always successful in school, she always industrious, but seldom brilliant. Oxford for him and the work of a governess for her, separate them, and afterwards his private secretaryship and her typewriter's place force them further apart. He is betrothed to his employer's daughter, a good-humored flirt who soon discards him as coolly as he has discarded the heroine, and he returns to his early love to find her engaged to their former teacher, an admirable person.

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THE ECCLESIASTICAL REVIEW.

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APOLOGETICS AND DOGMA.

WHAT I have to say in this paper has arisen in a large measure out of a perusal of Father Tyrrell's latest work, *The Faith of the Millions*. That title does not in reality represent the contents of the volumes, nor was it the first name under which they appeared. The first copies were called "A More Excellent Way," from the subject of the first essay, but were withdrawn, because that title had previously been employed by some one else. The essays that are included in this collection touch on a great variety of matters, but are in the main the outcome of one or two principles; and it is with these rather than with any single subject that my interest lies. Their drift is apologetic, and their aim is twofold. While on the one hand he is desirous of making the Church better known so that "men may find in her the true answer to the present problem concerning the necessity of a revealed religion for the preservation of society, and for other social problems as well,"¹ on the other he is anxious to do away with, or at least soften down and limit, a style of controversy which delights "in talking over the heads of our readers and hearers, and in not sparing sonorous polysyllables, abstruse technicalities, or even the pompous parade of syllogistic arguments with all their unsightly joints sticking out for public admiration."

. . . . "and let the hunger be appeased,
That with great craving long hath held my soul
Finding no food upon earth. This well I know,
That if there be in heaven a realm, that shows

¹ Vol. I, p. 21.

In faithful mirror the celestial Justice,
 Yours without veil reflects it. Ye discern
 The heed, wherewith I do prepare myself
 To hearken ; ye the doubt, that urges me
 With such inveterate craving." ²

There is a hunger for God and religion, that binds man to God, in the world. The old ideas have been displaced ; God has been dethroned ; but the goddess of reason and humanity insufficiently fills His place ; those who drove Him from His throne in the human heart are passing away, but their disciples are discontented with the substitute that was provided for them. It is right, indeed, to insist that man as man is not destined to the close and intimate union with God that is the heritage of the supernatural creed of Christianity, but the soul of man, as he now exists, is, even in a truer sense than that of Tertullian's, *naturaliter Christiana*. For long generations in mind and heart, he has been imbued with the conviction that there is an unseen world that far surpasses in excellence and beauty any merely natural beatitude that might conceivably have been his lot under less advantageous circumstances. The Christian revelation of what eye hath not seen, nor ear heard, of what it hath not entered into the heart of man to conceive, has created in him an appetite, a hunger, that remains, even though the revelation itself has been rejected ; and there is no satisfaction for this hunger but in the truth that first caused it to spring up in the heart. Here is one main source of this natural craving after something better than science or religious systems of human origin can give. Man has, written in his heart, strange hieroglyphics, the interpretation of which is only found in divine revelation. The work of the apologist is to solve the puzzle, to read the hieroglyphics by opening up to him the hidden things of supernatural religion.

St. Thomas,³ when he took upon himself the defence of the Catholic truth against the unbelievers of his day, declared his intention in these words : "Assumpta igitur ex divina pietate fiduciâ sapientis officium prosequendi, quamvis proprias vires excedat, propositum nostrae intentionis est veritatem quam fides

² Par. XIX, 23, etc. Cary's translation.

³ *Contra Gent.*, l. I, c. ii.

Catholica proficitur, pro nostro modulo manifestare, errores eliminando contrarios. Ut enim (De Trin., I, 37) verbis Hilarii utar ego hoc vel praeceptum vitae meae officium debere me Deo conscius sum ut eum omnis sermo meus et sensus loquar." But he pointed out two great obstacles that obstructed his path. And the first was insufficient acquaintance with the various "dicta sacrilega" of the opponents of Christianity which made it a difficult, if not impossible, task to argue from what they themselves admitted to the destruction of their views; yet this was the method that the Fathers of old used in fighting against the errors of the Gentile world; for they knew them well, either because they themselves had been heathens, or at least had dwelt amongst them. And the second obstacle that confronted him was the case of the Mohammedans and Pagans, where there was no common ground of Scripture whose authority they would admit and by which they might be overcome. He was, therefore, compelled to have recourse to human reason which yet falls short in things divine.

All will readily admit that there is a danger that the popular Catholic apologist of the present day should enter on his difficult task with an insufficient knowledge of his opponents' position, and with an array of arguments based upon principles which they do not admit. These two great obstacles still beset the path of any one who is desirous of opening out to an unbelieving world the truths of Christianity. Indeed, they may be said to have grown to such an extent that they have brought back the contest to the conditions by which it was governed in the days of universal paganism, not an actively persecuting paganism, but a cultured, scoffing paganism. Since the days of St. Thomas a mighty change has been wrought in the world of thought. He left theology much more developed than he found it. He wedded contemporary science (I speak of him as representing the best elements of scholasticism) to Christianity in all its beauty, so that the two became one. It would not be an exaggeration to say that he has left a deeper impress upon theology than any other non-inspired writer. It is quite unsuspected by many that his hand, then nearly three centuries in the grave, had more influence in moulding the decrees of the Council of Trent than that of any then

living theologian. We may take it as a merciful dispensation of Providence that the Council was held before St. Thomas had been made use of as a party name to uphold doctrines and opinions to which he was in many instances quite a stranger. But this harmony between science and faith did not survive the hard shock of humanist reaction, closely followed as it was by the Reformation. If theology had had to deal with the Renaissance alone it might have kept pace with human science; but while the Church was as yet hardly aroused to this new and startling revival of pagan sentiment, while struggling to assimilate in it what was good, and running no small risk to her purity and holiness in the process, it was all but overwhelmed by the flood of heresy from Northern and Central Europe. Her theologians henceforth for centuries had but one duty before them—to sweep back the raging torrent of error, to hold fast to the revealed doctrines of the faith, whose existence was threatened, not by scientific discoveries and theories of the physical universe, but by the rebellion of the individual reason against the authority of revelation. But as Father Tyrrell says:

“With the Vatican Council that⁴ controversy was brought to a close, as far as the Church is concerned. There she spoke her last word on the subject and turned aside to resume her function as ‘the Light of the World.’”

But what a different world from the world of four centuries ago! While the Church and her theologians had been fighting her battle with heresy for the possession of the civilized world, the peoples of the world had been gradually slipping away out of the sway of the Church and heresy alike; had emancipated themselves from all submission to authority in matters of faith, and had settled down more or less contentedly in the darkness of unbelief. Especially was this the condition of those who unhappily placed their necks under the yoke of rationalizing error. When then the Church turned her light of truth to the world, the words of St. John 1 were almost realized again: “The light shineth in darkness, and the darkness comprehendeth it not.”

From the time of the reconciliation between science and faith, wrought by the scholastics, the development of religious thought

⁴ The Protestant.

and the development of world-thought had proceeded on lines ever diverging more and more from each other. The two main systems of knowledge have lost touch with one another to the mutual hurt of each. The theologians (of them I am particularly speaking as representing the coördinated body of religious truth as apart from individual defined dogmas) have remained in the possession of the great system bequeathed to them; but the truth, the living truth has not grown under their fostering care to the extent that might have been looked for in the light of past experience. The extrinsic reason for this sterility, if such it may be called, is undoubtedly found in the terrible battle that they fought, and so nobly fought, with the heresies of the sixteenth century. Says Father Tyrrell:⁵

“We find the Eucharistic doctrine, with its huge wealth of meaning, its complicated connections with the body of revealed truth, to a great extent unexplored, a mine of treasure hardly touched; while the single and purely (?) philosophical point of transubstantiation has filled folios. The Church’s intellectual energies were expended against those who allowed the inspired writings as a common basis of argument; and so they were withdrawn from the needs of that wider non-Christian world which had to be met on the common ground of reason.”

But this condition of things has not only arrested the growth of interior development in living dogmatic truth, but has moreover tended to produce a sense of unreality in much that before was real and vivid in the theology of the scholastics. To many, especially to non-Catholics, it almost seems as if whatever truth and vitality there was in the system had passed from it, and that only the external form remained. To such it is like a stately tree that has withered away, stricken by some mysterious disease, or by the lightning of heaven. It still rears its head to the skies; its branches stretch far out on every side; the channels along which flowed the life-giving sap from root to uttermost twig can still be traced; but it is a mere shell, a sign of what once was, but now is not. It has reached the term of its growth; life has gone out of it; no fruit is borne upon its branches; it merely cumber the ground, and is fit for nothing but to be cut down and cast into the fire. The curse of formulism has fallen upon the science of scholastic theology; it has run its course, and has passed into the limbo of forgotten philosophies.

⁵ Vol. I, p. 5.

This view is the result of the divorce between contemporary thought and scholasticism, and is the view of those who know something of science and enter little or not at all into the inner sense of what, externally viewed, may seem a mere "logical nightmare." Nor is it surprising that they should thus look upon scholasticism. Even apart from the conflict between the two separate theories of the world, there is always a danger of formulism, *i. e.*, of putting words in place of ideas, and ideas in place of things, in all ultra-physical knowledge :

"Granting all that the most exacting metaphysician might claim, any non-analogous ideas we can form of the other world, are necessarily of the thinnest and most uninformative description ; and it is only by liberal recourse to analogy that we can put any flesh on their bare bones. Whatever shred of truth they convey to us may, or rather must, like all half evidence, get an entirely different complexion from the additional mass of truth that is hidden from us. When, however, we begin to supplement by use of analogy, and (*e. g.*) to cover the bare notion of a first cause by clothing it with all the excellencies of creation, multiplied to infinity, purified of their limitations, and fused into one simple perfection, then we must frankly own that we are trying to comprehend the incomprehensible, to equal a sphere to a plane."⁶

But when in addition to this stumbling-block we further suppose the inquirer to be encumbered with the terminology and ideas of another and totally distinct science, the difficulties to be encountered in the effort to establish a harmony of view are multiplied many times over. The new learning, modern science, has grown to maturity quite as unshackled by the authority of theology as the pagan learning of the ancient world. The modern mind has freed itself from all prejudices in favor of even the barest outline of religious truth ; it has by a necessity of human nature put forth its views in a system of philosophy, wrapped them up in the swaddling clothes of new formulæ. It is not wonderful then that it shrinks from contact with a system of knowledge such as that of Catholic theology, which from beginning to end is involved in the idea of the supernatural, and is furthermore clad in the language of a (to it) obsolete philosophy.

Yet here is the great work that the Catholic apologist must undertake. He has to set forth the claims of revealed truth to the homage of the human intellect, to make them acceptable to the modern world. He must harmonize nature and grace :

⁶ Vol. I, p. 233.

"Thus to establish the relation of organic unity subsisting between the truth of Christ and all other truths; to abolish the wall of partition which would divide the human mind into two spheres of independent movement, the one simply natural and the other simply supernatural; to show that, as man is, historically, Christianity is the only 'natural' philosophy of life in the sense in which Augustine and Aquinas use the word 'natural'—all this requires a mediatorial two-sidedness most difficult to realize; a delicate understanding of the modes of thought and speech on either side, a rare skill of translation from one language into another; and not merely an understanding of another position, but a sympathy with the elements of truth in virtue of which it is maintained."¹

The enterprise is arduous. In proportion as knowledge in contradistinction to wisdom grows, pedantry becomes a real danger; and though the theologian may not be a mere formulist, he may easily take the appearance of one in the eyes of those whom he seeks to attract. He clothes his thoughts in technical language which represents little beyond itself to his hearers. He is dealing with a set of ideas where it is not given to us to speak straight to the point; where what is positive is put forth in a negative form, which describes the spiritual as not material, the infinite as not finite, the simple as without parts yet not a mathematical point. And yet if he desert the form of sound words, if he attempt to express his meaning in terms taken from the world of science or philosophical thought, that ebbs and flows, forms currents and eddies around him, he may find himself cut adrift from his moorings and carried out into the open sea, the sport of every chance motion of the waves. It is a strange accusation sometimes levelled against the Church that she is sterile in philosophical development and scientific truth—a strange accusation, since she is but indirectly concerned with philosophical truth; her aim is to safeguard religious truth. Philosophy in its growth tends to be natural in character: the Church is above the nations, and her philosophy is influenced by her supernatural character and mission; she cannot undo her dogmatic system, strip herself of her time-honored modes of thought and methods of expression at the bidding of every new local school of science which is borne in prominence on the wave of popular favor. The theology of the Church and its expression in terms of philosophy partake of the stability and firmness of the foundation rock of the

¹ Intro., p. xxii.

Church herself. So the apologist must walk warily; for while manifesting to the world the beauty of the faith, he must avoid formulism and pedantry, or even the appearance of formulism, he must beware of sacrificing the truth itself in the effort to make it acceptable to the modern mind.

Truth is the primary end of the apologist; and his office in regard to it is twofold: first, to possess it himself; and secondly, to bear testimony to it with others. "*Sapientis officium est veritatem divinam quae autonomastice est veritas meditari et meditatam eloqui, quod tangit Sapientia quando dicit veritatem meditabitur guttur meum.*"⁸ Many who in these days take to themselves the office of apologist, forget the first part of their task,—*veritatem meditari*. They are fond of quoting the example of St. Thomas and the work he did in drawing together all the knowledge of the time into one magnificent system; how he welcomed all truth wheresoever found; how he despised no novelty, if he could perchance make use of it to form part of the great temple of truth that he was building. But they seem to forget that he first mastered the truths of revelation as developed and transmitted to him by his predecessors, the Fathers and Doctors of the Church. If he quotes Aristotle, Plato, and all the heathen philosophers, and admits them to share in his work, he quotes all Christian literature too, and looks to it for his primary inspiration and guidance. His knowledge of the theology of the day, as embodied in the Fathers and Doctors of preceding ages, was his principal qualification for his great work; and his reverence for them, his most trustworthy safeguard. It is pitiful to hear the great theologians of the Church belittled and slighted, to see them neglected and forgotten by those who wish to reconcile revelation and science. The first requisite, the absolute indispensable equipment for such a work is a clear, definite knowledge of the mind of the Church, of the *depositum fidei* which is carried in the mind of the Church, as it has developed up to the present day. It savors of Anglicanism to thrust aside the theology of the living Church, and to go back to a period anterior to the work of scholasticism to find the truth, and the means of giving it to the world. The mind of the Church is so stamped with

⁸ *Contra Gent.*, l. I., c. i.

the impress of the philosophy of the scholastics that to attempt to obliterate the one would entail no small risk of obliterating the other. To take one example out of many. The Synod of Pistoia tried to simplify the doctrine of the Real Presence by the omission of all mention of transubstantiation on the ground that it was a philosophical point for schoolmen to discuss, but not of much moment otherwise; only to meet with condemnation on the ground that transubstantiation is a revealed dogma. It is true that in contact with modern thought and modern science, this mind of the Church will to a certain extent take new form, will be clothed in a new language, will wear new ornaments. But those new nuptials of theology and science will knit together the theology of to-day with the science of to-day. Should the apologist attempt to unite the historical theology of the first ages of the Church with the science of the twentieth century, he will marry the dead with the living.

“The words of the Scriptures, or the words of the Fathers upon the Scriptures, are dead words, except in so far as the Church takes them on her lips. It is her living breath that gives them their inspiration.”⁹

It may be objected that much of the Aristotelian philosophy in which her great theologians embodied the *depositum fidei*, as the best means of interpreting it to their generation, has grown unintelligible now. It should therefore be cast off as worn out, as a disguise rather than as a manifestation; and revelation should be clad anew in a more modern fashion. But is it not too much to expect that the Church will discard the work that was done then? Is not the risk too great to be run? In attempting to strip off the accretions of Aristotelianism, might she not strip off what was of the substance of the *depositum*? Moreover, is there a new philosophy at hand in which she may clothe herself anew and present herself to the world? Yet some philosophy is imperatively required. “You cannot speak ten words, nor can the Church utter a single dogma without assuming some philosophy or other. And again, is Aristotelianism worn out, obsolete, effete?”¹⁰

⁹ Vol. I, p. 200.

¹⁰ Vol. I, p. 149.

"The Church has taken a classical philosophy which when still living—and who can say that it is dead, or will ever die, save as to its excesses and follies, so long as man's first philosophical essay is realism?—which when living attained an universality even wider than that of the Greek and Latin tongue; which was professedly the philosophy of common sense and common language; which, by reason of its childlike directness and simplicity, departed as little as possible from the fundamental conceptions common to all philosophies, and in this philosophy she eventually decided to embody her dogmas, leaving to those who should care to do so at their own risk to translate them from the mind-forms of Aristotle into the mind-forms of other thinkers, *salva substantia*." ¹¹

It remains then inevitable that those who would take upon themselves the burden of facing the overwhelming forces of unbelief, and winning over from them their best, must first assimilate the mind of the Church, that what they declare to others may represent what she holds. This involves a knowledge of the dogmatic theology of the Church which in a great measure is the outcome of scholasticism; and the more complete, the more searching and profound the knowledge, the greater will be the power of translating it to others. This translation is the second half of the apologist's task: — *Veritatem meditatam eloqui*. It is the other side of the problem, and not infrequently it is there the theologian fails. Indeed it is the burden of much of the criticism that has been brought to bear on the schoolmen. True, it is very often indiscriminating criticism, and therefore uncritical criticism. Too often it condemns wholesale and leaves the impression that the official theology of Catholicism is hopelessly out of date, and that the whole work of building up a coherent system of revealed religion is yet to be begun. In so far it is on a par with the sweeping condemnation of the Roman Congregations that is heard from time to time from those who would purge the Curia, as Pride purged the Long Parliament. Individual mistakes or individual immorality is made the excuse for a revolution. Every decision is looked upon with suspicion, and all are questioned because a few are questionable. It is not difficult to find examples of narrowness of mind, of pedantic folly in all professions; and it may be that the theologian is peculiarly liable to this fault. As Father Tyrrell puts it:

"There is perhaps a tendency in our miserable nature to delight in disconcerting the minds of others by a display of rare and esoteric knowledge, especially of

¹¹ Vol. I, p. 222.

such knowledge as owes its rarity to its abstraction and its remoteness from the whole-some concreteness of things, and which offers to minds more acute than deep a quicker road to distinction than the laborious and humble path of general education. But, after all, destructive work does not demand much genius, nor does it need more than the merest smattering of bad logic and worse metaphysics to represent the belief of simple devotion in a ridiculous light and pull down in a moment what the labor of years cannot build up again. . . . This is, of course, not the use, but the abuse of **theology**; it is the result of a little learning which in unskilful hands is the most dangerous of weapons." ¹²

The lesson to be learned is, not to turn aside in disgust from the theology that many have such exponents, but rather to see whether the fault is not to be found in the defective knowledge and insufficient grasp of the individual. The immediate or surface result of a study of theology, or indeed of any philosophy which deals with the unseen, is formulism; and for this reason, that the hidden reality is only reached through the medium of speech, and speech is primarily material. It is the child of the imagination adopted by the intellect; and by an inexorable law of our nature we express the spiritual and intellectual *λογος* of the mind in the material and imaginative word of sense. It is only through language that we come in touch with thought. The theological novice therefore has his mind filled with a multitude of words such as "form," "matter," "substance," "accidents," "habits," "*simpliciter*," "*secundum quid*," and all the jargon of the schools. But this is or should be merely a passing phase, a necessary introduction into the world beyond. If indeed he stops on the threshold, and never penetrates into the inner mysteries, he is like David in the armor of Saul: his weapons are cumbersome, too heavy for his grasp; but unlike David he has no assurance of divine protection if he go to battle unequipped, if he put aside all theological armor, because he finds on first trial that it is shackling and cramps him in his endeavors. This initial difficulty should not discredit the science and system of theology itself. As well might you cast aside all modern inventions in the world of physical science, as throw away the work of ages in the divine science of theology and go back to pre-scholastic days. Let the theological novice rather pass through his noviceship to the mastery of his science; and this technical scaffolding that bears so

¹² Vol. I, p. 246.

uncouth an appearance if considered in itself, without relation to its use, will enable him to erect within his mind an edifice of truth and beauty fitted to attract the admiration of all to whom he may display it.

"You shall know the truth and the truth shall make you free."¹³ The more profound the knowledge, the more tolerant; and this not because there is any occult sympathy between truth and error, but because a deeper insight into the truth enables the mind to detect even in the most erroneous system ever fashioned by human reason some glimmerings of better things. We cannot tolerate heresy; we cannot minimize the definitions of the Church; we cannot water down our faith so that it can be swallowed without grimace by Protestant or Turk; but we can find in much that is held by Protestant or Turk an affinity to what we hold to be true. And this tolerant attitude of mind, this readiness to recognize the truth wherever found, is a most necessary element in apologetics; frontal attacks are out of date. When unbelievers find that a prominent position in their rear, that they thought to be their own peculiar, undisputed possession, is occupied by the enemy, then they will much more easily be induced to surrender, than by the most formidable dialectic onslaught. It is sufficiently evident that without a thorough and complete knowledge of the mind of the Church, such a tolerant attitude might easily end in disaster. This sympathetic, this quiet and reverential handling of the modern mind, as Father Tyrrell calls it, is one of the greatest needs of our day. There are some who are in favor of a more robust method: "this quiet reverential handling of the modern mind will seem sheer disloyalty to Catholic truth in the eyes of the sledge-hammer controversialist, whose gifts are most usefully employed on the popular platform, or in 'Tracts for the Million.'"

But, nevertheless, though the days of controversy are not yet gone by, the day for calm and orderly exposition of revealed truth has come. We can do more good now, and to a greater number, by a patient unravelling of the twisted skeins of modern thought in the light of the truth of our faith, than by controver-

¹³ John 8: 31.

sial victories that too often widen the chasm which they were intended to bridge over.

There is a strange assertion to be found among the condemned propositions of Michael de Molinos, the quietist. This proposition, the 64th, is that a theologian has less aptitude for the contemplative state than the peasant (*homo rudis*); and there are four reasons given, of which the last is that "he has his head so stuffed with fancies, forms, opinions, and speculations that the true light cannot shine within him." Fancies, forms, opinions, and speculations do not make up the sum of theology, but they pretty accurately describe what theology means to the outside world. It certainly cannot dispense with terminology, if it is to remain in the category of science, a matter of intellect; nor has its subject-matter undergone such a change as to render a new terminology imperative, as is the case with many other sciences. Again, its formulæ must remain more inadequate to represent the realities which are its subject-matter than those of physical science which deals with the world as it falls under the perception of sense. But in proportion as the mind explores farther and wider in its spacious realms, or as the truths enter more and more deeply into the mind, logical forms and phases, distinctions and definitions cease to cramp and confine; leading strings are no longer a necessity; crutches are thrown aside; the mind is free. It is the possession of truth that makes man free; and it is the man who has never reached the inner meaning of what is behind and beyond the language of theology, who brings undeserved reproach on theology itself; who never exercises his own mind on the truth, but overloads his memory with useless terms.

No one, except from motives of foolish pedantry, would parade the apparatus of scholastic theology to the scornful derision of the world; nor are the definitions of the Church with their rigid formulæ intended as the explanations of the doctrine they contain. They are barriers erected against the inroads of heresy and unbelief. They do not furnish the means by which the doctrine is to be preached; though they fix and hold fast the doctrine, they scientifically determine its value, so that it cannot be travestied, evaded, explained away, denied. Similarly, scho-

lastic theology does establish a certain order and method in the truths of revelation, which is simply invaluable in enabling the theologian to obtain a real grip of his science, and is the best possible guarantee that in teaching others he will not mistake form for substance, feed the people with stones instead of bread. When he has passed the stage of formulism; gone beneath the surface; filled his mind with the stores of revealed truth; so assimilated it to himself that it has become one with himself, he cannot fail to give to the people just what they are, according to the testimony of those who should know, most hungering for. All are agreed that the Catholic Church contains that which alone will satisfy the craving of the modern world. To him to whom Catholic truth is living, who has mastered and subdued unto himself what she has to teach, to him will it be given to minister to this want, not indeed by controversy, not by propounding paradoxes, not by startling with enigmas, but by so setting forth the truth in all its ordered beauty that it will appeal to the instinctive yearnings of the human heart for the beautiful and the true. "Et ideo omnis scriba doctus in regno coelorum similis est homini patrifamilias qui profert de thesauro suo nova et vetera."

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OBSERVATIONES ET CASUS SANATIONEM MATRIMONII IN RADICE RESPICIENTES.

SUGGESTIONES ad ea, quae in hujus anni primo fasciculo pp. 9-18 scripsi, a viris doctis factas¹ grato accepi et perleg animo. Eas potius ad res secundarias et accidentales pertinere ipsi fatentur, substantiam vero doctrinae meae salvam esse, non tantum iidem, sed plures quoque Rmi Episcopi agnoverunt, prout de hoc certior factus sum a Rev. Editore. Aliqua subobscura nec omnino exacte dicta esse, insuper affirmant² nec equidem nego;

¹ Supra, p. 70 seqq.

² S. V. V. Fallitur Rev. L. V. McCabe scribens, p. 75: "Father Putzer refers—Cf. p. 12 (2)—to certain decisions of Propaganda and of the Holy Office to show that our Bishops have the power of dispensing in radice in regard to the impediment of *disparitas cultus*; but," etc.

brevis nempe esse volui. Caeterum scriptione mea nihil aliud intendi, nisi ut per facultatem sanandi matrimonia in radice in Form. D. Art. 6 contentam et per ejus applicationem largius quam hucusque interpretatam quam plurimi etiam ex illis, qui bona fide in matrimonio invalido vivunt, participes evaderent gratiae sacramentalis, qua "efficitur, ut vir et uxor mutuae charitatis vinculo conjuncti, alter in alterius benevolentia conquiescat, alienosque et illicitos amores et concubitus non quaerat, sed in omnibus sit *honorabile connubium et torus immaculatus*."³ Haud pauci certe parochi ac confessarii in praxi magis versati et perspicaciores vix objicient asserenti, multos infelicer in matrimonio convivere ea de causa, quod eorum matrimonium putatur quidem esse verum, reapse autem nullum est, ideoque gratia Sacramenti caret.

Liceat jam—sine ira et studio—quosdam casus sanationem matrimonii in radice magis dilucidantes exponere.

I. Georgius ita apud se ratiocinatur: Facultates, quae personas spectant, praesertim dispensationes iis tantum applicari possunt, qui eas, implicite saltem, acceptant; sunt enim dona, quae non valent nisi facta acceptatione donatarii. Quid dein de dispensatione matrimonii in radice? Conceditur enim non raro conjugibus putativis eam ignorantibus qui si scirent solubilitatem suae conjunctionis, dispensationem certe recusarent.

Resp. Dispensatio in radice essentialiter differt a dispensatione simplici, talisque est naturae, ut pro ejus valore acceptatio per se non requiratur. Dispensatio in radice juxta ea, quae Benedictus XIV habet in *Quaest. can.*, 529 et alibi, est legis ecclesiasticae, quae impedimentum induxit, abrogatio in casu particulari, conjuncta cum irritatione omnium effectuum etiam antea ex lege secutorum ad modum *Clementinae Quoniam* (III, 17). In hac a Clemente V exponitur, quomodo ex lege Bonifacii VIII⁴ et ejus variis declarationibus propter onera, quae laici clericis imponebant, variae poenae praesertim excommunicatio fuerint decretae tum in laicos tum in clericos eis morem gerentes, et quomodo propter hoc illa lex pontificia, quia damnosa evasis, fuerit a se abrogata etiam pro tempore praeterito. "Nos," inquit Clemens V, "de consilio fratrum nostrorum Constitutionem et declarationes

³ *Catech. Conc. Trid.*, de Sacr. Matr., n. 17.

⁴ Cf. C. *Clericis laicos*, III, 23, in 6, et Brück, *Church History*, translated by Pruente, 2 ed., Vol. I, p. 360, et II, p. 13.

praedictas et *quidquid ex eis secutum est vel ob eas, penitus revocamus et eas habere volumus pro infectis.*" Glossa ad v. *pro infectis* ita commentatur: "Per hoc puto, quod excommunicatus ex viribus illius constitutionis (Clementis V) absolute non egeat. Et vide quanta est Papalis potestas circa ea, quae simpliciter sunt de jure positivo, *quia revocat illa, ut ex tunc.*"

Potest ergo S. Pontifex legem sancire, potest etiam legem a se aut alio suo Praedecessore latam revocare et quidem ita ut omnes legis effectus etiam temporis praeteriti sint remoti, ac si lex numquam exstisset. Unde si Papa⁵ matrimonium invalidum, non ex lege divina aut naturali, sed ex lege mere ecclesiastica, sanat in sua radice, hanc legem ecclesiasticam ita pro casu, de quo agitur, abrogat, ac si numquam matrimonio obstisset, et *per fictionem juris* retroagit ad primum consensum contrahentium seu *ad matrimonii radicem*⁶ efficitque, ut contrahentes prius propter impedimentum dirimens inhables expeditam acquirant habilitatem naturalem, ut eorum consensus fiat legitimus, ergo proles plenissime legitima, et matrimonium eorum ex consensu legitimo et perseverante fiat validum et sacramentale absque ulla consensus renovatione. Unde patet totum processum sanationis fieri ex sola operatione Ecclesiae, quin requiratur actus positivus eorum, quorum matrimonium sanatur; patet etiam, prolem hoc modo plenissime posse fieri legitimam, etiamsi unus, imo uterque ex genitoribus, utpote ad hoc minime necessariis, mortuus fuerit.⁷

II. Jodocus, Diaconus, dimissis studiis theologicis, quae absolute, amore erga Maeviam incensus, cum ea matrimonialiter vivit per viginti annos pluresque ex ea gignit liberos; nunc vero periculose decumbit, dum Maevia mente insana jaceat in hospitali. Samon, confessarius, Jodocum adit, eumque adducit, ut in convalidationem sui matrimonii consentiat. At nunc quaerit apud se: quomodo in casu sit procedendum? An simpliciter Jodocum dispensando vi facultatis Episcopis in Decreto *De mandato* per S.C.S. Off. 20 Febr. 1888⁸ in favorem concubinariorum pro mortis

⁵ "Solius Romani Pontificis est, dispensationes in radice matrimonii indulgere." Bened. XIV, Rescr. *Etsi matrimonialis* de 27 Sept. 1755.

⁶ "Consensus, a quo contractus matrimonialis pendet, radix est." Perrone de *Matr. christ.*, Romae 1858, II, 157, et alii communiter.

⁷ Sanchez de *Matr.* lib. VIII, disp. VII.

⁸ ECCL. REVIEW, Vol. V, 138.

articulo concessae? At tum tantum habilis fit ad matrimonium denuo contrahendum, ideo accedere debet contractus per mutuum consensum, quem tamen Maevia, mentis impos, praestare nequit. Qua de causa Samon confugere cogitat ad dispensationem in radice matrimonii, quam Episcopus innixus facultati Articuli 6, Form. D etiam concubinariis ex consensu vero sed invalido concedere potest. Quaerit vero Samon: An conditiones pro sanatione in radice requisitae in casu Jodoci et Maeviae concurrant?

Resp. Agitur de dispensatione in radice ab Episcopo in Form. D, Art. 6, concedenda, pro qua requisita in his fasciculis⁹ enumerata sunt. Jam quoad impedimentum ipsum, facultatem dispensandi, et magnum incommodum requirendi a parte innoxia (i. e. Maevia) renovationem consensus, ut opinor, vix quaestio moveri potest. Eo major quaestio est de consensu conjugali Jodoci et Maeviae. Requiritur enim pro sanatione matrimonii in radice, ut haec (radix) consistat ex consensu mutuo naturaliter valido, qui solum ob accedens impedimentum juris ecclesiastici valore destitutus sit, seu ut scribit Bened. XIV in const. *Redditae Nobis*: "Ut autem obtineatur huiusmodi dispensatio, quae non sine urgentissima causa concedi consuevit, requiritur quod proles nata sit ex copula *non manifeste fornicaria, sed putative matrimoniali*." Ergo conjunctio *manifeste* fornicaria, quia radix matrimonii abest, sanari nequit. Sanari ergo potest conjunctio *non manifeste* fornicaria seu talis, de qua dubitatur, utrum sit fornicaria, an conjugalis. (Videtur scil. Ecclesia potestatem suam exhaurire velle ad huiusmodi miseros salvandos.) Sanari potest conjunctio ex consensu naturaliter valido, licet propter impedimentum ecclesiasticum invalido, etsi inita sit sine figura et specie matrimonii i. e. sine ulla celebratione matrimoniali, utpote quae ad valorem ex jure naturae non pertinet. Non ergo est de valore quoad applicationem dictae facultatis, ut matrimonium celebratum sit coram paroco proprio et testibus. Ideo Ecclesia saepissime etiam in regionibus, ubi lex Tridentina hanc praesentiam pro valore actus praescribens viget, sanat matrimonia civiliter tantum contracta, ut id testatur *Il Monitore ecclesiastico* (Vol. XII, p. 69).¹⁰ Qua de causa jam Barbosa (in voto decis. 27, n. 10)

⁹ *Ib.* (hoc) Vol. XXVI, p. 10 seq.

¹⁰ Fasciculi hi periodici sub auspiciis Card. Casimiri Gennari eduntur, ideo maxime aestimandi sunt.

scripsit: "Cum matrimonium in terminis juris naturalis solo consensu perficiatur, isque plene eliciatur ex affectu, quem interpretes vocant maritalem, is unus sufficiens est ad dispensandum in radice, etiamsi matrimonium in figura seu de facto inter conjuges non praecesserit, cum consensus ad matrimonium necessarius hoc in casu subsit." In foro externo utique talis consensus plerumque probari non posset; unde S. Sedes etiam regulariter requirit formam et figuram externam jam ad vitandum scandalum.¹¹ Quomodo consensus naturalis desinat esse verus conjugal, indicatur in hoc periodico supra p. 10 ad 11. Requirit insuper varii DD. ad sanandam radicem matrimonii, bonam fidem in consensu. Giovine scribit:¹² "Nullus certo inficias ibit, ad dispensationem in radice matrimonii, necessario requiri, ut contrahentes reapse et bona fide posuerint conjugalem consensum." Et Card. Kutschker¹³ dicit: "Dispensatio in radice juxta communio rem sententiam concedi non potest, si ambae partes contrahendo *clare* cognoverint matrimonii nullitatem, quia cognita matrimonii invaliditate nequit dari in illud verus ac proprie dictus consensus, sed habetur tantum intentio vivendi in concubinato et proinde consensus sanari nequit, cum a principio fictus fuerit." Casus reduci potest ad similem, in quo contrahentes certi sunt de consanguinitate quarti gradus sibi obstantis, quamvis revera consanguinei sint in gradu quinto. Dicunt DD. de his, si *non absolute* credant, matrimonium ipsis esse impossibile, sed judicent legem ecclesiasticam obstantem, quia nimis sit molesta, non stricte obligare aut dubitent, an Ecclesia imponere possit tantum onus, et ita dispositi in matrimonium consentiant, quantum possint, eos certe valide contrahere; si vero absolute credunt et certe cognoscunt impedimentum, duplex adest sententia, quam egregie exponit Rosset, Ep. Maurianensis (S. Jean de Maurienne, Savoy) in suo magno opere de *Sacr. Matr.* ex a. 1895, Vol. V, n. 2801 seq. Sententia negans, valere matr., *ei verior* est et a multis auctoribus sustinetur. Ratio est, quia cum intellectus matrimonium ut impossibile et nullum apprehendit, voluntas id appetire nequit, ideoque nonnisi in concubinatum consentire potest. Nihilum non potest appeti a voluntate. Nihilominus pro sententia affirmante

¹¹ Cf. Feije de *Disp. matr.*, n. 796.

¹² *De Disp. matr.*, Vol. I, § 327.

¹³ *Eherecht*. Wien, 1857, Vol. V, p. 361.

valorem dicti consensus matrimonialis stant non pauci etiam ex iis qui sunt Doctores primi subsellii, ut Sanchez, De Lugo, Schmalzgrueber, Pichler, et plures alii. Ex his, e. g. Sanchez, II, disp. 33, et Schmalzgr., IV, Lib. I, n. 456, aliique innituntur in *cap. un. de sponsal.* in 6 et in *Clem. un. de consang.*, in quibus consensus matrimonialis supponitur possibilis non obstante certitudine impedimenti.

Ergo *certe* fornicarius non est consensus duorum contrahentium, licet certo sciant impedimentum dirimens sibi obstans si *serio* consensum conjugalem emittant.

Caeterum concessa bona fide, in contrahendo requisita, quaeritur, qualis bona fides haec sit? Certe non stricte sumpta, sed bona fides in genere, qua aliquis vult inire verum matrimonium secundum naturam, praescindendo a legibus positivis humanis. Ita *Mon. eccl.*, l. c., qui putat ad hoc reduci, quod scribit Feije: "Regulariter cum mala fide circa impedimentum seu hujus notitia non consistit consensus matrimonialis; consistere tamen potest, quia non satis attenditur ad vim irritantem impedimenti vel haec ignoratur vel non creditur vel non satis perspecta habetur." Idem dicit Gury Ball., II, n. 904, q. 2.¹⁴

Si considerantur, quae cum gravibus Auctoribus scripsi hac de re, et simul perpenditur indifferentia in religione ubique dominans, matrimonium civile a guberniis fere omnibus introductum, et simul vis passionum in matrimoniis contrahendis praecipue vicens, facile admittetur id quod scribit D'Annibale: ¹⁵ "Hodie amplius non quaeritur, utrum matrimonium bona fide initum sit, an mala." Cui consentit Gallo (*Suppetiae*, IV, 327). Insuper, quamvis, consentiens monitioni Rev. F. Schulze (p. 73) admittam saepe in illis qui clare vident sibi obstare impedimentum dirimens et nihilominus conjunctionem *in suo sensu* conjugalem ineunt,

¹⁴ Ad rem magis illustrandam addo casum in *Mon. eccl.*, l. c., propositum et solutum: Titius et Caja matrimonium civile ineunt, quin illud teneant pro valido; conveniunt enim, postea verum matrimonium coram Ecclesia sese velle celebrare. Attamen Titius postea Cajae dicit, se nolle actum religionis pro suo connubio perficere, quia possumus ex matr. civili convivere, cui Caja sponte consentit. *Quaer.* An hoc matrimonium possit validari per dispensationem in radice? *Resp.* Affirmative, non ex primo consensu civili, ubi matr. verum non intenderunt (volebant enim postea hoc coram Ecclesia inire), sed ex eo, quod contentos se declaraverunt cum primo. Revera S. Sedes in similibus casibus concedit dispensationem in radice.

¹⁵ *Summula*, III, n. 504 (22).

verum consensum matrimonialem deesse, et id quod praetendunt, nihil esse nisi fictionem, ideoque prudenter et caute a nobis esse procedendum ad sanationem hisce obtinendam,—tamen tanquam regulam puto esse sequendum id, quod supra (p. 11) dixi, scil. non satis attendisse ad vim irritantem impediendi censendum esse eum, qui *sincere et serio* fatetur, sese in contrahendo intendisse matrimonium, non concubinatum; eique hoc asserenti credi posse et debere; supposito tamen, quod sufficientem de requisitis ad matrimonium instructionem acceperit et interrogatio prudenter facta fuerit. Ex dictis Samon perspiciet, quomodo a se sit investigandus consensus, a Jodoco et Maevia mutuo praestitus.

Attamen requiritur praeterea, ut consensus conjugalitatis primitus datus usque ad momentum dispensationis perseveret. Ita saltem juxta longe communiorem sententiam Canonistarum. Quod in contrarium affertur a Perrone (de *Matr. christ.*, II, 174) et Gallo (*Suppetiae*, IV, 328), communiter rejicitur et aliter explicatur.¹⁶ Attamen perseverare censetur dictus consensus, donec manifeste et directe revocatur, eo ut explicite vel implicite dicatur: Restituo jus acceptum in corpus tuum et revoco jus datum in corpus meum aut similiter. (Gasparri, *Tract. de Matr.*, II, n. 1156.) Unde perseverat consensus conjugalitatis, licet una pars clare cognoscat impedimentum et altera illud ignorans eum revocaret, si illud cognosceret. Talis voluntas interpretativam tantum in se continet revocationem, quae non sufficit. Imo perseverat consensus primitus datus, licet utraque pars statim postquam eum mutuo dederant, clare perspiciant impedimentum ejusque vim, et nihilominus continent consortium initum, quod eis jam evadit formalis concubitus. (Cf. Gasparri, l. c., aliosque.) Conformiter cum hoc scribit Kutschker, l. c., p. 361, cum Instructione Eystettensi: "Si ambae partes ab initio bona fide contraxerunt, licet deinde detecto impedimento contra conscientiam in matrimonio perseverarint, poterit sanatio in radice locum habere."

Haec pro Samone sufficient, ut quoad requisitam consensus perseverantiam ex Jodoco tum quod hunc ipsum attinet tum quod ad Maeviam spectat, possit eruere.

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(Continuabitur.)

¹⁶ Cf. *Act. S. Sed.*, I, 188; Giovine, l. c., § 328; *Mon. eccl.*, l. c., p. 72.

AMOVABILITY "AD NUTUM."

RATIONALE OF AMOVABILITY.

AMOVABILITY is the capability of subalterns to be transferred from one position to another. It denotes a condition that renders a subject liable to surrender one post and accept another, at the instance of his proper and lawful superior. The noun "amovability" is formed from the adjective "amovable," which is derived from the verb "to amove or to move" by adding the termination "ity," usually with a passive import and expressing susceptibility of action. There are two persons to be distinguished between in amovability—the one actively determined, and the other passively affected. In determining the force and effect of amovability, the liberty of the superior and the dependence of the inferior should be properly defined. Transfer is the effect of removing force. Canonists define it "*alicujus personae de una ad aliam sedem seu Ecclesiam auctoritate superioris ex legitima causa facta mutatio.*"¹ Amovability is a condition of distributive justice. The irresponsible exercise of such a power necessarily brings the reproach of maladministration upon a particular person or church; the misconception or ignorance of the rights of Ordinaries of dioceses causes disappointed and discontented ecclesiastics to bring their controversies before different tribunals for adjudication.

It is not the present purpose to treat, except cursorily or incidentally, of amovability upon principles of moral or pastoral theology; I shall discuss here only those principles of ecclesiastical law which relate to the thesis, which, in theory as well as in practice, is one of the most vexed topics of canon law.

The requisite conditions of amovability are determined by principles of social justice upon which the social fabric rests. The Church is an autonomous, visible, and complete society, in which all things are done "decently and according to order."² Her traditions of justice and equity are administered with an eye to the needs of modern times and to the trend of civil laws. The maxim of the Church Militant is that, with disciplined forces "a

¹ C. 34, c. 7, qu. 1.² I Cor. 14: 40.

line of operations, when once chosen, should never be abandoned."³ "Accidental lines"⁴ are followed in operations made with undisciplined troops or with an army of incongruous material.

ASPECT OF AMERICAN CIVIL LAW.

The spiritual power of the Church is neither crippled nor enslaved by the material force of the agnostic "Uncle Sam." History testifies that the United States is not a *tabula rasa* to build a perfect canonical system upon. The Federal Constitution declares freedom of public worship as one of the principal articles of our political creed. But this freedom is not a positive force regulated by civil law; it is a negative force, that is, a release from restraint, or rather, lack of authority. Cavour's mockery, "a free Church in a free State,"⁵ has become a reality in this country. The Church is not hemmed in by State paternalism, and she manages, therefore, her affairs independently of the State in her own way.

The Church has original jurisdiction in all cases of her own officers and members. A final decision of an ecclesiastical judicature is conclusive and peremptory, and constitutes an estoppel to civil suits, if the sentence is of a spiritual character. "The rule is different where property rights are involved. In such cases civil courts are strict in asserting their power."⁶ The policy of civil tribunals in respect to amovability of pastors can be anticipated from the *Stack vs. O'Hara* litigation. An inferior court issued an injunction to restrain the Bishop from appointing a successor to the priest who had been removed. The court presumed that the latter had been deprived of his livelihood and thus unwarranted interference with his civil rights had occurred. Upon an appeal the Supreme Court of Pennsylvania adopted this course of reasoning, viz., that if the Church laws "provide that the Bishop may remove a priest without trial, he has no right to a trial; and if they provide that he shall have recourse to the Bishop's superior in case of wrongful removal, his remedy is by such recourse, for this is his contract. . . . Civil courts will not interfere where the ecclesiastical courts or officers have

³ A saying of Napoleon.

⁴ A military term.

⁵ It is a Manichean doctrine.

⁶ *Watson vs. Jones*, 13 Wall. 679.

jurisdiction, and have acted under their own rules, giving them a reasonable application."⁷

Should the power of amovability be purely arbitrary and be bounded by the will of the removing officer alone, it would be a discretionary power, of which R. S. Blackwell writes that it is "intolerable to a free people," and "contrary to the genius of our laws and institutions."⁸ The power of amovability which bishops sometimes wield is a "privilegium odiosum," a high prerogative; and as such must be construed strictly. The United States is a very unpropitious campus for the cultivation of arbitrary discretion, as such a growth would have a bad moral effect on the clergy. Lack of deference to episcopal authority or overstrained liberty subjects our bishops to a higher criticism of facts and law emanating from their decisions or official acts.

ECCLESIASTICAL JURISDICTION.

The Church is based upon a government by authority and under authority. Obviously, for social and theological reasons alike, an authoritative discipline must be regarded as of imperative need in the Church; but it must be centered in one supreme head. Amovability is an accidental of the administration of government. In the Pope jurisdiction is unchangeable, as it was in St. Peter; in the bishops, it is subject to the Pope, the Vicar of Christ, the successor of St. Peter, and Primate of the Universal Church. "The jurisdiction of any bishop whatsoever," remarks the Jesuit, Father William Humphrey, "can be validly withdrawn by the Supreme Pontiff, even without an adequate cause, and without giving a reason. This the very end of a society, in the securing of its social tranquillity and peace, demands. The universal good must always prevail over a particular good, and the welfare of the Universal Church must always prevail over the individual welfare of any particular Church."⁹ An act done without adequate cause may be valid, but not licit, unless reasons and legitimate causes be interposed.

The canonical authority consigned to bishops embodies three

⁷ 98 Penn., 233-4.

⁸ *Power to sell Land*, 1869, p. 48.

⁹ *Urbs et Orbis*, 1899, p. 21 ff.

powers: 1. judicial powers involving the duty to take judicial cognizance of a case within his jurisdiction, as, for instance, in transferring an irremovable rector against his consent; 2. quasi-judicial powers, or duty of looking into facts, and acting upon them after deliberation in a judicial manner, as, for example, in removing a vicar-general; 3. ministerial powers, or duty to execute specific mandates or instructions of superiors, as, for instance, in the case of reinstating, or restoring to his lost rank, a priest.

Jansenists and the so-called "Parochists"¹⁰ assigned to parish priests rights prejudicial to bishops. According to them, parish priests, the presumed successors of the seventy-two disciples of our Lord, are so *ex jure divino et non de jure ecclesiastico*, and consequently, bishops cannot exercise an immediate jurisdiction over "episcopi minores."¹¹ According to this hypothesis, bishops have only preëminence and indirect jurisdiction over parish priests. Others, on the contrary, attributed to bishops as "dominantes in clero"¹² unjustifiable power, equivalent to "sic volo, sic jubeo; stat pro ratione voluntas." The golden mean is the proper key to the question of the rights of bishops. A priest, in virtue of the promise of obedience taken at his ordination, must obey his bishop, not like a soldier his superior officer, but still more, as a son would his father; and moral or persuasive agencies should be applied in cases of insubordination, before more stringent measures are resorted to. The Church is, according to the Council of Trent, an "acies ordinatissima."

A bishop who has jurisdiction is the *parochus parochorum*, and to him alone belongs the habitual care of souls, at least in this country. He may commit the actual care to a priest of his choice. Such a priest has only delegated power, and the bishop can revoke at any time what he has granted. He is the governor¹³ of the Church Militant, and priests may be styled his subordinate officers, endowed not with an ordinary power, but with only a delegated power, as their office and function were not instituted by a law of the Universal Church.

¹⁰ Thus Bouix styles the followers of Aërius.

¹¹ Cf. *Petrus Aurelius*, Du Verger, the second Tertullian.

¹² I Pet. 5 : 3.

¹³ Acts 20 : 28.

APPOINTMENT OF RECTORS OF SOULS.

An office is a right to discharge duties appertaining to a post, trust, or employment. The authority of an officer is contained in his appointment. Appointment to an office is evidence of good standing; and this condition will be presumed to continue until the contrary can be shown. Tact and discernment are necessary in determining the particular course of making appointments. Nothing can be more "conducive to the glory of God and the salvation of souls than the earnest desire to promote good pastors and such as are capable of governing a church."¹⁴ Candid and noble-minded superiors, like St. Thomas à Becket, are never influenced by personal considerations in making an appointment. It would comport ill with moral propriety and the dignity of a priest to secure an office to which such grave responsibility is attached, by dint of crafty devices, as cabals, coteries, or sycophancy.

There are two classes of offices,—irrevocable and revocable. An incumbent of an irrevocable office may not be divested of his charge against his consent, by means other than proceedings instituted for that purpose in a proper court. Should he be removed contrary to his will, he has the right to invoke the law in his behalf. Revocable offices can be withdrawn at the pleasure of the appointing power. To remove a person from a civil office, without notice or hearing, is in conflict with the bill of rights. The condition of ecclesiastical dignitaries is certainly not inferior to that of civil administrators in a secular society.¹⁵ "Where there is the same reason, there is the same law; and concerning things similar, the judgment is similar," is a maxim of law.

St. Gregory the Great said that "bad priests are the cause of the people's ruin," and "that a clergy corrupt within cannot long remain superior to the world outside." "Nothing," he adds, "does more harm in the Church than bad example from those whose sacred office commands respect." Where the example of a priest is the only bar or stumbling-block to the advance of piety and holiness in a people, it is meet and just to remove the obstacle. On the other hand, priests who are qualified for a high position

¹⁴ Council of Trent, Sess. 24, chap. 1, On Ref.

¹⁵ Sebastianelli, *Praelec. Jur. Can.*, De Pers., p. 342.

and who do not court it from worldly motives, such as seeking after praise, honor, or "filthy lucre," but to promote love of God and love of our neighbor, may laudably aspire to a higher office; for "if a man desire the office of a bishop, he desireth a good work."¹⁶

TRANSFER OF RECTORS.

According to Canon Law, transfer is the act of changing a person from one place to another, by superior authority, *for legitimate cause*. The good pastor is sorry to leave a flock to which he has devoted all his zeal and piety. His relation to his flock is one of real harmony. A congregation which is always seeking to get rid of its pastor as soon as he begins to acquire a knowledge of his charge, in order to make room for another, who is in like manner very soon superseded, loses all prestige; and a pastor who is constantly hunting for new pastures does not command much respect and reverence. "The wicked man fleeth when no man pursueth."¹⁷ Some priests are like strong and hardy plants which will take root in any soil that will foster healthy growth and the development of a character that is not averse to discipline and work. According to St. Paul,¹⁸ there is great diversity of character among priests. Some prefer those employments which are of extensive utility, and leave to others those of a more limited influence. Others, who desire to "labor as good soldiers of Christ Jesus,"¹⁹ want to be always in the saddle, and dislike, therefore, long encampments. Change gives them zest; long residence would make them remiss in discipline. Others, who regard their duty as a sacred debt due to God, their Church, and their own conscience, discipline their life to submission. It is painful, yet, alas! sometimes not untrue, to say of some pastor: "God sent him meat, but the devil cooked it."

A transfer from an inferior to a higher and better position is called promotion. This is usually the reward for merit or length of service. The merit depends on the theoretical proof by a close scrutiny of his intellectual and moral fitness, and upon the practical test of his ability and usefulness. The claim of merit carries more weight than mere length of service, which is only presump-

¹⁶ I Tim. 3 : 1. Cf. also *Liber Pastoralis Curæ* of St. Gregory the Great, Book I.

¹⁷ Prov. 28 : 1.

¹⁸ II Tim. 2 : 20.

¹⁹ I Tim. 2 : 3.

tive evidence of fitness, whereas the former furnishes positive proofs of the desired qualifications. Seniority is not of itself a title to advancement, although it may be considered a sufficient reason for preferment. Extraneous circumstances, such as nobility, friendliness, relationship, should neither direct nor influence appointments or promotions. As faithful sons have a higher claim than loyal valets, so priests who are ordained for or have been affiliated with the diocese should be preferred before those who wander from diocese to diocese without any intention of staying.

A fair and equitable distribution of offices is likely to become permanent by terminating the scramble for the loaves and fishes of an office. Absence of a gradual system or of a progressive classification of offices breeds jealousy, distrust, disrespect, and personal rancor between the interested parties. In making transfers order should be observed, which proceeds from a lower to an equivalent, higher, or better rank. A transfer to an inferior or worse place is looked upon as a disgrace or humiliation, which, as S. B. Smith remarks, "should, as a rule, be inflicted only for crimes or offences, which make a person unworthy of his reputation and of the esteem of others."²⁰ If an officer, transferred to an inferior position involving subordinate duties and reduction of compensation, accepts the new position without protest, he waives any right to object. "Consentienti non fit injuria"—that is, if a person voluntarily consents to an injury, he must bear the loss. Revocable officers assigned to a post which is not according to their taste should acquiesce, "ut ex nolentibus fiant volentes."

Neither compensation²¹ nor fixity of tenure²² is an essential element of an office. Both are incidental parts of and complementary to an office.

Missionary priests, whose office is the care of souls in the United States, are termed pastors, if removable from one mission or quasi-parish to another at the command of their bishops or rectors, if irremovable or inamovable. A pastor can be removed or transferred against his will at the instance of his bishop, and no reasons need be assigned. His bishop's will is the law

²⁰ *The New Procedure*, N. 596.

²¹ Fagnani, *Jus Canonicum*, chap. Clericus, 1 and 2, dist. 91.

²² Council of Trent, Sess. 24, chap. 13, On Ref.

and he does not always "feel called upon to give reasons why it is so." "Dura lex, sed lex." To his superiors the bishop must be prepared to adduce proof of all facts upon which the transfer or removal is grounded. Excuses cannot be called reasons. A pastor who feels aggrieved by the action of his bishop has no right of appeal to a higher instance, as there has been no trial, and consequently no decision. The pastor cannot have the ordinary remedy of law, because his position is not determined by law. However, he may find an adequate relief against the grievance by recourse to the Apostolic Delegation, or to the Propaganda, which authorizes a Metropolitan to retrace an administrative misstep.²³ It need not be said that such services should not be turned into a parody, as the indefeasible Supreme Pontiff through his organs is very sensitive in any *certiorari* proceeding. The Pope is not a shadow, a symbol, but the substance and reality of an imperishable power, though he is dealing with men in masses.

A rector cannot be removed or transferred without his consent, except for definite and specific charges enumerated in the 38th Decree of the Third Plenary Council of Baltimore. For the validity of the episcopal act a formal trial pursuant to the instruction "Cum magnopere" issued by the Propaganda, in 1884, for the United States, must be instituted. Should the judge not hold the balance of justice even, an appeal to a higher instance should redress the grievance.

The Church, through which only One Spirit breathes, has always regarded inamovability of pastors or rectors of souls as "a substantial truth under circumstantial variety."

PERPETUITY OF PASTORATES.

The intensity and singleness of purpose which characterize the conservative nature of the Church find exemplification in her desire for perpetuity or fixity of tenure in offices to which the care of souls is attached. Perpetuity here is considered as the touchstone of practical consequences in disciplinary zeal. The theory of episcopal power is not indeterminate, indefinite, vague, unfixed, or unformulated. The unity of the Church does not mean opposition to individuality. From perpetuity of a pastorate

²³ Cong. of Propag., March 28, 1887.

a lofty conception of the character and work of a pastor must be drawn, though it specializes his functions. Perpetuity is the Ultima Thule of the parochial system.

Canonists distinguish an objective and a subjective perpetuity.²⁴ The former pertains to the relative permanence and stability of an institution or an office established by the Church; the latter refers to the personnel which has an enduring interest in the institution or office, though it is only an attribute or an accessory, and not an essential authority thereof. Subjective perpetuity of a pastorate is denominated irremovability of a rectorate.

A good government of souls requires permanence of a pastor in order to find out the peculiarities of mind, character, and custom, the likes and dislikes of those over whom he presides. By divine precept it is enjoined on all to whom the care of souls is committed, "to know their sheep, and to watch over them;"²⁵ "to become the pattern of the flock."²⁶ "Remove not from house to house,"²⁷ as our Divine Teacher exhorted his seventy-two disciples. To the Apostles He said, "and when they shall persecute you in this city, flee into another."²⁸ Where true attachment and concord exist between pastor and his flock, fidelity will be preserved unimpaired to the end.

A pastor is the spiritual father of his flock. By permanence pastors are more indissolubly linked in their ties of affection with their congregations. It insures the adequate carrying out of a stable and good policy. Where change of *curriculum vitae* implies fear, uncertainty, instability, it is manifest that a person, exposed to such a predicament, will not have any motive to exert himself. "As a bird that wandereth from her nest, so is a man that leaveth his place."²⁹

Amovability of civil judges would destroy their independent position, which enables them to do justice to all, without distinction of persons. A close parallel may be drawn between the respective offices of a civil judge, the minister of justice in the temple of law, and the pastor, the advocate of the poor, the judge of conscience and the minister of justice in the sanctuary of God. "Nullus clericus nisi causidicus." He is strong who knows his

²⁴ Sanguineti, *Jur. Eccl. Inst.*, ed. 3d, p. 407 ff.

²⁵ John 10 : 14.

²⁶ I Pet. 5 : 8.

²⁷ Luke 10 : 7.

²⁸ Matt. 10 : 23.

²⁹ Prov. 27 : 8.

rights. Want of self-respect and self-confidence, and a lackadaisical disposition are moral effects of an unjustifiable amovability. Furthermore, it would not be beneficial to the cure of a bodily disease should the patient always change his medical adviser. The same may be said of a pastor, the guardian of the soul's health and the physician of its wounds. Frequent changes of educators work injuriously both on educator and his pupils. Education is not physical drill or intellectual training solely; it is moral training *par excellence*, that is, cultivation of conscience and formation of character. Good educators admit that a master who has charge of a class from the bottom to the top, is more likely to bring his pupils up "in disciplina et correctione Domini" than teachers who give the different parts of the instruction in one class.³⁰ Pastors are not only teachers, they are "paedagogi ad Christum." Irremovability, though desirable, is not always expedient or practical. A condition, and not a theory, must be confronted. St. Gregory the Great notices in the second book of his *Liber Pastoralis Curae*, that security of position leads self-love in a pastor to harshness, roughness, and inconsiderateness in his zeal for God's truth.

An ecclesiastical office has its internal and external interests, a spiritual and material side. An ecclesiastical office established by the authority of the Church, with the right to take the revenues thereunto belonging, is called a benefice. A parochial benefice requires in addition to a simple benefice, the care of souls.

PAROCHIAL BENEFICES.

The Church possesses temporalities which, placed beyond the reach of chance and fluctuation, are indispensable to permanently and safely insure a public worship of God and a sacred ministry. Canon law applies to all tenements of the Church, whether corporeal or incorporeal hereditaments, the general term of benefice or prebend. There is no benefice to which actual service is not attached. "Beneficium datur propter officium."³¹ Benefices are of a feudal type. Objective perpetuity is absolutely required for a benefice, *i. e.*, for an ecclesiastical foundation or endowment.

³⁰ Cf. Joseph Kleutgen, *Über die alten und neuen Schulen*, 1869, p. 60 ff.

³¹ C. ult. de rescript. in VI: 1, 3.

Subjective perpetuity does not belong to the essence of a benefice ; it is rather the result of accretion, the growth of circumstances. Sanguineti states that subjective perpetuity belongs to a benefice not institutionally but historically.³² Subjective perpetuity as an accidental form became with the length of time so consolidated with objective perpetuity that both were later confounded and identified.

According to the Canons, "no secular cleric, though otherwise qualified as regards morals, knowledge, and age, shall be promoted to sacred orders, unless it be certain that he is in the peaceful possession of an ecclesiastical benefice sufficient for his honest livelihood."³³ "Clerics," declared the Fourth Ecumenical Synod of Chalcedon, "must remain attached to that church at which they were authorized to serve from the beginning."³⁴ The word "church" is a comprehensive expression. Generally, the church which the priests must serve is the diocese to which they belong ; specifically, it is the pious place, the sacred establishment to which they are assigned by the bishop."³⁵

The Council of Trent enjoins on bishops, that "they shall assign to each parish its own perpetual and peculiar parish priest, who may know his own parishioners, and from whom alone they may licitly receive the Sacraments; or the bishop shall make such other provision as may be more beneficial, according as the character of the place may require."³⁶ A canonical parish is always a benefice held either by title or *in commendam*, that is, by way of administration. The Church desires that a priest who receives a parochial benefice *in titulum* shall thereby become *proprius et perpetuus rector*. "Semel abbas, semper abbas." Pope Urban announced at the Synod of Piacenza, in 1095, the rule that "sanctorum canonum statutis consona sanctione decernimus, ut sine titulo facta ordinatio irrita habeatur, et in qua ecclesia qui libet titulatus est, *in ea perseveret*."

Parochial benefices are only conferred on those who have

³² *L. c.*

³³ Council of Trent, Sess. 21, chap. 2, On Ref.

³⁴ Can. 20.

³⁵ Instruction of the Propaganda, October 16, 1830. *Coll. Lac.* III, p. 22.

³⁶ Sess. 24, chap. 13, On Ref.

undergone a successful competitive examination before the synodal examiners.³⁷ The competitive test, called *concursus*, is calculated to determine with reasonable accuracy aptitude for a parish. It is, as it were, a sort of civil service rule for parish priests. It encourages love of study and theological science, and affords a legitimate sphere of personal ambition and emulation. The *concursus* should never be confounded with "bread-study." An appointment to a canonical parish, known under the term of "institution," or "investiture," confers *jus in re*. A pastor should never resign, into the hands of his bishop, the burden he has voluntarily assumed, unless he have no longer strength to bear it. Were the pastor at liberty to desert his flock according to his whim or caprice, it would cause anarchy or chaos in the administration of the Church. A resignation is valid, when submitted to the approval of the bishop, the proper judge of reasons and facts, and accepted by him.³⁸

There are no parochial benefices in this country. The so-called parishes are termed by the Propaganda "quasi-parishes." The Fathers of the Second Plenary Council of Baltimore desired that "there should be parish priests in the proper sense in these States as in other Catholic countries." Only comparatively few of the quasi-parish priests are irremovable; but they are not on a plane with canonical parish priests. An irremovable quasi-parish is not a canonical benefice; it is only "*ad instar beneficii*." No priest shall be appointed to an irremovable quasi-parish without having labored for five years in the diocese and without having undergone the required *concursus* to the satisfaction of the bishop.³⁹ Irremovable quasi-parish priests or rectors may be legally ranked with perpetual vicars, but they cannot be identified with the so-called "desservants."

DESSERTANTS.

After the terrible tidal wave of the great Revolution all the endowments of the eldest daughter of the Church were nearly obliterated. The ecclesiastical estates were "mobilized," that is, confiscated, secularized, and sequestered in order to "decatoli-

³⁷ Const., "*In Conferendis*" of Pope Pius V, May 18, 1567.

³⁸ Cf. Const., "*Quanta Ecclesiae*" of the same Pope, published in 1568.

³⁹ Second Plen. C. of Baltimore, n. 126.

cize" and "laicize" the "infamous" Catholic Church of France. After this sacrilege the juggernaut of Rousseauism, Voltairianism, Jansenism, Gallicanism, and Calvinism was still not propitiated. A veritable pandemonium held undisputed sway. Two millions of faithful Catholics were immolated to satisfy the Goddess of Reason, worshipped on the "altar of the country" in the "dioceses of free thought." The red spectre of Jacobinism threatened France with complete disintegration.

The genial but redoubtable victor of Marengo foresaw that only the Catholic Church "gives the State a firm and durable support." Actuated by political considerations the free-thinking First Consul negotiated with Pius VII upon a new Concordat. He tried to treat the Church like a vassal and thought to play with the "White Shepherd of Rome" the rôle of a lion among a flock of sheep; but he could not intimidate the unarmed David. Pressed by the autocrat and having in view the peace and tranquillity of France, the Pope made the utmost concessions to reconstruct the disestablished Church in a distracted country. By the Bull "*Qui Christi Domini*," the Supreme Pontiff suppressed the ancient dioceses and parishes of France; by another, "*Ecclesia Dei*," he required unconditional resignation of all French bishops from their sees, to effect a new demarcation of dioceses. The seized ecclesiastical estates were not restored. The dotation of the Church, which was reduced to a minimum, rendered the new arrangement of dioceses and parishes a necessary evil. Napoleon's real design was to "municipalize" the clergy. By Macchiavellian stratagem he "supplemented" insidiously the Concordat by "police regulations," impregnated with old Gallicanism, which he termed "Organic Articles." Although there are some among them which the Church might tolerate, others are of such a character that they could not be and never were ratified or tacitly sanctioned by the Holy See.

According to the Concordat there are two kinds of parish priests: 1. so-called irremovable *curés* of cantonal parishes who are nominated by the bishop with confirmation of the civil authority; 2. the removable *desservants*, or canonical parish priests of succursal churches, who are instituted by the bishop and liable to removal ("ad beneplacitum episcopi" or "ad ulteriorem dispositionem").

For the establishment of new succursal parishes the intervention of civil government is a *conditio sine qua non*. Bouix believes that succursal parishes are manual benefices, that is, benefices revocable *ad nutum episcopi*.⁴⁰ The "Organic Articles" were calculated to turn ministers of the altar into obsequious ministers of the State despotism, which is derogatory to their sacred dignity. Desservants who were not of a time-serving disposition were exposed to the lashes of unbelieving "maires," whimsical prefects, or masonic ministers; servile favorites, on the contrary, were recompensed, without any regard for the interests of the Church and the spiritual wants of the people.

Amovability of desservants, the legacy of the great French Revolution, is repugnant to the spirit of canon law. "Quidquid sit," writes Mettrier in his *Institutiones Juris Canonici*, "eam (scil. institutionem deservitorum) anormalem esse, et ad normalem quam citissime reducendam, nemo vero Catholicus non censet et expotat." On the other hand, Pillet, a disciple of De Angelis, presumes that numbers 30, 60, and 61 of the Organic Articles regarding revocability of desservants escaped the general animadversion of the Holy See.⁴¹ The heated controversy respecting legitimate institution of desservants was allayed by a rescript of the Congregation of the Council,⁴² according to which amovability of desservants is a condition that "ob legitimam epicheiam"⁴³ should be regarded as a temporary arrangement, until the Holy See should otherwise ordain. But the rescript says that bishops "hac rectores revocandi vel transferendi auctoritate haud frequenter, et nonnisi prudenter ac paterne uti solent, adeo ut sacri ministerii stabilitate, quantum fieri potest, hisce rerum adjunctis, satis consultum videatur." In a case which came from the diocese of Metz and was adjudicated by the Congregation of the Council, March 21, 1868, all legal points regarding amovability of desservants are amply illustrated. Only an extract of the decision is given here. From the lack of the title of inamovability "sequitur ad eorum (*i. e.*, desservientium) remotionem non servari causas et leges a jure praescriptas. Aequitatis ratio et boni regiminis disciplina postulare videntur, ut aliqua justa et rationabilis causa intercedat, . . .

⁴⁰ *De Parocho*, pars III, c. 3.

⁴² March 1, 1845.

⁴¹ *Jus. Can.* 1900, p. 42 ff.

⁴³ Sanguineti, *l. c.*, p. 411.

aequum tamen videtur, ut remotiones nec ad purum libitum, nec frequenter, aut prorsus ex improvise, sed prudenter et paterne locum habeant. In hoc enim habenda est ratio prudentiae, et amovendorum honori consulendum est. Cautè praeterea procedendum etiam videtur . . . ne ex amotione dedecus vel infamia, seu aliud magnum praëjudicium ejecto causetur."

In the memorial of the Bishop of Rochelle, sent to the Holy See in 1843, amovability of desservants is advocated as a disciplinary measure to compel attendance of recalcitrant priests at the command of the bishop and keep them "in timore salutari."

PROTESTANT CHURCH POLITY.

The *liberum arbitrium* has the Protestant ministers of the Gospel entirely secularized. Protestant preachers are selected on account of their social qualities. The Abderian style of preachers' candidating and coquetry, life-long hunting for a better pay, chameleon-like pastorates, present a real "Vanity Fair." "A congregation," writes Washington Gladden in his *Parish Problems*, "that has enjoyed the Christian amusement of 240 ministers will never settle down to the monotony of the Gospel expounded by a regular pastor. Commercialism permeates the whole religious organization of Protestants. The support of their ministry comes mainly from the moneyed men, and they must have their way. Protestants admit that a life-long pastorate is the ideal; but the *mobile perpetuum* of their religion has brought it about that permanence of their pastorates has gone out of date." "A new broom sweeps clean," but not in the Augean stable of unbelief.

The relation of a Protestant preacher and his people is based upon a mutual contract. Protestants never condemn or expel from the ministry a preacher before having him summoned before their ecclesiastical tribunal to answer for any serious charge made against him.

Methodists have inaugurated the so-called itinerant system or triennial rotation of their ministers. They allege that such a migration affords variety of preaching gifts, and it is a military drill to keep ministers energetic by constant agitation. Only absence of celibacy clogs the whole system.⁴⁴ Aged Methodist

⁴⁴ Cf. Stevens, *Hist. of the Meth. Episc. Church*. Vols. 1 and 4.

preachers deprecate the nomadic mode of life which gives them umbrage and no influence with their people. The system is entirely inadequate to the complicated life in larger cities. Itinerancy brands a religious system with the stigma of sensationalism. Times of transformation, rush of immigration, affectation, and novelty foment itinerancy.

MERELY DISCRETIONARY POWER OF AMOVABILITY.

A healthy tone in a diocese depends on securing prompt and cheerful obedience. St. Leo the Great said, "Where obedience is secure, doctrine will be sound." Canon law, typifying in its principles perfection of ecclesiastical discipline, is necessary to raise the tone of a diocese to the standard of its attainments. Canon law should not be considered as a dead letter, anachronism, or mystification. It has been sanctioned, but never formally adopted in this country, "because newly-built walls do not receive the weight of a roof till they have had time to dry, lest, if they are burdened before being solidified the whole fabric should fall to the ground."⁴⁵ A Concordat is never needed where the State maintains only a negative relation towards the Church.

Bishops of the United States have the prerogative of removing pastors, not rectors, at their will.⁴⁶ The power of removal is either purely discretionary, that is, *ad nutum episcopi*, or it must be construed as a judicial discretion regulated by law.

Santi remarks in his *Praelectiones Juris Canonici*⁴⁷ that amovability *ad nutum* or at will should be properly understood to discern truth and to eliminate error. The Church abhors arbitrary dealing in her régime, and demands order in discipline. "Obey your prelates, and be subject to them. *For they watch as being to render an account of your souls.*"⁴⁸ Why did Solomon ask Jehova to give him "an understanding heart" to judge Israel and "discern between good and evil?"⁴⁹ Craisson writes with emphatic tone: "Addendum tamen peccare eum qui, absque ulla causa honesta et rationabili, revocat aliquem ab officio, etiam ad nutum amovibili; unusquisque enim tenetur in suis actibus habere finem

⁴⁵ Letter of St. Gregory the Great to Vergilius, Bishop of Arles.

⁴⁶ First Provincial Synod of Baltimore (in 1829), I.

⁴⁷ 3d Ed., p. 225.

⁴⁸ Heb. 13: 17.

⁴⁹ 3 Kings 3: 9.

honestum, et insuper] frequens rectorum mutatio esset ecclesiae damnosa."⁵⁰ Hence, amovability does not mean a removal which is voluntary and uncalled for. Principles of reason and justice must be taken into consideration, when the question of removal arises; and those principles must be guided by evidences which flow from persons and things. According to the first decree of the First Provincial Synod of Baltimore, Bishops of the United States have ever had and have "the right to depute the priests to any part of the diocese to exercise the sacred ministry, and to recall them as they determine in the Lord (*prout in Domino judicaverint*)," and "that remembering the promise taken at their ordination, they [that is, diocesan priests] should not decline to go to the mission designated by the bishop, if the bishop should judge that therein a sufficient and competent living might be had, and that said office suited the strength and health of the priests." The Propaganda, commenting⁵¹ upon that Synod, adds that the decree enjoining "that priests who exercise the sacred ministry in the dioceses of the United States are *ad nutum episcoporum* revocable from the church and mission which they serve," is consistent with that decree of the Council of Trent which commands that priests should not be ordained before they are attached to some definite charge, for the need and utility of which they are promoted to holy orders.⁵² The obedience, explains the Propaganda, results from the sacred promise taken in ordination. Secular priests have not, like regular priests, made a vow of obedience, yet their promise is so sacred and solemn as to resemble very much a vow. Regular priests are much more *ad nutum* of their superiors than are secular priests of their bishops. The promise as well as the vow are "a reasonable service."⁵³ "Here now it is required among the dispensers [of the mysteries of God] that a man be found faithful."⁵⁴

It is presumed that any interference with the arbitrary power of removing priests, especially to the extent of requiring reasons to be stated and giving the accused an opportunity of being heard

⁵⁰ *Elem. Jur. Can.*, tom. 2, N. 313.

⁵¹ Instruc. of Propaganda, Oct. 16, 1830. Coll. Lac. III, p. 22.

⁵² Sess. 23, chap. 16, On Ref.

⁵³ Rom. 12 : 1.

⁵⁴ I Cor. 4 : 2.

in his defence, would weaken discipline and lessen the authority of the bishops. Bouix⁵⁵ and Soglia⁵⁶ argue that manual benefices are revocable *ad nutum*; the right to withdraw *ad nutum* is a right to withdraw without cause. Consequently manual benefices may be withdrawn without cause. The same syllogism might *a fortiori* be applied to amovability of pastors. "Ex eo," argues Bouix, at page 419, "quod revocans sine causa agat ex pravo motivo non sequitur eum non uti jure suo, aut injuriam facere revocanti." Where is here the *bona fides* which is a requisite of every official act? Aristotle defines law to be reason without passion; and despotism or arbitrary power to be passion without reason.⁵⁷ St. Thomas Aquinas, to the objection that "whatever pleases the ruler has the force of law," answers, "that the will of the ruler must be regulated by some reason, otherwise the will of the ruler would be more like iniquity than law."⁵⁸ There must preëxist a motive for every voluntary action of a rational agent directed by moral and legal responsibility. The merely discretionary power is equal to an arbitrary will. Such a will would stand in place of reason. It would be like the club of Hercules or like a scourge of God. The arbitrary exercise of a power which indiscreetly should lay a heavy hand upon a priest, humiliating and subjecting him to blind destiny, does not befit the dignity and position of a bishop.

The merely discretionary power of removal is an open door to "[humanum est errare]" and to abuses. Some look upon amovability as the engine for gratifying their biased or sportive animus, or wreaking their vengeance on a person who is regarded as an eyesore. Operations of prejudice or some sinister motives cast discredit upon the system of amovability. The Second Plenary Council of Baltimore has brought the power of amovability within a very narrow compass by enjoining, that "bishops must be careful not to transfer priests from place to place against their will, except for serious reasons."⁵⁹

THE JURIDICAL-DISCRETIONARY POWER OF AMOVABILITY.

No canonical procedure is necessary for transferring a pastor from one place to another, when no crime is charged; but there

⁵⁵ *L. c.*, p. 411.

⁵⁶ *Inst. jur. privat.*, p. 15.

⁵⁷ *Polit.*, Bk. I, chap. 3.

⁵⁸ *Summa*, I, 2, qu. 90, 1.

⁵⁹ N. 126.

must be serious and legitimate reasons for such an official act, and full account has to be taken of past merits.⁶⁰ The juridical-discretionary power, called also quasi-judicial power, is founded, at least, on good or strong presumptions, and not on circumstances of conjecture and suspicion only. There is an "unwritten equity," as Cardinal de Luca says,⁶¹ which requires that in removal or transfer principles of justice should not be overruled or the honor of the removed or transferred priest overridden. De Angelis writes that the transfer or removal of amovable priests should be preceded by a certain summary judgment of the case, as there scarcely happens an involuntary removal without hatred or without a prejudice resulting to one's reputation or otherwise.⁶² An unjust transfer is hard to that part of the congregation which is attached to the removed priest and sometimes spurns his successor. The recall of a pastor shall not cause dishonor, disgrace, or be prejudicial to the priest or to the congregation. Of removable vicars as well as of all transferrable rectors of souls Sebastinelli says: "Infelix et valde iniqua foret conditio vicariorum, si possent removeri a proprio officio, nulla existente causa gravi. Haec enim remotio vergeret in dedecus et infamiam ipsorum vicariorum; nam vulgus fidelium fere semper suspicaretur, revocationem factam fuisse ex mala administratione vel ex aliquo crimine a vicario commisso."⁶³ Santi is against indiscriminate removal upon the following ground: "Siquidem honor clericalis status, et bonum animarum non bene componuntur cum facili et frequenti mutatione personae quae officium sacrum de se ceteroquin permanens et perpetuum exerceat."⁶⁴ Hence it may be concluded that a removal which lacks valid motives is a violation of justice and gives rise to scandal. Offences of a minor character cannot be alleged as grounds for removal. Pierantonelli has it plainly in his *Praxis fori ecclesiastici*: "Neque a parochis amovibilibus ad nutum mercenarios remove re permissum, nisi probata existat gravis causa." It could not be called just and fair if a

⁶⁰ Conc. Pl. Balt., III, tit. 2, cap. 5, § 32.

⁶¹ *De Benef.*, Part I, disc. 97, N. 13.

⁶² *Prael. jur. can.*, tom. I, part 2.

⁶³ *L. c.*

⁶⁴ *L. c.*, p. 225.

clerical clique conspiring against a fellow-cleric should harass the latter to leave the diocese by getting round the bishop to get rid of an inconvenient person, really for factional reasons, but nominally for some consideration affecting the good of the service of the Church. "Behold, how good and pleasant it is for brethren to dwell together in unity."⁶⁵ However, the episcopal authority is not personal and absolute, but must be exercised with due regard for the established canons, discipline, and constitutions of the Church. It is true that sufficient reasons need not be connected with the individual transferred, but must be in the interests of religion, or when the bishop deems the interests of the diocese so demand. Nevertheless, such a proceeding should never become a pretext for wrongdoing.

It need not be mentioned here that a pastor or rector can not be removed from an office, leaving one eligible for another, unless "there shall be, at least, such careful inquiry into the party's guilt as is absolutely necessary, before sentence is pronounced,"⁶⁶ in order to take away the effects of the offences committed by him. In such a disciplinary or "criminal" action instituted either for the violation of the precept or for common crimes, or for transgressions of ecclesiastical laws, the trial will be conducted in a summary manner and without the formalities of solemn trials, yet so that the rules of justice be always observed in all their substance.⁶⁷ A transfer which is made for criminal or disciplinary causes is known under the technical term of penal transfer.

A transfer of a pastor is legitimate and licit, if made for a valid cause. Necessity, or the utility of the Church or diocese, is its criterion. If such a case happens a transfer may be effected even against the consent of the pastor. It would be an administrative transfer or a transfer *modo administrativo*. But the just cause should be proved and not surmised, as it is a conscientious duty. A pastor should not become a victim of his zeal, because Pope Innocent III has said: "Non potest parochus omnibus complacere, cum ex officio suo teneatur, non solum arguere, sed etiam increpare. . . . nonnumquam vero ligare, frequenter odium

⁶⁵ Ps. 132 : 1.

⁶⁶ Instr. of the S. Congr. of Propaganda, July 20, 1878.

⁶⁷ The Instr. "*Cum magnopere*," 10.

miltorum incurrit et insidias patitur. Et ideo diligens adhibenda est cautela, per quam non solum falsae, sed etiam malignae criminatiōni janua praecludatur." The necessity of recalling a pastor arises, when the inclemency of the climate, or hatred and malice, with little hope of reconciliation of the people, urge the pastor to leave the place, or if he cannot securely live there. The hatred must not be presumed, but must be proved.⁶⁸ It is a matter not so much of courtesy as of tact that a pastor whose transfer is contemplated should be consulted with regard to a new field of labor.

CONCLUSION.

Several Bishops petitioned the Vatican Council to sanction quasi-judicial amovability of all beneficiaries and parish priests. The reasons which they advanced pointed to the⁶⁹ needs of modern times being more in harmony with such a measure. Furthermore, the discipline, the *nervus rerum* of the Church, serves at present as a target for systematic attacks of religious indifference and overstrained independence or liberty, the aim of which is to force loop-holes through the bulwark of ecclesiastical jurisdiction. The prorogation of the Council postponed conciliary debates on the project. May this present paper serve as an introduction to the rediscussion of the question of the amovability of pastors.

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RABBINICAL STUDIES.

I. ON THE GROWING IMPORTANCE OF HEBREW SCHOLARSHIP.

THE study of Hebrew has long held a recognized place in the education of the Catholic clergy, and at first sight it might seem somewhat superfluous to insist on its importance; for it is surely obvious that, if it be not absolutely necessary, it is at least desirable that the ministers of the Altar should be acquainted with the original language of the Inspired Writings. Hence it is

⁶⁸ *Analecta*, Sept., 1855, col. 1660, N. 66.

⁶⁹ Cf. *Coll. Lacens.*, VII, pp. 875 and 882 ff., and Martin, *Concil. Vatic. document. collect.*, p. 172 ff.

scarcely surprising that, from the Council of Vienne to Leo XIII, the study of Hebrew has been sanctioned and encouraged by the Church authorities. All our leading universities and seminaries have their chairs of Hebrew, and some knowledge of the language is required for degrees in theology. But, as we all know by experience, a subject may be recognized in theory while it is neglected in practice, and there is good reason to fear that this is sometimes the case with our Hebrew studies. Some of us pass through the seminary without acquiring the merest rudiments of the sacred tongue. Only a comparatively small number are in a position to read the Old Testament in the original, and but fewer still extend their studies into the rich fields of Rabbinical literature. This is probably due, at least in some degree, to the exacting claims of other branches of sacred study of yet higher importance or greater practical utility. It would be a mistake to set up a rigid standard of ecclesiastical learning without making allowance for the circumstances of the time, of local needs, or differences of individual capacity. In days of poverty and persecution, we must not look for the learning of more peaceful ages, and in populous lands, where the clergy are but few in number, most of them will be fully occupied with active duties of missionary labor. Sometimes, again, those who have leisure and opportunity for learning will be more profitably employed in the defence of Catholic doctrine and the refutation of heresy than in the outlying regions of Biblical scholarship. It may be said that all these various causes have militated against us in the past, especially among the Catholics in lands of English speech. But now when many of the difficulties are happily passing away, when our numbers are increasing and many more pressing needs have been in some measure supplied, it is time that this important branch of sacred study should have its full share of attention. It is true, indeed, that much still remains to be done in other fields, in the exposition of dogma, in apologetics, and in philosophy. But, on the other hand, it may be fairly urged that adequate Hebrew scholarship is by no means a mere luxury of learning. It is one of the vital needs of the hour. In the presence of the Higher Criticism and the advance of modern Biblical science, Catholic scholars must spare no effort and neglect no resource in

order that their knowledge of the sacred text may not be below the standard of the rationalist writers. In this matter the learning of the theologian and the master of patristic exegesis will be of little avail without a scientific knowledge of the Hebrew original. And, on the other hand, much help may be gained from a judicious study of the chief sources of Rabbinical literature, the Targums, the Talmud, and the Midrashim.

II. ST. JEROME AND THE JEWS.

For this reason it may not be amiss to attempt to give our readers some account of these old Rabbinical writings, and their uses as an aid in the study of the Bible. But before doing this, we must say a word on the value of the existing Hebrew text, and on the trustworthiness of Jewish tradition; for, if we are not mistaken, a common prejudice on this subject is one of the chief causes of our comparative poverty in Hebrew scholarship. It is sometimes assumed or asserted that the original Hebrew has been superseded by the Latin Vulgate. As a matter of fact, the Tridentine decree simply declared the Vulgate to be authentic, and said nothing to affect the authority of the original. But, as a not unnatural reaction against Protestants who appealed to the existing Hebrew text and rejected the Vulgate, some of our controversialists have been led to disparage the Masoretic recension. It will be agreed that an accurate and authenticated translation may be justly preferred to a garbled and faulty copy of the original. And in the present case it may be further urged that the Church is the appointed guardian of the Scriptures; while, on the other hand, the Jews, apart from their liability to error, may be open to the suspicion of having corrupted the text in their own interest.

Curiously enough, the most effective refutation of this theory is found in the history of the great work achieved by St. Jerome. If the Vulgate version had been made in the days of the Apostles, and the Church had thus taken her Scriptures, so to say, straight from the hands of the old Synagogue, there might be something to be said for those who look askance at later Jewish tradition. But what are the real facts? The Christian Church had already been in existence for more than three hundred years; and she had

Greek and Latin versions of the Bible that had long been used in her Liturgy and expounded by the early Fathers. All this time the Jews had been in their present state of separation. If their tradition could not be trusted, if they were under temptation to corrupt the Sacred Text, there was ample opportunity for both fraud and error, and most of the arguments used to discredit the Hebrew Bible of to-day might have been urged with equal force in the fourth century. But in spite of all this, St. Jerome betook himself to his Jewish teachers, and the Church preferred his new rendering of the Hebrew Verity to her own venerable version.

III. CRITICAL VALUE OF THE VULGATE.

Thus, when we seize its true significance, we find that the work done by St. Jerome and St. Damasus laid the foundations of Biblical scholarship; and, apart from the intrinsic worth of the version they have left to us, we owe them much for the bold and enlightened course which they adopted. It remains as a standing protest against prejudice and obscurantism; and it is surely no disparagement to the good work done by St. Jerome, if later students are encouraged to profit by his example, and endeavor to penetrate yet further into the meaning of the Hebrew Verity, or look for fresh light in the accumulated stores of Rabbinical learning. When we remember the difficulties with which he had to contend, and the somewhat free and hasty way in which some of his translation was done, we may reasonably hope that, at least in some passages, a more accurate rendering of the original is still attainable. But, whatever progress may be made in this matter, it may be safely said that the Vulgate version will never be superseded; and though proposals of a change have been made before now, and may possibly be renewed in the future, they will scarcely find favor with true scholars. For, besides its authoritative sanction and its venerable associations, the Vulgate version has a high critical value, which places it above any modern translation, however scholarly and accurate. Its antiquity makes it an independent witness for the text of the Bible, and, at least in some places, it may preserve readings of the original that are truer than those of the extant Hebrew copies. It may well

be that some Catholic writers are apt to exaggerate its merits; but, even from the standpoint of critical scholarship, its assailants are guilty of yet greater absurdity.

IV. THE HEBREW BIBLE AND THE VULGATE IN AGREEMENT.

As it is now more than fifteen hundred years since the Vulgate version was made, and as text and translation have been handed down independently of one another, it is obvious that their agreement is an important testimony to the trustworthiness of them both. The same argument holds good when other ancient versions are found to be in agreement. But there are few instances in which the proof is so manifest and convincing as it is in the general harmony of the Vulgate and the Hebrew Bible. It is well to insist on this fact, as it is sometimes obscured by the course of religious controversy. When Protestants reject the Vulgate and betake themselves to the Hebrew, and Catholic writers dispute the trustworthiness of the Masoretic tradition, it might be thought that the two Bibles were hopelessly divergent from one another; but in truth this is very far from being the case. An English reader may readily see this for himself by comparing the Authorized Version, made from the Hebrew, with the Doway translation of the Vulgate, in those books which are really St. Jerome's rendering of the original, *e.g.*, Genesis or the Prophets. It cannot be denied that these independent versions are the same in substance. Much of the difference is confined to the language and phraseology, and this could scarcely have been avoided if the texts before the two translators had been identical. It is obvious that the Latin and the Hebrew must themselves be nearer together than their English versions; and it may be added that in some instances the Latin corroborates the present Hebrew text even where it does not convey the same meaning, *e.g.*, Genesis 49: 22.

Remarkable as this agreement is, it is scarcely surprising. We need not dwell on the causes which contributed to the preservation of the Latin Bible, its constant use in the Liturgy, the multiplication of copies, and the reverence accorded to its high authority; and in the case of the Jews some of the same forces were at work in a yet greater degree. The Jewish schools had sur-

vived the fall of Jerusalem; and when the land was lost and the Temple laid in ruins, the Books of the Law remained as the sole heritage of the nation, the object of loyal devotion and ceremonial observance. To modern minds there is something distasteful in a too close insistence on each word and letter in the law, and the reverence which forbade the removal of an obvious error in the sacred text may seem to savor of superstition; but as a means of preserving the text in its integrity, this exaggerated conservatism was invaluable.

V. ENDURING VITALITY OF RABBINICAL LITERATURE.

While the Bible was the chief object of study in the Jewish schools, its text was not left in isolation, but became the centre and foundation of a large and varied literature. Readers of St Jerome can readily see how much that learned Father owed to his Jewish teachers, and even those who are disposed to put little trust in later traditions might well wish for an opportunity of studying in that earlier school. Happily the wish may even yet be gratified; for in the extant Rabbinical writings, in the Talmud and the Midrashim, these olden masters of Israel may still be consulted. As an instance of educational continuity, it is interesting to observe that these old Rabbinical classics still play an important part in the intellectual life of the Jews of our own day. This is especially the case with those who dwell in the East of Europe, in parts of Prussia, in Poland, and in Galicia. The late Emanuel Deutsch, of the British Museum, whose writings have sent some of us to the study of the Talmud, was brought up in his early years by a Silesian Rabbi; and some passages preserved in his literary remains give us a glimpse of the severe methods adopted by Jewish teachers. If Deutsch has expatiated on the attractive side of Talmudic studies, he makes no attempt to disguise their difficulty, and even opines that "in the whole realm of learning there is scarcely a single branch of study to be compared for its difficulty to the Talmud." But another Jewish writer, who also insists on this forbidding aspect of the subject, reminds us that there are further depths of mystery in the Cabbalistic literature, which is unintelligible to the great majority of Talmudists. Such, at least, is the opinion of Ahron Marcus, who claims that

the Von Hartmann's "Philosophy of the Unconscious" was anticipated by the speculations of Jewish mystics. The same ingenious author, who is a native of Galicia, contrasts the zeal of his Eastern brethren for Rabbinical learning with the state of those degenerate Jews who are infected by European culture; but that is a domestic difference which need not concern us.

In any case, these Jews of eastern Europe have given some practical proof of their zeal by their numerous editions of the classics of Hebrew literature. As printing first rose and flourished in the western parts of Europe, it need not surprise us to find that the *editio princeps* of the Talmud, like that of many another ancient classic, was published in Venice, and one of the most widely known of the later editions appeared in Holland, in the eighteenth century; but at the present day it would seem that the Jews of Poland and Russia have taken the lead in this matter. By many the Vilna edition of the Talmud is regarded as the best; and in our own collection of original Jewish authorities, the Rabbinical Bible, the Babylonian Talmud, and the Midrash Rabbah, though acquired at different times and in various places, were all of them published by the Jews of Warsaw. Our copy of the Jerusalem Talmud is the Venetian *editio princeps* of 1521.

VI. THE RABBINICAL BIBLE.

Each one of these ancient works may form the subject of later papers in these pages; but, for the present, a brief account of their main contents may suffice for this introduction to Rabbinical studies. The Bible naturally claims the first place, and it happens that the date of the aforesaid Warsaw edition is earlier than that of the Midrash or the Talmud. It might seem at first that there was less need of explanation here, for the name itself is enough to suggest at least some general notion of the nature of the work it describes; but, in truth, these simple words, "Rabbinical Bible," represent a literary organism of considerable magnitude and highly complex structure. The present edition, which was printed in Warsaw in the years 1860-4, is in twelve volumes in small folio; but it may be conveniently bound in four volumes of some 900 pages apiece. It need hardly be said that the original text of the Old Testament only occupies a small portion of these pages,

in spite of the fact that it is appropriately printed in larger type than the subsidiary matter. Next in importance come the Chaldee Targums, which are in parallel columns side by side with the Hebrew text. These valuable old versions carry back the memory to the day when the Jews first lost the familiar use of the Hebrew, and it became necessary to interpret the sacred text in the tongue acquired in the Babylonian captivity. The existing Targums were compiled at various dates in the early centuries of the Christian era; but it is highly probable that they embody many of the traditional renderings that were given orally in the days of the Second Temple. Their method of rendering is very various, ranging from simple translation to expository paraphrase. The oldest and simplest is the Targum of Onkelos on Genesis. In the Bible before us both text and Targums are printed in the ordinary square Hebrew character, and the vowels are pointed.

The two columns of text and paraphrase are set in the centre of each page, in the midst of a broad expanse of commentary in the round Rabbinical character. The scholastic student may be reminded of the old editions of St. Thomas, where the text of Aristotle floats in the midst of an ocean of commentary. But in that case the exposition is one and continuous, while here it comes from many minds, and is mapped out in separate compartments. Thus in the Book of Genesis, the comments of the two great mediæval doctors, Eben Ezra and Rashi, are on either side at the top of the page, while two others run below them; and besides all these commentaries, there are the Masoretic notes with their detailed enumeration of all the verses, words, and letters in the sacred text; and the margin is sown with variant readings and Talmudic references, not to speak of the prefaces to each of the books, the additional Targums, and the Haftoroth, or liturgical lections.

VII. A BIBLICAL CRYPTOGRAM.

It may be of interest to take an instance in which the Targum and the commentaries combine in relieving the obscurity of a passage in the original. In the twenty-fifth chapter of Jeremias, the prophet gives a list of the kings who are made to drink "the cup of the wine of this fury," and adds, "and the king of Sesach (Heb. and A. V. Sheshach) shall drink after them." We turn to

the Targum and find something much more intelligible—"the king of Babel." But how can this be derived from the text? The answer is supplied by the commentators. On the mysterious "Sheshach" Rashi observes, "this is Babel in the *Athbash*;" and Kimchi says, more explicitly, "Sheshach is Babel in the *Athbash* alphabet." The name *Athbash* itself indicates the nature of the cipher, for it is composed of the first and last letters of the Hebrew alphabet. And the meaning is that *Aleph*, the first, is to be represented by *Tau*, the last; and *Beth*, the second, by *Shin*, the penultimate. In other words, it is the cipher of the inverted alphabet. In the case before us, the two *Beths* in Babel become *Shin*, and *Lamed*; the eleventh letter of the alphabet is replaced by *Caph*, which is the eleventh in the inverted order. Thus *Babel* becomes *Sheshach*. It is interesting to note that while St. Jerome has preserved the Hebrew word in the Vulgate version, in his commentary on the passage he adopts the Rabbinical interpretation.

The same cipher is also used in Jeremiah 51: 1. Here the Hebrew words *Leb kami* (לב קמי), which the Vulgate renders "qui cor suum levaverunt contra me," and the A. V., "in the midst of them that rise up against me," appear in the Targum as "the land of the Chaldeans." And here again the clue is supplied by the commentators. The word *Casdim* (כשדים), Chaldeans, written in the *Athbash* or inverted alphabet, is "*Leb kami*."

VIII. VULGATE AND TARGUM IN AGREEMENT.

As a further instance, we may take a passage in which the reading of the Vulgate is supported by the Targum. In our translation of the Latin we read in Proverbs 31: 6, "Give strong drink to them that are sad; and wine to them that are grieved in mind." But the Authorized Version, following the Hebrew, has "Give strong drink unto him that is ready to perish." Now the Targum in this passage has *abele*, "them that mourn," which answers to the Vulgate *moerentibus*. As the Septuagint and the Syriac also agree in this reading, the balance of the evidence is clearly in its favor, for it would be strange if four translators had fallen into the same error; but this conclusion may be confirmed by the following consideration. The similar

letters of the Hebrew alphabet are a fruitful source of blunders, and besides those which are alike when clearly written, there are others which are liable to be mistaken for one another if some slender stroke is faint or faded. Such is the case with the final letters of the two verbs *abal* (אבל), to mourn, and *abad* (אבד), to perish. And it can hardly be doubted that this similarity was the source of the blunder. If we had only the text and the Targum to consider, there might still be some question as to which was the original reading. But the evidence of the Septuagint should be decisive on this point; for that version was made when the Bible was still written in the old Hebrew, or Samaritan alphabet, in which the letters *Lamed* and *Daleth* are wholly dissimilar.

IX. THE BABYLONIAN TALMUD.

The Talmud of Babylon is a work of yet greater magnitude than the Rabbinical Bible. In most of the earlier editions in large folio size, it fills twelve goodly volumes. The present Warsaw edition runs to about twice that number; but, in the copy before us, some of the more slender tomes are bound up together, and the tale is reduced in appearance to eighteen. Considering its size and the vast amount of matter in its closely printed pages, it was put through the press rather rapidly, some ten volumes appearing in the course of 1889, but a few are dated in the early eighties. Though there is a considerable difference in the nature of their contents, the pages of the Talmud bear a curious resemblance to those of the Rabbinical Bible. Here again we find a central column of text in the square Hebrew type, surrounded or followed by a dense array of commentaries in the Rabbinical character. But here the text is in a single file, and vowel points and accents are conspicuous only by their absence.

X. MISHNAH AND GEMARA.

When the central text of the Talmud is examined more closely, a further point of resemblance is discovered. For here again we find two distinct elements, one in Hebrew and the other in Aramaic, though the line of division is not so clearly marked as it is in the case of the Biblical text and Targums. Instead of being set in separate columns, they flow on in one complex mass, passages from the Hebrew *Mishnah* and the Chaldaic *Gemara*

following each other in turn, printed in the same type, and only distinguished by the abbreviated headings *Mithn'* and *Gem'*. As the *Gemara* is much longer than the Hebrew groundwork, this is a great saving of space. But, apart from this practical advantage, the existing arrangement rightly represents the relations of these two elements in the Talmud. The *Gemara* was originally an exposition of the older *Mishnah* or traditional law, but it is by no means confined to that humble office. As its greater length indicates, it adds a large amount of new matter; and in the course of time it has acquired an authority that lifts it to the level of the earlier element. In language, again, the two strains, though still distinct, are drawn nearer together than the Bible text and Targum. For, though it is true that the *Mishnah* is in Hebrew and the *Gemara* in Aramaic, the former is a later Hebrew that has lost its original purity and acquired an Aramaic flavor, while on the other hand the *Gemara* is infected by an infusion of Mishnic Hebrew. Here it may be well to add a word on the meaning of the names *Mishnah* and *Gemara*. The body of laws gathered together in the earlier portion of the Talmud might be distinguished from the law of Moses as the "second law," or as the "traditional law." Curiously enough, the word *Mishnah* is susceptible of both meanings, for the root from which it is derived may mean either duality or teaching. From the frequent use of the verb *thana*, the Aramaic equivalent of *shanah*, in the Talmud, it might seem more probable that the name was originally applied in this latter sense. But *Mishnah* is more generally explained as being much the same in meaning as *Deuteronomium*. *Gemara* may also be explained in two ways, either as the "complement" of the *Mishnah*, or as merely another word for tradition or doctrine. The word Talmud itself signifies "doctrine," being a derivative of the root *lamad*, to teach.

XI. HISTORICAL EVOLUTION OF THE TALMUD.

Besides the language of the *Mishnah* and the *Gemara*, we may notice the presence of two other elements,—the pure Hebrew of the numerous Biblical quotations, and the later style of the Rabbinical commentators. A comparison of these various idioms may be of no little interest to the scientific philologist; but, what

is more to our present purpose, this strange medley of languages and dialects throws some light on the historical evolution of the Talmud, and attests its trustworthiness as a document of religious tradition. To the discerning student every page bears manifest tokens of antiquity, and shows traces of all the various stages through which this vast body of doctrine and discipline, and laws and legends, has grown into being. After the Babylonian captivity, the Hebrew tongue had faded from the memory of the Jewish people; and the Bible, though still publicly read in the original, had to be explained in the Aramaic vernacular. But for a time the Hebrew held its own in the Rabbinical schools, and the traditional laws were handed down from master to disciple in the sacred tongue. Like our own Latin, this Hebrew of the schools was modified in many ways, new words were coined or imported, and the style was affected by Aramaic influence. This is the language of the *Mishnah*, the body of traditional laws which forms the groundwork of the Talmud. But in the early centuries of the Christian era there was a further change, and the Aramaic penetrated into the schools. Hence the next part of the Talmud, the *Gemara*, was written in this language. Later on, when the Aramaic in its turn had faded from common use, and was only acquired by the learned, there was a natural tendency to return to the sacred tongue, and the idiom of the *Gemara* was superseded by the Rabbinical Hebrew of the commentators.

Somewhat similar changes may be seen in our own theological literature, as it passes from the rugged eloquence of the African Fathers to the philosophic diction of the schoolmen and the more classic style of modern theologians; and the resemblance would be greater if the recent tendency to use the vernacular had been anticipated in some earlier period. This comparison, we may add, suggests a further reflection. We have learned of late to grasp the unity of many a national literature, and to trace its gradual growth in the course of ages; but nowhere is this truth more plainly written than it is in the pages of this Hebrew classic. For, in truth, the Talmud is not a book, but the literature of a nation, welded together in one organic whole.

W. H. KENT, O.S.C.

London, England.

INDIVIDUAL INSTRUCTION IN ELOCUTION.

"The preacher speaks as nobody in the world ever spoke: he bawls, chants, or sings, without modulation and without feeling."

—THE ABBÉ MULLOIS.

THE world is full of professors and manuals of elocution. And what is Elocution? We know that Demosthenes summarized the subject of eloquence in the three words, action, action, action. The remark would be even truer of Elocution, which is singularly the art of action. Whether given in many or few words, a definition of Elocution will take cognizance of the fact that it is essentially the vocal expression of thought, with some attempt to emphasize or illustrate its meaning. The professional elocutionist will speak of the Art of Elocution—a collection of rules governing such expression for the purpose of making the thought "clear and impressive." Both styles of definition are sufficiently correct. But a further question precipitates endless discussion: "What are the principles and rules of the art?" Immediately the different and differing schools spring into existence, each professing to possess the only rational answer.

This is what one of the more recent books on the subject has to say of the "systems": "This is the shortest treatise on the Art of Reading that has ever been written in the English language; yet, short as it is, it is of more practical value than are all the others—which is not saying much in its praise, for all the others are of no practical value whatever." The author is the accomplished elocutionist, Alfred Ayres; and if we may judge of the truth of his statement by inspecting the graduates of the "systems," with their too frequent mannerisms, mouthings, and wholly unnatural modes of voicing thought, we should perhaps be inclined to conclude that a blank sheet of paper would be of more practical value than all of the systems. For the art of Elocution should be, like its sister art of music, a collection of experimental deductions and generalizations of observed phenomena, rather than a set of arbitrary, *a priori* rules or speculations. And such a collection should be suggestive rather than prescriptive in its tendency. For different natures will express the same emotions in widely differing modes of action; and the folly of the systems (to our lay apprehension) seems to lie in their attempt to

make one suit of clothes fit the whole fraternity of public speakers. It is scarcely a matter for surprise that the misfits should be so frequent and so laughable. The well-dressed man is, according to the famous dictum of Samuel Johnson, the man whose dress calls no attention to itself. *Ars est celare artem*. How many elocutionists conceal their art?

The chief merit of a professor of Elocution will be found in the insistence with which he strives to remove obvious defects, rather than in his attempts to expound a coherent system. I have heard a "brilliant young elocutionist," who had won all manner of golden opinions from his professor, perpetually dropping the final "g" in his participles. If elocution be a difficult art, then in this particular case "I would it had been impossible" (as Dr. Johnson remarked of a certain "difficult" piece of music he listened to).

In a previous paper on "Individual Instruction in Homiletics," the present writer offered some suggestions in the matter of mistakes in English. This paper will concern itself with a similar field in the matter of Elocution. It will be brief, not because there is little to say, but rather because the choice lies only between brevity and a volume.

The present paper, like its predecessor, contemplates the correction of the most elementary errors. But the number of students who, despite their advanced course in the higher seminary, err in the fundamentals of Elocution, is much larger than the number of those who err similarly in English. Still, the suggestions before made will apply in the matter of Elocution. Let it be repeated, then, that correction in the classroom is apt to be worse than useless. All the objections urged previously against such a method in dealing with English receive an added emphasis from the pitiable embarrassment and nervous self-consciousness—the real "stage-fright"—of a backward pupil who is suddenly snatched from the comparative privacy of his desk, and compelled to stand forth alone and helpless before an audience of his fellows. He cannot banish from his mind the conviction that they are his harshest critics; that his performance will provide merriment for a whole week, if indeed it prove not a nine-days' wonder. He would rather face the congregation of a cathedral,

"the very flower of Europe, or a Vatican Council." Impatient rebuke unnerves him; professorial pleasantries incense him; patient kindness moves him to tears. He is meanwhile conscious, throughout it all, of an indignant protest against the whole miserable travesty; but he cannot put his protest into articulate speech, nor can he even analyze it with patience.

In such a case it ought to be very clear that the privacy of the professor's own room should witness the first lessons imparted. There alone should the ungainly port and the awkward gesture, the uncouth accent and the vocal mannerism, be gently discovered, demonstrated, and amended. Only after such preparatory training should the pupil be encouraged to face the ordeal of publicity.

But better all these serious defects than a facile or even elegant manner coupled with slovenliness in pronunciation. The awkward sermonizer may be judged with some degree of gentleness; but the slovenly speaker is sinning against his gifts, and must be condemned. Does the slovenly man exist in the higher seminary? He is, we fear, frequent enough to justify the suggestion that every professor in every seminary faculty should join in a crusade against him.

Two examples of mistakes, which in themselves are perhaps of no very great importance, but which, because of their feathery lightness, may best warn us which way the wind is blowing, may serve as illustrations. The dropping of the "h" from such words as *when, where, whither, while, which*, etc., is so common a colloquialism as to pass almost unnoticed amongst us. In the formal utterance of the pulpit, however, it becomes immediately noticeable and unpleasant. It is an evidence of slovenliness such as may be pardoned in familiar conversation, but is well-nigh intolerable in formal discourse. Unfortunately, the simple Anglo-Saxon vocabulary of the Gospels offers the widest field for the display of this slovenly habit. I open a book containing the Gospels, and select for illustration the first lines that fall under my eye. Six sentences offer five opportunities for the slovenly preacher, in the words *which* (occurring twice), *when, whence, what*. The same six sentences offer ten opportunities for a similar carelessness in respect of the words *he, him*. We have, then, in a short example

chosen at random, no less than fifteen opportunities, all of which, let us be assured, our ambassador of Christ will use in the following fashion :

“ After these things, Jesus went over the sea of Galilee, w'ich is that of Tiberias. And a great multitude followed 'im; because they saw the miracles w'ich 'e did upon those that were diseased. Jesus, therefore, went up to a mountain, and there 'e sat with 'is disciples. Now, the Pasch, the feast day of the Jews, was at hand. W'en Jesus, then, had lifted up 'is eyes, and saw that a very great multitude was come unto 'im, he said to Philip: W'ence shall we buy bread that these may eat? And this 'e said to try 'im; for he 'imself, knew w'at 'e meant to do.”

In this brief quotation, which constitutes but one-third of the Gospel selection, the “ h ” has not been dropped in those places where its omission would involve a pure cockneyism, but simply in the fifteen instances which illustrate our young preacher's avoidance of effort. If this proportion be carried throughout the whole Gospel selection, what shall we have but a travesty of the simple dignity and power of its diction?

The second illustration which may be offered is commonly esteemed a more vulgar one, and is therefore less excusable in the preacher. It is found in the dropping of the “ g ” from such words as *length*, *strength*, and the ending of the present participles of verbs. Such carelessness would not escape notice even in conversation. In the solemn silence of the church and in the formal utterance of the pulpit, it provides the congregation with a ready basis of generalization as to the preacher's culture; and so schoolmasterish is the trend of popular education in our day, that a sufficiently large proportion of the audience may be really “ shocked ” at hearing a preacher discourse on “ The Teachin' Power of the Church.”

In cases like this, we have to deal not with a student who is ignorant, but with the victim of an inveterate habit of carelessness. One, or two, or a hundred corrections will not suffice to quicken his lethargic speech into decent activity. And well might every classroom prove the arena, and every professor the protagonist, of reform in such a regrettable state of affairs.

Finally, a suggestion might be made respecting the manner of reading the Gospels and Epistles. It is surely pitiful that any graduate of a long seminary course should, by his hesitation or by his neutral (and sometimes wrong) emphasis, illustrate in his own person the remark of St. Peter, that there are, in the Epistles of his brother Paul, some things hard to be understood. It is, indeed, a matter for deepest regret if his whole manner should display a lack of appreciation, not merely of the spiritual unction, but as well of the intellectual content, of the Epistles; and that, like Milton's demons reasoning high—

“Of providence, foreknowledge, will, and fate—”

he should grope blindly amidst St. Paul's argumentation—

“in wandering mazes lost.”

We are supposing, on the contrary, that the preacher has prepared himself for the reading, and that he may not fairly be asked by some modern Philip, “Understandest thou what thou readest?”

The Gospels and Epistles demand the best kind of elocution in their delivery; and the “best kind” excludes every approach to the “fancy” elocution ordinarily taught; for the noble simplicity of these Biblical texts will not tolerate the “properties” of the elocutionist. There is no room in them for the play of human passion. Mouthings, hissings, explosions, *diminuendo* and *crescendo*, will not avail to cover up the essential defects of a poor elocution. Because the preacher feels instinctively that this is true, he is in not a little danger of forgetting that their dignity and sublimity call for more than a perfunctory reading. Their lessons can often, by a just emphasis and an artistic expression preserving their simplicity, be brought home to the intelligence of the hearer with such force and clearness as to render superfluous any comment or further elaboration in the sermon itself. The Gospels, especially, should not be considered as mere texts for a sermon; they are themselves, in many instances, the greatest traditional sermons—even those of the Great Preacher, Christ. Merely to read these with proper unction and intelligence and expression, would more than satisfy for the Sunday discourse.

That tradition seems to be an unfortunate one which has turned the Gospel selections into the merest pegs on which to

hang an original and, relatively, a very inferior discourse. But perhaps the most exasperating treatment they can undergo is that which merely paraphrases them, repeating their simple, cogent, direct lessons in a phraseology whose ponderous verbiage and inconsequent reasoning may serve but to obscure what is already clear, and whose intolerable lengthiness cannot but dissipate their sweetness into the most watery possible of dilutions. An illustration of my contention is furnished by Father Appleton's *Analysis or Familiar Explanation of the Gospels*. The pathetic utterance of our Lord at the Last Supper: "And none of you asketh me, Whither goest thou?" is elaborated as follows:

"Not one among you, he says, seem (*sic*) so concerned at the news of my departure, which I announce, thus in form, as to be desirous to enquire whither it is I am going."

The simple phraseology of the next sentence:

"Because I have spoken these things to you, sorrow hath filled your hearts,"

seems to offend the commentator; for he continues to render simple thoughts in a "dignified" way:

"Because I have thought fit to inform you that I must very shortly leave you, you are depressed, says Christ, with anxiety."

These illustrations are offered here, not in the spirit of a criticism of Father Appleton, of course; for he has long since passed beyond either censure or praise of earth. It was, nevertheless, an ill-advised project to publish the volume upon which he spent so much earnest, painstaking, conscientious effort; for the publication of the volume tended to perpetuate a system of phraseology that has been decently interred in all but a few places. We have just said "a system of phraseology;" for the elaboration of simplicity into pompousness has been systematic, rather than spontaneous, in the past. But while such a system has passed into disfavor everywhere, the practice of repeating the simple narrative of the Gospel in more extended phraseology has unfortunately survived. And the volume from which we are extracting, or the practice of some present-day preachers, may still tend to perpetuate what we cannot but consider an undignified way of

treating the Sacred Text. Commentaries may be useful and at times necessary for a thorough understanding of its content; but a good manner of reading will, in most cases, render such comment unnecessary for the congregation. Generally, however, the comment is not even illustrative, as witness the following (from the same volume):

"But I tell you the truth, it is expedient for you that I go."

The paraphrase remarks:

"The thought, says Christ, of my quitting you, seems to cause you much uneasiness. But it is inconsistent with reason to indulge any disquietude on this account; for I tell you, with truth, he adds, that it is entirely for your advantage that I withdraw myself from you."

In a similar way, the strenuous cry of the Precursor: "Prepare ye the way of the Lord, make straight his paths," is mellowed into Father Appleton's polite request: "Remove every impediment that may be likely to obstruct his passage." The process of painting the lily continues, when the sentence: "Jesus then said: Make the men sit down," is changed into "Our Saviour, upon this, bids his disciples apprise the people that he wished them to sit down."

Entertaining all this is (and perhaps instructive) to the marveling reader or hearer; but the verge of the farcical is certainly reached in the elaboration of the words: "Now, there was much grass in the place," into the long paraphrase (with its ludicrous *finale*): "It happened, fortunately, that on the spot where this crowd was collected, there was a sufficiency of herbage to afford them a good seat."

If the Gospels be read in a slovenly and perfunctory way, it may serve some purpose to repeat their substance in an elaborate, original paraphrase. But the pupil should be sedulously instructed in the propriety of so reading them as to render comment and elaboration as unnecessary as may be.

Consulting for brevity, we must relinquish further illustration. Enough has been given, doubtless, to make the moral of our two papers on Homiletics clear. The higher seminary might well devote itself to the removal of the obvious and fundamental defects of even a very few students, rather than to the cultivation of

the excellences of the many students. For the student who is very poor in English, or in elocution, *must* speak and preach, will-he nill-he, in a dozen functions of his future ministry. His necessities in this respect are practical, are inevitable, are frequent, are widespread. In view of this certain future, the seminary should either dismiss him or should fit him for duties of practical, rather than for those of theoretical importance; for duties of inevitable, rather than for those of problematical occurrence; for duties of frequent, rather than for those of infrequent occurrence; for duties of widespread, rather than for those of restricted value.

It would be a hazardous thing to undertake the assigning of relative values to the studies pursued in a higher seminary. It is preferable to illustrate by choosing, from the college course, some such branch as Latin prosody. No one will deny the utility of such a study. The knowledge of Latin pronunciation gained through its means is not merely ornamental, but is of undoubted value to the priest, since by his very profession he is supposed to have mastered Latin. It is very clear, nevertheless, that he might blunder through a long lifetime in his Latin pronunciation, and might escape censure—might escape even notice—from the public; while a blunder in English pronunciation would be immediately detected, and would very likely be made to serve as a basis for a false, but quite natural, generalization as to his culture. People must judge a priest by the faults made obvious to them, rather than by an exquisite Latin culture of which they must ever remain oblivious. It would seem fair to conclude, therefore, that more attention should be paid to English pronunciation than to Latin prosody, and an error in the former be more vigorously prosecuted than a lapse in the latter. This is practical and not theoretical training; it is a training in duties of inevitable and frequent, and not of possible or problematical occurrence; it is a training which looks first to what is of widespread importance, rather than to that which is only of very restricted value.

Taking this view, then, of the functions of a seminary training, we can scarce conceive a subject to which greater attention should be paid than that of preaching. First of all, it is an inevitable duty of the priest. He may live a long life without encountering

any real necessity for a knowledge of the refinements of Dogmatic disputation, of Biblical exegesis or criticism, of Canon Law or of Liturgy. It would indeed be a pity that his ignorance of such refinements should be detected at any time; for his course in the seminary has paid not a little attention to them. He can, however, always plead the excuse of "rustiness." And it may easily be that he shall not need to urge any plea whatever; for the necessity for such knowledge is, in the great majority of cases, rather remote; and the task of meeting such a necessity may fairly be considered a burden appropriate to specialists in ecclesiastical science. But the necessity of preaching is immediate and inevitable. Secondly, this necessity of preaching is not occasional and infrequent; it is not a yearly, a monthly, or even a weekly duty. In its essential requirements, it follows the preacher from the pulpit to the confessional and to the sick-room. It can be of service to him in nearly all his ministerial functions, and should dignify his daily converse with his people. For he is to be a man of God, and cannot but speak the things which are of God. If, then, his speech be hesitating and confused, involved and ungrammatical, vulgar and commonplace; if the very accent be rude and incorrect; if the very voice be rough and uncultivated, is there not danger that he will but exemplify the rebuke: *Ex ore tuo convinco te?* And can the seminary set over against even one such failure the prodigious theological attainments of its gifted graduate?

CENSOR.



Analecta.

E S. CONGREGATIONE EPISCOPORUM ET REGULARIUM.

I.

APPROBATUR CUM SUIS CONSTITUTIONIBUS INSTITUTUM SORORUM
QUAE SERVAE A S. JOSEPH NUNCUPANTUR, IN HISPANIA.

DECRETUM.

Anno Domini 1874 Salmanticae in Hispania, auspice ejus Ecclesiae Antistite fel. rec. Joaquinio Lluch et Garriga, qui postea ad Hispalensem Archiepiscopatum translatus et in sacrum Purpuratorum Patrum Collegium cooptatus fuit, ortum duxit Institutum Sororum quae Servae a S. Josepho, vulgo "Siervas de San José" nuncupantur. Id sibi uti peculiarem finem sive scopum enuntiatae Sorores proponunt, ut primum quidem propriae consulant sanctificationi per vota obedientiae, paupertatis, et castitatis certamque vivendi normam suis in constitutionibus praescriptam, tum vero sedulo incumbant ad institutionem piamque educationem puellarum nec non puerorum qui septimum aetatis annum nondum excesserint, eorumque praesertim, qui parentibus sunt orbat. Omnes autem eodem victu cultuque utuntur sub regimine Mod-

eratricis Generalis, et exacto novitiatu, recensita tria vota, prius ad tempus, dein in perpetuum ritu simplici emittunt. Complures jam sunt Instituto domus, eaeque, non solum in Salmanticensi sed etiam in Pacensi, Conchensi et Matritensi Dioecesibus canonice erectae, ubique autem praefatae sorores superna favente gratia, adeo suavem Christi odorem effuderunt, tamque uberem salutarium fructuum copiam edidere, ut tum populorum tum sacrorum Praesulum admirationem ac propemodum venerationem sibi affatim conciliaverint.

Itaque cum nuper Moderatrix Generalis, omnium Consoriorum nomine Sanctissimo Domino Nostro Leoni Divina Providentia Papae XIII pro Apostolica approbatione humillime supplicaverint, Sanctitas Sua, re mature perpensa, attentisque praemissis et praesertim commendatitiis litteris ab Ordinariis praefatarum Dioecesium jam ultro datis, in audientia habita ab infrascripto Cardinali Sacrae Congregationis Episcoporum et Regularium Praefecto die 1. hujus mensis, praedictum Institutum cum suis constitutionibus approbare et confirmare dignata est salva Ordinariorum jurisdictione ad formam sacrorum Canonum et Apostolicarum Constitutionum.

Datum Romae ex Secretaria eiusdem S. Congregationis Episcoporum et Regularium die 8 Julii 1901.

FR. HIERONYMUS M. *Card. GOTTI, Praef.*

A. PANICI, *Secrius.*

II.

CIRCA REELECTIONEM ABBATISSARUM SEU SUPERIORISSARUM.

Beatissime Pater :

Archiepiscopus Compostellan. ea quae sequuntur Sanctitati Vestrae exponit: In sua Archidioecesi varii existunt monialium Conventus in quibus vocales tertio quoque triennio Abbatissam vel Priorissam eligunt, etiamsi in Constitutionibus—Recolectorum—S. Augustini, quarum tria numerantur monasteria, praescribatur, Priorissa ultra decennium eligi nequeat. In Constitutionibus praefatorum Conventuum, pro nonnullis legitur: Superiorissa iterum eligi nequeat; pro aliis vel, prohibetur vel tacetur nova electio Superiorissae.—Cum in Constitutione, *Exposcit debitum*, 1 Januarii 1583, Gregorius XIII jussisset munus Priorissae ultra

triennium perdurare nequeat et expleto triennio nullam habeat in monasterio auctoritatem, et hoc sensu pluries respondisset S. Congregatio Episcoporum et Regularium, Orator nonnulla dubia proponit.

I. Quaeritur si memoratae Constitutiones et resolutiones datae fuerunt pro Ecclesia universali et observandae sint?

II. In casu negativo possunt-ne iterum eligi Superiorissae illorum Conventuum quorum Constitutiones vel de hac electione tacent vel permittunt novam electionem Superiorissae?

III. In utroque casu numeri II^{ai} et pro monasteriis in quibus expresse permittitur nova electio Superiorissae, quaeritur: pro huius electionis confirmatione sufficit auctoritas Ordinarii vel recurrendum erit ad S. Sedem?

Et Deus...

Sacra Congregatio Em.orum ac R.morum S. R. E. Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita super praemissis dubiis respondendum censuit prout respondet: Ad I. affirmative.—Ad II. provisum in primo.—Ad III. quatenus Constitutiones sileant, vel expresse dicant post triennium eligendam esse aliam Abbatissam seu Superiorissam, reelectionem ejusdem personae ad munus Abbatissae seu Superiorissae indigere confirmatione S. Sedis: quatenus vero Constitutiones approbatae a S. Sede post enunciata Constitutionem Gregorii XIII, permittant hujusmodi reelectionem, servandum esse tenorem earumdem Constitutionum.

Romae 4 Maii 1901.

FR. H. M. Card. GOTTI, *Praef.*

A. PANICI, *Secrius.*

E S. POENITENTIARIA.

I.

RESPONSUM DIEI 17 M. JULII 1901 DE INTERPRETATIONE NOMINIS
PAROCHI IN FACULTATIBUS QUINQUENNALIBUS PRO FORO
INTERNO.

Beatissime Pater :

Inter facultates a Sanctitate Vestra per litteras S. Poenitentiae diei 30 m. Aprilis h. a. pro foro interno in quinquennium benigne mihi prorogatas habetur n. XI etiam ea parochis huius

Archidioecesis habitualiter subdelegandi facultatem dispensandi super occulto impedimento affinitatis ex copula illicita in matrimoniis contrahendis, quando tamen omnia parata sint ad nuptias. Iamvero circa interpretationem huius verbi parochi dubium exsurgit. Sunt enim in hac Archidioecesi praeter parochos canonice institutos alii sacerdotes, rectores sic dicti, qui territoriis separatis quidem praesunt in iisque curam animarum habent ac iura quasi-parochialia exercent, quin tamen parochi veri nominis dici possint.

Nam in hisce regionibus industrialibus ob multitudinem populi christiani in dies accrescentem, ut animarum saluti melius provideatur, a parochis separentur districtus in iisque proprii constituentur sacerdotes iuribus quasi-parochialibus praediti necesse est. Ad constituendam vero novam parochiam procedi nequit absque interventu regii gubernii, quod iuxta leges civiles hac de re latas ad novam parochiam erigendam suam debet interponere auctoritatem. Itaque haud raro fit, ut ob defectum conditionum a iure civili requisitarum nova parochia nondum erigi possit, quamvis attento solo iure ecclesiastico omnia quae ad talem dismembrationem faciendam requiruntur, facile praestari valeant.

Quibus praemissis quaeritur :

1°. An sub nomine parochorum in citatis litteris S. Poenitentiariae veniant rectores sic dicti, qui in districtu aliquo curam animarum exercent, quin parochi veri nominis dici possint.

2°. An sub eodem nomine comprehendantur etiam ii sacerdotes, qui durante vacatione parochiae, vel occasione infirmitatis vel absentiae parochi, tamquam administratores parochiae deputantur.

Et quatenus negative, humillime supplico Sanctitati Vestrae, ut attentis peculiaribus circumstantiis in hac Archidioecesi, facultatem iuxta praefata extendere dignetur.

Et Deus.....

Coloniae, die 17 m. Junii 1901.—De mandato R.mi Archiepi absentis, *Vicarius Archiepi Glis.*

Sacra Poenitentiaria mature consideratis expositis super praefatis dubiis respondet :

Affirmative ad utrumque.

Datum Romae in S. Poenitentiaria, die 17 Julii 1901.

B. POMPILI, S. P. *Datarius.*

R. CELLI, S. P. *Secr.*

II.

RESPONSIO CIRCA CASUM ONANISMI.

Joannes parochus manus vestras humiliter osculatus casum sequentem reverenter exponit :

Titius parochianus, dives, honorabilis, litteratus, ac bonus christianus, in confessione de usu matrimonii prudenter interrogatus, confitetur se cum uxore, etiam aliquatenus repugnante, coitum semper abrumpere ne sequatur proles; et a me quaesitus, fatetur se ferme semper extra vas mulieris seminare; a me redargutus, statim reponit se ita agere propter duplicem rationem : 1° ne prole numerosiore status familiae dejiciatur (jam enim habet filium et filiam); 2° ne uxor iterata graviditate nimium defatigetur. Qui de inanitate harum rationum a paracho admonitus, reponit hunc agendi modum ipsi probatum fuisse a quodam perillustri confessario, in quodam recessu quem nuper in quadam communitate peregit, modo maritus in actu intendat sedationem concupiscentiae, et non pollutionem.

Joannes parochus, miratus hunc praeclarum confessarium, qui nuper in quodam majori seminario theologiae moralis lector fuerat, talem agendi modum probasse, nihilominus Titium in hoc agendi modo perseverare volentem, absolvere non est ausus. Titius vero de sua dimissione offensus suum parochum ignarum ac superbum ubique praedicat, utpote sententiam aliorum corrigentem et onera importabilia poenitentibus imponentem.

Joannes parochus, his omnibus permotus, quae in detrimentum parochi, imo et ipsius religionis multum cedunt, ab Eminentia vestra humiliter ac reverenter exposcit :

Quidquid sit de praeterito, quomodo se gerere debeat cum Titio qui probabilissime ad confitendum revertetur et in sua agendi ratione pertinaciter perseverabit ?

Et Deus.....

Sacra Poenitentiaria, mature consideratis expositis, respondet : Parochum de quo in casu recte se gessisse, atque absolvi non posse poenitentem qui abstinere nolit ab hujusmodi agendi ratione, *quae est purus putus onanismus.*

Datum Romae in S. Poenitentiaria, die 13 Novembris 1901.

L. + S.

Conferences.

THE ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman documents for the month are:

I.—S. CONGREGATION OF BISHOPS AND REGULARS:

1. Issues formal decree of approbation of the Institute of Spanish Sister-Servants of St. Joseph.
2. Answers a *dubium* as to the right to reëlect a Superior for the third term in the case where the Constitutions of the Order forbid such reëlection, by deciding that the reëlection is unlawful.

II.—S. CONGREGATION OF THE POENITENTIARIA:

1. Explains the meaning of the term *parochus* in the formula of faculties dispensing “*super occulto impedimento affinitatis ex copula illicita in matrimoniis contrahendis, quando tamen omnia parata sint ad nuptias.*” The term applies not only to canonically erected parishes, but also to all rectors of churches and to those who legitimately hold the place of the parish rector in the exercise of the parochial functions.
2. Decides a *dubium* in a case of conscience “*de onanismo.*”

IS A DOUBLE MARRIAGE CEREMONY EVER COUNTENANCED BY THE CHURCH?

Qu. Would you allow me to trouble you with one or two questions?

I. What is the law of the Church with regard to a double marriage ceremony where one party is Catholic and the other Protestant? I have always maintained that submission to the Protestant ceremony was practically excommunication for the Catholic party, or at the very least a grievous sin. This has been so often disputed with me, and several instances quoted, that I am induced to ask for a positive statement of the Church's position. Some two or three years ago an Englishwoman in Dresden positively declared that her sister had gone through the double ceremony, the sister, of course, being a Catholic. I have also seen statements of such marriages in the newspapers, but assumed always that the "Catholic" party was not genuinely Catholic. Recently comes up the case of Chauncey Depew and Miss Palmer, which is too manifest to be waived off, and which the —— (a Catholic journal), as you see by the enclosed slip, seems to justify, with the proviso that the Catholic ceremony take place first:

"The inverted mind of an evening contemporary could not help showing itself in the description of the marriage of Mr. Depew and Miss Palmer last week. 'Protestant and Catholic ceremonies,' it wrote in its artistic headlines, 'followed the civil rite.' And then the reader who went beyond the headlines discovered that the story thus stated was a petty fraud. *The Catholic ceremony, as a matter of course, was first.* But in order to gratify the miserable pride of some stupid readers the headline writer had to place himself publicly in the position of a falsifier of chronology, and so in a moral pillory. He certainly deserves our commiseration, for he earns his money hardly."

II. Is it allowable for Catholics to act as bridesmaids or grooms-men at *any marriage*, whether in a church or in a private house, at which the ceremony is conducted by a Protestant minister, or at a purely civil marriage?

III. Since the Church does not recognize divorce, how could Cardinal Fesch perform the marriage ceremony over Napoleon and Marie Louise? I confess I am rather ashamed to ask this last question, but I have never specially read up the Napoleon divorce, and have no authorities at hand which I could consult for a succinct answer.

C. H. E.

Stuttgart, Germany.

Resp. The legislation of the Catholic Church does not countenance the celebration of the marriage ceremonial by any other official but the priest. If a Catholic party, proposing to enter the marriage contract with a Protestant, consents, for the sake of compromise on religious grounds, to have the rite performed in a Protestant church, or with Protestant ceremonial, such party becomes guilty of a public denial of his or her faith, separates himself or herself from the Church, and is, therefore, excommunicated or deprived of the privileges which the Catholic Church grants only to members who profess obedience to her laws. Nor is this verdict altered by the precedence which may be given to the Catholic worship in a case where the parties repair to the Protestant church after the marriage has been solemnly witnessed by the Catholic priest. No priest, bishop, cardinal or Pope can legitimately bless a marriage if he knows that the parties are of their own inclination prepared to have the Protestant rite performed as a subsequent sanction to that marriage; for it would be a formal admission that such sanction and such worship are approved by them.

Moreover, reasons of consistency forbid such a course. Either the Protestant party regards the consent given before the priest as valid and rendering the marriage contract solemnly binding, or does not. If not, then it is unfair to seek it at the hands of the priest, who, if aware of the condition, would hardly be willing to act as a dumb witness in a pretended contract. If, on the other hand, the Catholic ceremony is considered valid, then the repetition anywhere else is without meaning and useless.

It may be urged that the main object for wishing to have a double ceremonial is the desire of reconciling the religious susceptibilities of both parties. This would be perfectly just if it were a question of anything else but religion. Compromises are good in law, in social life, and in business, but they are bad in religion. Christ, the Founder of the Catholic Church, has said so: "He who is not with Me is against Me; and he that gathereth not with Me, scattereth."—Matt. 12: 30; Luke 11: 23. In matters of doctrine Catholics hold a very definite position, which is not subject to the variation of individual opinion however strong. Any one wishing to marry a Catholic must accept that position as

unalterably bound up with the Catholic party's personal convictions as to the highest purpose of life. In religion we obey God rather than man. Anyone is free to apostatize from his or her faith; but no one can be a consistent Catholic and at the same time consciously take part in a worship which the authorized exponent of his faith declares untrue and hence unworthy of him, owing to his better knowledge. There is a hazy view which poorly-informed and lukewarm Catholics share, and by which the charity which is due to the person in error is transferred to the toleration of the error itself. We may excuse persons in error, but we cannot worship with them in their error to please them. And if nominal Catholics hold that they can worship in any church, they have no right to claim that the Church should endorse such a view by her admission of a practice which would be a denial of her doctrine. Catholics who give thought to the most important business in life, namely, their faith, know that Christ has made plain His revelation; otherwise there would have been no need of His coming to us to teach us. They know also that He has supplied us with motives for accepting the Church as a guide in faith, which are both clear and reasonable, whatever popular and unreflecting prejudice says to the contrary.

This is the attitude of the Church and of well-informed and faithful Catholics everywhere and at all times. Hence the assertion recently made in the papers, with regard to France, by a person who signed himself *Prêtre Catholique*, namely, that the Church had for some time past sanctioned the practice of the French clergy allowing double ceremonies ("que l'Église permet dans la célébration des mariages mixtes, une double cérémonie religieuse, l'une à l'église Catholique, l'autre au temple Protestant"); is indignantly refuted by a French canonist, who says that there is not a vestige of foundation for such a statement.

It is very true that in countries where the civil law refuses to recognize the legality of the Catholic marriage under heavy penalty and forfeiture of civic privileges, the parties are permitted to signify their consent by the act of a so-called *civil* marriage before the magistrate; but that is merely a formality which has no religious significance, and the omission of which would prevent the Catholic marriage from being recognized. For similar reasons

(set forth in the Concordats) the Church has allowed the priest officiating at mixed marriages to bless the parties and the ring, and even to perform the ceremony in the church. But in none of these cases can the act be construed as a participation of the Catholic party in Protestant worship.¹

THE CASE OF CARDINAL FESCH.

Of course it is possible that a priest or bishop or cardinal may exceed his powers and act contrary to the law of the Church, soothing his conscience under some specious pretext. A case in point is furnished by the example of Cardinal Fesch.

Cardinal Fesch had been educated for the priesthood, but, owing to his relation to Letitia Ramolini (his half-sister), the mother of Napoleon I, he was soon after his ordination thrown into a society which exposed him to the temptations and demands of a world given to ambition and the tyranny of conventionality. When the French Revolution had deprived him of his ecclesiastical title and income as Canon of the Ajaccio Cathedral, he thought himself justified to lay aside for a time the ecclesiastical garb, and accept a position in the army as Commissary of War under the leadership of his nephew, General Bonaparte. When the latter became First Consul of the new French Republic, the Abbé Fesch resumed his clerical garb, and Napoleon deemed it his policy and duty to advance a cleric who, being an amiable relative, and never having compromised his ecclesiastical reputation, even whilst in the army, might be of immense service to him in the future. And so it proved. When Napoleon, step by step, advanced in destroying the rights and prerogatives of the Holy See, it became part of the wisdom of the Pope to yield to all matters that did not involve sacrifice of principles. So when Napoleon desired his uncle to be made Bishop and Cardinal, the Pontiff, finding him to be a good man and one who by reason of his powerful nephew might not only avert great evils from the Church in France, but advance its interests, granted the request.

¹ To be married before a civil magistrate alone, without any religious ceremony, is, on the part of those (Catholics) who profess to recognize marriage as a Sacrament, a tacit denial of their belief, unless there is no Catholic priest to witness the contract, or the act is required by the law of the State as a civil registry.

When later Napoleon sought to use Cardinal Fesch as a pliant tool for his schemes, the latter endeavored to resist: "il n'est jamais permis à un prêtre, à un cardinal, à un archevêque, de sortir de la ligne tracée par sa vocation, qui est d'être un ministre de conciliation et de paix," he wrote whilst Ambassador of France to Rome. But it appears that he deemed this policy of conciliation and peace lawful even where it was not so in the eyes of God.

We have mentioned these preliminaries to show with what elements we have to deal in the judging of the marriage ceremony of Napoleon with Princess Marie Louise. Historical investigation has cleared up certain doubts which were not so accessible at the time of the marriage: 1. owing to the suppression of contemporary testimony; 2. to the substitution of fictitious evidence, making the marriage with Josephine appear to have been illegal; 3. and finally to the overwhelming influence of Napoleon's unscrupulous power, the consequences of which were dreaded by all men in France who were not swayed by the liberty of saints. The Cathedral Chapter of Paris and the Diocesan Officials of the Chancery pronounced in favor of the invalidity of the first marriage, which, owing to the stringent laws and the privacy of the performance, had *some species* or pretence of truth. To Cardinal Fesch, who was in dread of his nephew, that opinion was sufficient. The Pope was a prisoner, so was Cardinal Pacca; they would not be consulted, and if they cried out in protest, it would not be heard or heeded. Other eminent ecclesiastics more or less on the side of worldly considerations, also consented to accept the verdict of a Cathedral corporation which, like secular bodies, had no conscience, or a very variable one to suit the times. Indeed there was not much time allowed for final consideration. Thirteen Cardinals—to their honor be it ever repeated—refused to sanction the marriage or to assist at it, despite the demands of the Emperor who had caused them to be brought to Paris. They were deprived by him of their purple and are known in history as the *black Cardinals*.

The marriage with Marie Louise was unlawful, because the evidence later on showed that the Pope had secured the validity of the first marriage by an express provision, since he had appar-

ently foreseen the possibilities of the case. The Church has never sanctioned such acts as this marriage with Princess Louise, although individual churchmen, too weak at times, like many of her lay followers, to act out their convictions, may, as in the present case, have given their consent to a wrong act, and the Pontiff, bound and gagged, may not have been able to protest.

CATHOLICS OFFICIATING AT PROTESTANT MARRIAGES.

As to the question, viz., whether Catholics may lawfully act as bridesmaids or grooms at Protestant or civil marriages, we should answer: 1. A Catholic is at liberty to act as official witness to a lawful marriage contract, if the assistance does not imply assent to conditions otherwise forbidden in conscience. Hence if two persons, who are not baptized, choose to marry before a magistrate, exercising their natural right, which a Catholic reasonably respects, he is at liberty to attest such a marriage by his presence as an official witness, just as he might attest any other lawful and solemn contract. Here there is no denial of faith.

2. No Catholic is, however, at liberty to act as official witness to a marriage *unlawful before God*, such as the marriage ceremony of (a) a divorced party already rightly married according to Christian or the natural law; or (b) a party that is Catholic and publicly denies his or her faith by neglecting the sacramental rite in favor of a purely civil ceremony before the magistrate, unless there be no priest to perform the rites of the Church; or (c) a party that is leading a scandalous life which would justify the prospect of shame, divorce, or neglect; for though such persons may not pretend to any religious convictions, and protest their mere intention to make a natural mutual contract, yet prudence and respect for the moral order should forbid a Catholic to assist at such marriage contracts.

3. A third principle, already explained in the answer to the question whether a double religious ceremonial is permissible, forbids Catholics to take part in any marriage ceremony which bears the character of *religious* worship other than that of the Catholic Church. Hence a Catholic may not lawfully assist at a marriage in a Protestant church which is intended to have a religious aspect.

I say, if such marriage is intended to have a religious aspect;

for there are some cases when a marriage performed in a Protestant church or by a Protestant minister may be regarded as a purely social or civil function intended to ratify the marriage, which outside the Church is a purely natural contract. Thus in a town where there is a public hall, used on Sundays for Protestant worship, but also for other meetings; or where the Protestant minister (holding Sunday service) is at the same time the legal justice of the peace; or where the assistance of a Catholic is plainly intended as a mark of respect for lawful authority due to an intimate connection with the party to be married, without any evidence of active participation in or approval of religious worship contrary to the doctrine of the Catholic Church, there the principle of an explicit or implicit denial of one's faith is not justly applicable. Of the varying causes which render such assistance, especially at public marriages, lawful, a judgment can be passed only by competent authority with knowledge of the facts in individual cases. It is manifestly unjust, therefore, to pass criticism on any instances which may be reported in the newspapers and which rarely permit us to weigh the attendant circumstances prompting the presence of a Catholic groom or bridesmaid at a non-Catholic marriage or funeral, in which not the worship but the relationship is the determining factor, and where ceremonial is of a social rather than religious import in the minds of all the attendant parties.

TWO VIEWS OF "LUKE DELMEGE."

Since Father Sheehan's second serial story, written for our pages, appeared in book-form, at the beginning of the year, the press has given it a generous welcome, recognizing the fact that, like its predecessor, *My New Curate*, it is a genuine piece of literary art, exquisitely put together, although not in the fashion of the plots usually adopted for modern novels or romances. The fact that we printed the story might dispense us from the duty of reviewing the book. But we cannot forego the agreeable task of directing attention to one singular feature of Father Sheehan's work, which has certainly succeeded in creating a favorable disposition among non-Catholic readers of every class towards the

Catholic priests and people of Ireland; and, what is more, towards the Catholic religion in its practical aspects generally. And all this the author has effected by an unvarnished declaration of his religious preferences, and not, as is so often the case with talented writers who court popularity, by keeping the most valued birth-right of the true faith in the background, knowing that the world as a rule dislikes the exhibition of Catholicism.

Naturally one might suppose that Father Sheehan's point of view, as an Irishman and especially as a Roman Catholic priest who "freely uses the humor of his race and the irony of everlasting truth to emphasize his morals and point his contrasts," would irritate the temper of his Protestant critics. Not so. His work judged by literary standards is so evidently superior as to enlist the genial acceptance of its position, and to draw unstinted praise from those who are as a rule supposed to be incapable of judging without preconceived dislike anything that comes from a Catholic source, especially when it presumes to appeal to the world of art or letters. Let us quote from a recent criticism of the London *Spectator* (January 11):

"*Luke Delmege* is a very long and a very full novel. But its matter is so excellent and so varied that one does not wish it shorter. The point of view is so consistently Irish, Roman Catholic, and—in the only good sense of the word—reactionary that one would guess the calling and the nationality of the author if it were not proclaimed on the title-page. But Father Sheehan, though he wears his patriotism and his primitive Catholicism on his sleeve, reads character and judges conduct with a humorous charity that is larger than creed and wider than country. And his hero—though by accident an Irishman and a peasant priest who has taken signal honors at Maynooth, and afterwards begun his education in the discovery that the world cares nothing for a man's being academically 'first-of-first' unless he is also a good many other things to all sorts of men and women—is a character so typically human and so poignantly real that the history of his mistakes and his disillusionments, his triumphs and his humiliations, and his final learning of the lesson of renunciation, must appeal forcibly to sincere minds of every communion and every nation."

Indeed on these points Father Sheehan does not minimize in the least. And the critics fully realize this when they tell us that the book is "essentially and intrinsically Irish and Roman Catholic."

" . . . The best things—and very good indeed these best things are—are the scenes of Irish life: Luke's peasant home; the dinner with the 'Inseparables'—

Father Pat, Father Tim, and Father Martin—at which the young priest is satirically tutored in the etiquette of high life before the grander dinner with the Canon; the family of the Canon, in which Irish instincts are at strife with English standards; the funeral, later on, at which Luke obeys the ‘statutes’ and alienates his flock; and the Convent of the Good Shepherd, where the two delightful women of the book, Luke’s peasant sister and the Canon’s beautiful niece, find long before Luke does the secret of the enigma of life. Ireland is throughout the land of ‘frolic and faith,’ of warm hearts and quick tempers, of illumination, love, simplicity, and folly; England the school of law and convention, prudence and logic. Luke, sent over to the larger island with a mission to convert it, is entangled in its liberalism and charmed by its refinements. He learns much, but loses one thing, and when he goes back to Ireland finds himself absolutely out of sympathy with his own people—the reason being that he has, although he does not know it, ‘lost touch with the supernatural.’ ”

The following is the liberal judgment of London *Punch*; and be it well understood *Punch* is the greatest Englishman of the whole tight “little island north of France.” In other words *Punch* is John Bull, and so officially hall-marked. Whatever *Punch* says, John accepts without reserve as an *ex cathedra* expression of correct English views.

“In *Luke Delmege* the Rev. P. A. Sheehan has given us, in delightful style, a deeply interesting study of Irish life and character. The simple, unexciting story is most instructive to the thoughtful English reader, if, that is, he be unprejudiced in Irish matters, especially should his notions with regard to them have been previously derived from Charles Lever’s novels, or from Carleton’s tales. The book is replete with such pathetic episodes as could only be found in sympathetic narratives of ‘the most distressful country’; and it shows us, in a vivid description of All Souls’ Eve, a type, among many others, and, as the Baron believes, one most true to Hibernian nature, of a soldier widely differing from the Mulvaney that Mr. Rudyard Kipling would have us accept as representative of the ordinary private in an Irish regiment.”

The above serves as a fair sample of the verdict, on the whole, passed by the critics in England or America who have thus far expressed their estimate of *Luke Delmege* through the leading organs of literary public opinion. It must seem almost cynical it, under these circumstances, we note an isolated damning review of the book in one of our Catholic papers. The London *Tablet*, which recently invited its readers in glaring advertisement to purchase Mr. Hall Caine’s newly-published libels on Catholicism and the Sovereign Pontiff, stating that “The Eternal City,” was recommended by the clergy; a paper which opens its columns to paid announcements of London spiritualistic *seances*, although

its excellent editorial columns are usually engaged for a purpose quite the contrary—illustrating the way in which one may serve “two masters—” tells us very naïvely that *Luke Delmege* is a book for which “Father Sheehan supplied the requisite amount of ‘copy’ under compulsion,” and that “the result cannot be described as a success.” “A number of more or less conventional and theatrical scenes are strung together, but there is no vital thread to connect them.” And then the reviewer picks out the scene of eviction as typical of the author’s sympathies and methods of description, leaving the reader of the notice under the impression that *Luke Delmege* is a commonplace story about Land League performances and the “glories of the Irish Brigade,”—a wholly false sentiment if intended to characterize the worth of the book, although the writer manages to save himself from the charge of insular bigotry by a few words of seeming praise at the end, allowing that “many passages in this book will give pleasure to all.”

We have no call to inquire into the motives for such a criticism in a Catholic paper, which owes so much of its worth in other respects to the self-sacrificing spirit of the Catholic priesthood in England, many of whom are assuredly in sympathy with Irish faith and Irish talent, the best of which is freely given to the defence of the Church side by side with that of the high-minded clergy and laity of English allegiance. One wonders how, with such elements among the staff of its writers, the management of the *Tablet* can ever afford to lend itself to two persistently recurring practices,—that of depreciating American undertakings, even when they are of the highest type and purpose as well as of generally recognized ability; and that of degrading its own high purpose by allowing its advertising columns (which does not exclude the book-notice department) to be prostituted to making propaganda for what is sin and shame. Money that comes from such sources can surely bring no blessing upon the management.

Whatever grievance the English editor and publisher may have against the Irish priest, no honest critic can shut his eyes to the fact that Father Sheehan’s book makes for moral elevation, for the propagation of Catholic doctrine and practice; and that this is done by him in a way which is, as one of its Protestant

reviewers says, "vividly interesting, entertaining, and stimulating in every page." We do not wish to imply that the work is without flaw from every point of view. But the jaundiced eye of the reviewer will see only slipshod and commonplace work. He might have fastened upon a feature of the work which perhaps touches a delicate nerve in readers of fine feeling. The vividness of Father Sheehan's delineations of soul-life does at times make the reader almost shrink with apprehension lest he have to witness a confession, an analysis of feelings too sacred to be revealed to the vulgar mind; and if the drawing away of the veil from a troubled heart tried by the weaknesses and the bitterness of human experiences enthralls for a moment, it yet makes the reader feel as though he were watching the cruel handling of the scalpel between the sensitive nerves of that singular human muscle which God's providence has created to be the solitary chamber of incommunicable secrets. This applies also to some of Father Sheehan's poems in *Cithara Mea*, which strongly remind one of passages in Crabbe or Rochefoucauld. When such thoughts issue from the inspired pen of a priest, they have a doubly-sharp edge for those who habitually see the minister of Christ enveloped in the mysterious cloud of the sanctuary, and to whom that cloud is the halo which makes them revere the Father of the flock as a prophet. That is the quality of criticism we should expect from the Catholic point of view; yet it would not lessen the high purpose of our author's work, or the appreciation of the tools which he employs to reproduce the nobler traits of Irish character in their natural setting of poverty and fickleness and persecution. There are other Catholic writers and priests who, like Dr. Barry in his *New Antigone*, or in *The Two Standards*, have employed similar talents with the consummate skill of the confident genius, yet to less noble purpose of making the Irish priesthood understood, failing to show forth the power which the Catholic religion possesses of refining the individual soul, of lifting up to a higher plane those for whom the world has little honor and little love.

INDIVIDUAL INSTRUCTION IN HOMILETICS.

Editor of THE ECCLESIASTICAL REVIEW:

In the February issue of the REVIEW a writer who signs himself "Censor" offers for consideration a method of "Individual Instruction in Homiletics" which, if followed in the Higher Seminary, may stimulate action "and secure better results" in the training of the future preacher.

It is, indeed, highly commendable to call attention to seminary training. It deserves every care. The laity may not know where their priests are educated, but they judge of their training principally by what and how they preach. To be sure, the seminary cannot make the views of the people the basis of its operation, although these same are good helps in gauging the efficiency of the standard and methods employed. The purpose of the seminary is more general and goes deeper. Manner, pronunciation, and language can never supply knowledge and virtue. But when these qualifications are well secured, speech, polish, and delivery, it is true, command attention. They are secondary, however, to solidity of doctrine, if not thoroughness in whatever goes to make up theological knowledge, and to stability of character, if not the assured possession of every priestly virtue before ordination. Whether or not deficiency in merely secondary qualities should bar from "imposition of hands," must be decided by such rules as law and experience offer.

The higher seminary must first of all see to what is primary. And it should be observed that the seminary must train for such action as will be assigned to the future priest. It will not suffice to know only one language, Greek and Latin are dead tongues, of course, as far as immediate use goes, yet they are necessary for the study of theology and for divine services. English alone is not sufficient for practical needs in the care of souls in many parts of the Union. There is no need to say that every priest should know the language of the country; nevertheless, if the salvation of souls is the supreme law, a good knowledge of the language in which he is expected to minister is of prime importance. Here arises a difficulty in the teaching of Homiletics, and one of very practical consequences.

Very likely "Censor" is willing to have the suggestions he makes in regard to preaching in English apply also to the instruction of the future priest in whatever language he is expected to preach; for his concern is as to the manner of preaching intelligently and correctly,

and not as to the matter of the sermon. But to suppose that every other language but English may be neglected, is a mistake which would result in serious detriment to many souls. The question, then, "What to do?" in order to furnish fair readers and speakers in the pulpit, has to be answered to meet all the demands on the seminary. However much we may deplore it, it is a fact that English alone is not enough. Certainly English must not be slighted, but something more is necessary if we would furnish priests who are to be useful to our Bishops and their flocks.

We might add a few remarks regarding the suggestions of "Censor" and his views of "individual" instruction; but the professor of Homiletics in the seminary will be the one best qualified to judge how far such "instruction" could be given without interfering with the general class work.

JOS. SELINGER.

Milwaukee Seminary.

FIRST LEAVES OF AMERICAN CHURCH HISTORY.

The fact that THE DOLPHIN is issued some days after THE ECCLESIASTICAL REVIEW gave us an opportunity of commenting on Father Dutto's recently published *Life of Bishop de Las Casas* in the former publication last month. But our clerical readers, who patronize only THE ECCLESIASTICAL REVIEW, will be equally interested in the volume, which, whilst it makes no pretension to literary superiority, and does not aim at simply edifying the piously inclined, gives us a true pen-picture of one of the most beautiful and attractive figures in the annals of American history and of the missionary priesthood.

Las Casas has been called the first naturalized American priest, and he has earned the title by an altogether exceptional course of action. Born at Sevilla, in Spain, and educated in the humanities with a view, apparently, of embracing the legal profession as the representative of an influential and well-established family, he yielded to the adventurous desire of accompanying Columbus on his third journey to San Domingo. His father had already been in the New World and had given glowing reports of the opportunities which there awaited the chivalrous youth eager for novelty and not without the instincts of a missionary, who, even as a lay-

man, might contribute much to the conversion of the natives. Father Dutto pictures Las Casas as a planter, as a miner, and as a slave-owner in Cuba. However, if the young adventurer's early plans lay chiefly in the desire of colonizing, not without schemes of grandeur, they were characterized by a sense of honor and the effort of bringing the knowledge and appreciation of the Christian religion to the natives, in the hope of thus establishing a prosperous and happy commonwealth, so far as his influence would permit the accomplishment of such a desire. It appears that the lack of priestly ministration and the accompanying ecclesiastical authority, which alone could curb the excesses of the Spanish cavaliers who found free scope for the exercise of ambitious and cruel instincts, was a distinct hindrance to the well-intentioned designs on the part of Las Casas and others of the same mind with him, of establishing a happy understanding with the natives, who, if they yielded room and opportunities to the new colony of aggressive immigrants, had a right to be benefited in other respects. Accordingly, Las Casas resolved to become a priest, prepared himself on his return to Spain for sacred orders, and eventually came back to say his first Mass in the New World.

And now, partly through reflection upon the responsibility of his sacred calling as minister of peace, partly also impelled by the edifying example of one of his lay companions, whose devotion roused his own pious zeal during their expeditions, he began to give himself more and more to the work of charitable protection of the Indians against the avarice, ambition, and cruelty which swayed the conduct of some of his countrymen towards the helpless natives. "Within two years of his ordination he became the self-appointed protector of the Indians, and six years later he was given that title officially." For the fifty years that followed he devoted every energy of his soul, his mind, heart, and body to the cause of the Indians. He defended their lives, their natural rights of possession, their faith. He did so amid calumnies, against the active and passive resistance of state officials and clerics, high and low. "Were we to begin with his sermon preached on Pentecost Sunday in 1514, and read all the 10,000 pages which he wrote between that date and 1564, when he made his last will, not one page would be found not written directly or indirectly in defence

and in behalf of the Indians." (P. 591.) "The conviction creeps on the student of early American history who dives deeply into the original source of information, that, had there been no Las Casas, and had he not been a Catholic priest backed by as powerful a friend as Charles V of Spain, it would be doubtful if even a vestige of the American Indian would now remain."

Father Dutto is of opinion that no priest accompanied Columbus on his first voyage. The fact cannot be proved one way or the other from documents. Yet it would seem unlikely that the navigator, with his burning faith and zeal for religion, and supported as he was by the religious rather than the secular element in his first undertaking, should set out without a priest, unless we assume that there was no one willing to run the risk of accompanying him. Even if we admit that the clergy of whom we have reports in the subsequent journeys of the Genoese mariner, did not always prove themselves worthy of their high mission by a consistently edifying conduct, it is well-known that the Catholic Spaniard of intelligence, like every Catholic who understands his religion, must have viewed the sacramental ministrations of the priest independently of the merits of the individual who may be the instrument of the divine bounty. Hence we understand why, as our author admits (p. 45), "every vessel sailing from Spain for Hispaniola between the years 1493 and 1510" carried a priest or chaplain. The first Franciscan convent with resident missionaries was established in San Domingo in 1502; and soon after other small communities sprang up in different parts of the newly discovered world.

But Father Dutto is careful of his facts, and we accept with deference his assertions in this and other matters on the same subject. He writes not as one who would furnish merely an edifying story about the devotion of the early missionaries of whom his hero, Las Casas, is a splendid example, but as a sober inquirer into historical truth who has possessed himself of many incidents and evidences which have escaped the ordinary student of Spanish history. He does not attempt to suppress or varnish by an artificial defence the character or the actions of clerics who countenanced slavery and avarice, or the weak-kneed policy of ecclesiastical superiors who preferred the peace and prosperity of

this world when right and justice for the Indian was to be purchased only by personal sacrifices. When, finally, after many repeated journeys to Spain, where he managed to represent the true state of affairs to the crown, he was appointed Bishop of Chiapa, he used all his authority to establish for South America a permanent code regulating the rights, civil as well as ecclesiastical, of the Indians, and left the guardianship of the rights in the hands of the Dominican Fathers, whose order he had in the meantime joined with a view of strengthening his position and extending the missionary opportunities in behalf of the natives. Charles V and the Spanish Council of State were induced to issue a solemn memorial setting forth their full concurrence with the enactments of the American episcopal junta, declaring that the Indians should be free. It is a curious fact that the first printing press on the continent had been imported from Spain to Mexico by Mendoza; and that one of the first documents which issued from it was the official instruction to the clergy to use their ministration towards rendering effective the decree of American liberty for the Indian. A protest was lodged against this action by the officials in America, and Las Casas saw that it would be necessary for him to use the influence of his personal presence with the Emperor to prevent the disastrous opposition from this side of the Atlantic. He therefore resolved to resign his episcopal see and to use the remainder of his days in defence of the Indians at the court of Spain, where, though removed from his red wards, whom he dearly loved, he might serve their interests all the better. In May, 1547, he arrived at Valladolid. Philip II was at that time prince regent for his father. He granted all that the venerable Bishop Las Casas asked for the Indians, and treated him with the utmost consideration, making him a member of the Royal Council. Las Casas was anxious to have his companion, Father Luis Cancer de Barbastro, take charge of the Florida mission. The saintly priest embarked and landed in Tampa (Bay of Espiritu Sancto), where almost immediately after setting foot on shore he received the crown of martyrdom.

The remaining years of the Bishop's life are spent in completing his *Historia de las Indias*. He had crossed and recrossed the ocean in behalf of his Indians a dozen times, made innumer-

able journeys by land and water to satisfy himself personally of their condition and good-will. Now at the age of seventy-five we find him in retirement, not to rest, but to gather, for the use of those whom he would leave behind him as managers of the affairs of the Indians, correct information which might properly guide them. He died at the ripe age of ninety-two years. The above-mentioned work, *Historia de las Indias*, was not published until three centuries later, in 1875, through the efforts of Marquis Fuensanta della Valle. It appeared in five volumes, first at Madrid and soon after (1877) at Mexico. In the following year Carlos Guttierrez printed a life of Las Casas; and in 1880 a more complete biography in two volumes was issued at Madrid by Fabie.

ADMINISTRATION OF BAPTISM "IN UTERO" BY PHYSICIANS OR TRAINED NURSES.

The question is asked whether the rule which requires that a Catholic be called to baptize an infant in danger of death preferably to any other person not of the faith, should hold when the intervention of surgical aid is needed for the act, in which case the physician is the best judge of whether or how the application of the baptismal water will effectually reach the child. We have no hesitation in answering that in such cases, the purpose and wish of the parent to have the child baptized having been explained to the doctor or nurse, the performance of the baptism should be left to them, provided they know that the pouring of the water and the accompanying words are essential for the effective administration of the rite.

Doctors will in such cases be apt to mix the natural water used for the baptism with a solution of corrosive bichlorate (*hydrargyrum*), in the proportion of one part (sublimite) to a thousand parts of pure water. This renders the water poisonous and unfit for drinking purposes, but it prevents inflammation and the danger of contagion for the mother. The Sacred Congregation of the Holy Office, having been consulted as to the lawfulness of this method, answered that if there be positive danger to the life of the mother from the use of the pure water, the admixture is lawful. (Decr., Aug. 21, 1901.)

MIGHT A PRIEST PERFORM THE BLESSING OF ST. BLAIZE ON HIMSELF?

Qu. Yesterday was the feast of St. Blaize. A few of our priests began to discuss the question as to how the blessing of throats might be given. This was the case :

One priest after his Mass in the morning, blessed his own throat, of course changing the words to suit his own personal act. He was alone at the time, but afterwards several priests were present, yet he thought his act was all right and did not need a repetition. Some priests thought otherwise, but their arguments seemed to me to be unconvincing from the want of similarity. I thought the said priest was right in what he did, for if a priest can place the blessed ashes on his own forehead—a *fortiori* in this case, which is of minor importance, can he minister for himself.

Could he not have done so? Or, if the priest was anxious to secure the blessing, was it necessary to have the blessing repeated in the afternoon by a priest other than himself?

I should feel grateful to you for your opinion in this matter.

Resp. There is no inherent contradiction or positive law preventing a priest from applying any blessing in the ritual, under suitable conditions to himself, just as he applies the blessed ashes, or assumes the blessed candle according to the rubrics of the missal, when there is no other priest present.

As to the propriety of doing so, when other priests are present or near at hand, it is not easy to pronounce. Theologians who follow St. Thomas hold that the sacramentals derive their primary virtue from the fact that they or the actions which they occasion dispose us at least implicitly to a movement of contrition for sin. Thus they destroy sin. As such dispositions are more frequently called forth by exhortation or example or intercession, we naturally refer the ministry or application of the sacramentals, where that can be done, to others. Yet a priest may think otherwise, and rightly value his own act as carrying the same efficiency, just as voluntary meditation or reflection may produce the movements of piety which one desires from a sermon or exhortation during retreat.

What is here said about *sacramentals* would not apply to the *Sacraments*, because these on the one hand confer grace *ex opere*

operato through the use of a definite form ordained for the purpose; on the other, the Church has expressly prohibited any change in the form of administering Sacraments which would alter the conditions of recipient and minister. Thus baptism cannot be administered by a person to himself, because it would imply a *change of form*, which change of form would express the impossible relation of regenerating ourselves. "Baptizans est pater spiritualis baptizati, si ergo nemo est filius suus nemo potest seipsum baptizare." (St. Bonavent. IV, dist. 5, a. 1.)

THE TRIANGULAR CANDLESTICK AT THE TENEBRAE.

Qu. What is the meaning of the fifteen candles which are extinguished one by one during the chanting of the Psalms at the Matin Office (Tenebrae) during the last three days of Holy Week? The *Office of Holy Week* (Baltimore edition), which gives the liturgical text, with the rubrics in English, says: "When about to celebrate this part of the office, they place in front of the altar a large triangular candlestick containing *several* lighted candles, one of which is extinguished after each psalm." De Herdt, I am told, mentions the number of candles as *fifteen*, but gives no definite explanation of the mystic significance. Is the number essential, or is it merely optional, and expressive of the gradual darkness that came upon the world through sin from which Christ, symbolized by the light at the top which alone remains burning, has delivered us?

Resp. The most prevalent interpretation of the symbolic candlestick commonly called Herse (*hersa*, *hearse*, *hercia*) during the Middle Ages, was that it signified the patriarchs and prophets, whose teaching served the world as a light leading up to Christ who became the all-absorbing Light illuminating man to the end of time. There are seven lights on each side leading to the apex of the triangle. These fourteen candles were usually of unbleached wax, while the one on top was of white wax. They represent the patriarchal church from Adam to Joseph on one side, and the Mosaic church from Moses to the last of the prophets on the other, for the number *seven*, according to the Midrash, is the most perfect and representative number. They counted seven Fathers of tribes, the last of whom was to be

Moses, their deliverer—Abraham, Isaac, Jacob, Levi, Kahath, Amram, Moses. Seven was the number of revelation חבל (Ps. 96: 13).

Such was the fundamental idea. But since the Patriarchal and Mosaic revelations leading up to Christ might be variously represented by the principal agents of the divine purpose manifesting the coming of the Messiah, so the number of lights which were used to express the expectation of the nations for a Redeemer, and which were to disappear with His coming, varied. Adam, Noe, Abraham, and the succeeding leaders who inaugurated great revivals of the Messianic hope down to Esdras or Judas Maccabæus, might all be represented as lights. Hence there were sometimes as many as twenty-four candles. Feasey, in his *Ancient Holy Week Ceremonial*, writes: "This Tenebrae candlestick, called Herse or Hersa,¹ in English Cathedral statutes, is a large triangular candelabrum, or candlestick, or hearse of brass, latten or iron, upon which the tapers used in the Tenebrae office are set, and which is placed on the epistle or south side of the sanctuary and altar. . . . Calfhill says that in England it was called the Judas or Judas Cross."² In some cases the lights were extinguished at once, or at two and three intervals. The six candles on the high altar which are extinguished during the signing of the *Benedictus* are usually taken to represent the light of Jewish righteousness passing between the birth of our Lord and His death and resurrection.

The upper light is not extinguished, but is hidden behind the altar, while the *Miserere* is recited in a low tone; after which it is restored to its place at the top of the candlestick, because God did not leave the soul of our Lord in darkness, but raised Him from the dead.

¹ The word "hearse" (Latin, *hercia*) is derived through the French *herse*, from *hericius*, *ericius*, *ericeus* or *eritius*, a harrow, or hedgehog, from its appearance. It was ordinarily used at funerals over the coffin or catafalque.

² Wordsworth in his *Mediæval Services in England*, says: "One of the candles in the herse for Tenebrae in Holy Week represented the traitor, and is sometimes called the Judas Candle. The antiphon sung at Lauds on Maundy Thursday, when the last light was darkened, was 'He that betrayed Him had given them a token' (Brev. Sar. 783). But what appears a *Judace* or the *Jewes light* was the forerunner of these modern dummies and save-alls which are sometimes reprehensively painted to counterfeit the true natural wax." This is the wooden base of the paschal candle blessed on Holy Saturday.

As stated above, the number of candles used in the Tenebrae office appears to have varied very much in the different churches: The *Sarum Breviary* says twenty-four; at *Canterbury* and *York* there were twenty-five; at *Nevers* there were nine; at *Mans* twelve; at *Paris* and *Rheims* thirteen; at *Cambray* and *St. Quentin* twenty-four; at *Evreux* twenty-five; at *Amiens* twenty-six; at *Coutance* forty-four. In some churches the candles corresponded to each psalm and lesson of the office.

THE SHORT FORM OF THE BLESSING OF ST. BLAIZE.

Qu. In the last issue of the REVIEW you take exception to the short form of the Blessing of St. Blaize, stating that only the form prescribed in the Ritual may be used. Schneider's *Manuale Sacerdotum* has the following on page 699: "Benedictio in festo S. Blasii contra morbos gutturis. (Ex decr. S.R.C., 20 Mart. 1869, n. 5426.) Sacerdos . . . dicat: 'Per intercessionem B. Blasii liberet te Deus + a malo gutturis. Amen.'" There is no reference made to any other form in the entire book.

As the *Manuale* is considered an authority of high standing, also by the Editor of the REVIEW, it would be well to have the matter cleared up.

JOHN WAELTERMANN.

Resp. It is precisely the error of the *Manuale* that we meant to point out, because it had been copied by the *Pastoral Blatt* and thence by the *Catholic Standard and Times*, and other diocesan official organs, misleading those who depend on the weekly papers for this kind of information. Indeed, if those papers had copied from the later editions which contain Father Lehmkuhl's corrections of Schneider's Manual, they might have noticed that the full formula of the Roman Ritual is there given, to which is added the shorter one in question, "*pro archidioecesi Vercellensi*," etc.

"TID. MID. MIS. RE."

The following reading of the above mediæval rhyme mentioned in a former issue of the REVIEW is offered by one of our readers in England:

First Sunday in Lent—*T* (entat) *I* (esum) *D* (iabolus).

Second “ “ “ —*M* (anifestatur) *I* (esu) *D* (iscipulis).

Third “ “ “ —*M* (utum) *I* (esu) *S* (anat).

As these three Sundays have nothing special about them to distinguish them, it seems not unlikely that they should be remembered by their respective Gospels.

The fact of the fourth Sunday being generally known as “*Laetare*” Sunday would sufficiently explain the “*Re*.”

The above is mere conjecture, and is offered for what it is worth as a possible solution.

LONDON.

THE TAKING OF AN OATH ON A PROTESTANT BIBLE.

Qu. When Catholics go into court they receive, as a rule, the Protestant version of the Bible upon which to take the usual oath. Is this lawful?

Resp. The acceptance of the Protestant version of the Bible from the officer of the court cannot, in the present case, be considered a profession of Protestantism or a denial of the Catholic faith. It is merely a pledge or sign given to the civil authority to indicate the honest purpose on the part of the person who takes the oath that he will speak the truth. If, nevertheless, a Catholic have conscientious scruples against swearing upon the book offered, he may state the fact and simply “affirm,” as the Quakers do; which form of solemn declaration is, we believe, generally accepted under our laws.

Ecclesiastical Library Table.

SACRED SCRIPTURE.

THOUGH according to recent editorials in some of our Catholic weeklies the duties of the newly erected Pontifical Commission on Questions concerning Bible Study must be legion, they surely do not include the task of satisfying the curious as to the exact number of animals in Noe's ark, or of providing the impatient with an improved edition of the Latin Vulgate. We might as well ask the Holy Office to edit an official course of theological text-books as expect that the new Commission should have a ready-made answer to every doubt concerning Biblical topics. Private research is not to cease; but in order to lighten its burden and responsibility, it has been considered prudent to erect a permanent court which must decide whether our recent methods and conclusions in the field of Bible study lie within the limits allowed by the teaching of Holy Mother Church. Catholic scholars, therefore, have now a permanent information bureau where they may find out whether they have swerved from the path of truth in their views as to the identity of the Bible, or its authority, or again its exegesis. For it is to these three heads that the Church's teaching concerning Holy Writ may be reduced.

1. *Identity of the Bible.*—The question as to the identity of the Bible is really twofold: (1) Which are the Sacred Books? (2) Which is the true sacred text? The Council of Trent (sess. iv) gives a peremptory answer to both questions: (1) It enumerates the books as they are enumerated in the beginning of our Bibles, and then obliges us under pain of anathema to receive "as sacred and canonical, the said books entire with all their parts, as they have been used to be read in the Catholic Church, and as they are contained in the old Latin Vulgate edition." (2) As to the text, it "ordains and declares, that the said old and Vulgate edition, which, by the lengthened use of so many ages, has been

approved of in the Church, be, in public lectures, disputations, sermons, and expositions, held as authentic, and that no one is to dare, or presume to reject it under any pretext whatever."

Clear and decisive as these decrees are, they do not cover the whole field of investigation as to the identity of the Bible. (1) Bonfrère is of the opinion that the former of the two decrees is not exclusive in its character; in other words, that it states which books certainly belong to the canon of Scripture without denying that others may have to be added.¹ (2) Again, though the Tridentine decree "receives and venerates with an equal affection of piety and reverence all the books both of the Old and New Testaments," certain Catholic writers are inclined to maintain—we believe, without good reason—a difference of authority between the protocanonical and the deuterocanonical portions of the Old Testament. In this sense Prof. Sanday² understands Abbé Loisy's exposition of the subject: "If *canonical* means regarded by the Church as possessing inspiration," the Protestant writer says, "then it may be correct to say that Canonicity does not admit of degrees . . . but it is another question whether there may not be degrees of authority and value in the products of inspiration. And I understand that this is left an open question."³ It is true, the two points alleged to have been left undetermined by the Tridentine decree are for the present of secondary⁴ import-

¹ *Praeloquia in S.S.*, iv, 15. Nota postremo, etsi non sit verosimile hunc sacrorum librorum canonem augendum, nihil tamen vetare, quominus in posterum augeatur . . . quia potest adhuc forte Scripturas aliquas, de quarum auctoritate divina hactenus dubitatum est, in canonem admittere, ut si, verbi gratia, Orationem regis Manassae . . . Scripturis Sacris adnumeraret.

² Inspiration, Bampton Lectures for 1893, p. 275.

³ The Professor refers us to Loisy's *Histoire du Canon de l'Ancien Testament*, Paris, 1890, p. 212: Il suit de là que, dans la pensée du concile, l'égalité des tous les livres au point de vue de la canonicité n'entraîne pas leur égalité absolue à tous égards; qu'il peut exister entre eux des différences notables qui ne portent pas attente à leur caractère de livres canoniques.

⁴ The canon of both Testaments as well as its history form the subject of several recent investigations. Not to mention the articles in Cheyne and Black's *Encyclopædia Biblica*, vol. i, col. 647-674, and col. 674-681, in Hasting's *Dictionary of the Bible*, vol. i, p. 286-299, p. 348-351, and vol. iii, p. 529-542, p. 604-616, in Vigouroux's *Dictionnaire de la Bible*, vol. ii, col. 134-183, we may draw attention to Buhl's *Kanon und Text des Alten Testaments*, Leipzig, 1891; Ryle's *The Canon of*

ance; but they may at any moment excite the strife of the schools sufficiently to render the authoritative intervention of the Pontifical Commission advisable or even necessary.

Thus far about the Tridentine decree concerning the books that make up the canon of Scripture; next, we must consider the conciliar ordinance as to the true Biblical text. It seems to be granted on all hands that practically the authenticity of the Latin Vulgate has been expressed twice by the Council of Trent: first, *implicitly* in the dogmatic "decree concerning the canonical Scriptures;" again, *explicitly* in the "decree concerning the edition, and the use of the Sacred Books." Notwithstanding this double declaration of the Council, ample room has been left for doubt, and Catholic students have improved this opportunity for exercising their private judgment. To be brief, we shall merely enumerate the questions which are the main sources of disagreement: (1) Is the explicit decree concerning the authenticity of the Latin Vulgate of a dogmatic or disciplinary character? (2) Is a Biblical passage authentic by the sole fact that it is contained in the Vulgate, or is its approval in the Church by the lengthened use of many ages a second condition prerequisite to its authenticity? (3) Is the authenticity of the Vulgate confined to "matters of faith and of morals pertaining to the building up of Christian doctrine," or does it also pertain to the substance, at least, of the rest of the sacred text; or again does it extend to every statement of the Bible? (4) Does the authenticity of the Latin Vulgate diminish the authority of the original Hebrew and Greek

the Old Testament, second edition, London, 1892; Xavier Kœnig's *Essai sur la formation du Canon de l'Ancien Testament*, Paris, 1894; Wildeboer's *Origin of the Canon of the Old Testament*, translated by B. Wisner Bacon, 1895; Budde's *Kanon des Alten Testaments*, Giessen, 1900; Harnack's *Lehrbuch der Dogmengeschichte*, third edition, vol. i, p. 337 ff., Leipzig, 1894; Zahn's *Geschichte des neutestamentlichen Kanons*, Erlangen, vol. i, 1888-89; vol. ii, 1890-92; Zahn's *Grundriss der Geschichte des neutestamentlichen Kanons*, Leipzig, 1901; and among Catholic works to Franzelin's *De divina Traditione et Scriptura*, third edition, p. 316-583, Romae, 1882; Cornely's *Introductio in utriusque Testamenti libros sacros*, vol. i, p. 19-230, Paris, 1885; Loisy's *Histoire du Canon de l'Ancien Testament*, Paris, 1890, and his *Histoire du Canon du Nouveau Testament*, Paris, 1891; Magnier's *Études sur la canonicité des Saintes Écritures*, Paris, 1892; van Kasteren's articles on *Le Canon Juif vers le commencement de notre ère* in the *Revue biblique* for 1896, p. 408-415; p. 575-594. Cf. *Études* for Dec. 5, 1901, p. 639 f.

text and of the early versions? (5) Does it interfere with the legitimate practice of textual criticism?

The reader will have perceived that an answer to the foregoing questions affects some of our present-day Biblical problems. It may affect our acceptance and use of Wordsworth and White's critical edition of part of the Vulgate,⁵ or our view of the Hebrew text as reconstructed in the so-called Rainbow Bible, or again, our approval of Westcott and Hort's Greek text of the New Testament. Not as if the Church disapproved of the painstaking work exhibited in the foregoing editions of the sacred text; but she cannot always agree with the particular conclusions found therein. We remember, *e. g.*, the decision of the Holy Office concerning the "comma Ioanneum," according to which we can no longer deny or question the authenticity of 1 John 5: 7, though our textual critics of highest repute agree in rejecting the passage.⁶ The Pontifical Bible Commission may find it necessary to issue similar decrees concerning other results of textual criticism; Catholics may not be allowed to manipulate the text of the Book of Job, *e. g.*, as freely as has been done by Professor Bickell in his *Kritische Bearbeitung des Iobdialogs*.⁷

2. The Authority of the Bible.—Since Holy Writ has God for its principal and man for its secondary author, its authority is both human and divine. The divine authorship of the Bible has been clearly expressed by the Vatican Council in its *Dogmatic Constitution of the Catholic Faith*:⁸ "The Church holds them⁹ to be holy and canonical, not because they were put together by mere human authority, and not merely because they contain revelation without error; but because, having been written by the inspiration of the Holy Spirit, they have God for their author, and have as such been delivered to the Church herself." Our dogmatic theologians may advance various theories as to the nature

⁵ *Novum Testamentum Domini Nostri Iesu Christi Latine*. Fasc. i—iv. Oxonii, ex typographeo Clarendoniano.

⁶ January 13, 1897; cf. THE ECCLESIASTICAL REVIEW, November, 1897, vol. xvii, p. 449 ff.

⁷ Cf. *The Contemporary Review*, vol. lxiv, 1893, p. 108 ff.

⁸ Cap. II. *De revelatione*.

⁹ The entire books of the Old and New Testaments, with all their parts, as they are set forth in the decree of the Council of Trent.

of inspiration, and the psychological process it involves;¹⁰ they may defend different views as to the relation between inspiration and revelation; they may disagree as to the extent of inspiration, *i. e.*, whether both Biblical truths and their verbal expression are formally inspired, or only the truths are inspired absolutely (*per se*) and the words relatively (*secundum quid*), according to their more or less necessary connection with the thought to be expressed.¹¹ We believe the Pontifical Commission will not find fault with any of these views as long as they leave the divine authorship of our Sacred Books intact. The importance of this dogma may be inferred from the fact that it excites all the rationalists' opposition to even the human authority of Sacred Scripture. A surrender of inspiration would change nearly all the present impugnors of the Bible into its most zealous defenders.¹²

It is a corollary of the doctrine of inspiration that has led even Catholics into untenable positions. If God be the author of the Bible, it must be free from error; and it is precisely this inerrancy of Holy Writ that causes Biblical students much trouble. According to Fr. Nisius,¹³ it led Lenormant to restrict inspiration to "matters of faith and of morals pertaining to the building up of Christian Doctrine," and induced Canon di Bartolo to admit the theory of a graded inspiration, the lowest degrees of which do not necessarily exclude error;¹⁴ while it prompted Semeria and Savi to restrict freedom from error to all statements which in the different books happen to be necessarily connected with God's special end.

¹⁰ The January number of the *Expository Times*, 1902, contains an interesting article by the Rev. R. B. Taylor, entitled "Prophetic Ecstasy;" we do not agree with the writer in his views, but we congratulate him on the amount of erudition he has collected on the subject.

¹¹ The recent Protestant views on these questions have been collected by Father Pesch in the *Zeitschrift für katholische Theologie*, 1901, pp. 452-471, pp. 594-620; 1902, pp. 81-106; a less complete summary is contained in the *Dublin Review* for 1893, p. 534. In Germany alone more than 150 works on inspiration were published between 1890 and 1900.

¹² Cf. Méchineau, *L'Autorité Divine des Livres Saints; Études*, December 5, 1901, p. 639 ff.

¹³ *Zeitschrift für katholische Theologie*, 1894, p. 635 ff.

¹⁴ In his work *I Criteri Teologici*, Torino, 1888, p. 234 ff., the Rev. author denies that inspiration extends to the accessories of inspired facts or to subjects outside the circle of religious truths. The work was placed on the Index by a decree of May 14, 1891.

It was the difficulty, too, caused by Biblical inerrancy, that moved Cardinal Newman to admit non-inspired *obiter dicta*,¹⁵ which were multiplied by Mivart to such an extent as to limit inspiration in certain portions of the Bible to passages few and far between.¹⁶

The current number of *The Jewish Quarterly Review* contains a discussion by Mr. Montefiore on a pamphlet by Abbé Loisy, entitled *Études Bibliques*. According to the reviewer, the Abbé, without wishing to vivisection the Bible, divides it into two parts—a human and a divine.¹⁷ The human parts afford an ample field for critical purposes, so that the divine “and presumably inspired” parts may be left untouched. Mr. Montefiore will not quarrel with Abbé Loisy over his ideas of inspiration, if the latter “does not quarrel with the Pope.” But the case of inerrancy is more serious. Abbé Loisy finds four kinds of error in the Bible that are not errors. An error, he says, is not an error: (1) when the sacred writer did not definitely intend to teach it; (2) when it is merely adopted for the purpose of conveying truth; (3) when it is only an adaptation of truth to the moral and religious capacity of the time when it was written; (4) when it is in accordance with the literary habits of the age. Now, Mr. Montefiore believes that Abbé Loisy, to be consistent, should have added a fifth class of apparent errors: An error is not an error when it was written in good faith and has no relation to the real object or subject of revelation. For, according to the Abbé, after Samuel and Saul all is comparatively clear in the history of Israel; between Samuel and Moses there are points of reliable light; between Moses and Abraham we see dimly certain indistinct figures in the shade; before Abraham, all is dark night. Mr. Montefiore, therefore, understands the Abbé to mean that the large majority of the Biblical statements concerning Abraham and Moses are inaccurate, and he does not see how these inaccuracies can be classed under any of Loisy’s four heads of errors that are not errors. And furthermore, he does not see why the Abbé will admit only errors in the Bible that do not count. A few downright theological errors, historic errors, religious errors, moral errors, with a great residuum of truth for the

¹⁵ *Nineteenth Century* for February, 1884, p. 197 f.

¹⁶ Cf. *Dublin Review*, 1893, p. 540 ff.

¹⁷ Cf. *The Expository Times*, January, 1902, p. 149 f.

Church to rest on, would only make an infallible Pope more necessary to tell us where truth begins and error ends. We expect the Pontifical Commission will have to determine for us where to draw the line between errors that do not count and downright errors.

It is not merely the divine authority of Holy Writ that must be defended; its human authority too needs to be guarded in several ways. Absolutely speaking, indeed, it is of little importance who wrote the Sacred Books, provided they have God for their principal author. But several considerations qualify the absolute indifference of the question of human authorship: (1) In the case of certain books, their time of composition enters as a vital factor into our present-day apology of divine revelation. According to Dr. Schmiedel, indeed, "the chronological question . . . is a very subordinate one;" "an earlier dating of the Gospels" would only force us "to say that the indubitable transformation in the original tradition had taken place much more rapidly than one might have been ready to suppose." Still, this very assumption of such an uncommonly rapid transformation in the original tradition renders the position of Dr. Schmiedel's school, if not positively ludicrous, at least critically untenable.¹⁸ And it seems to us that up to the time of the Christian revelation the Mosaic age of the Pentateuch was as important a factor in the apologetic argument for the Old Testament revelation as is the Apostolic age of the Gospels in the defence of the Christian religion. (2) The human authorship of certain books is vouched for by a tradition that appears to reach up to the very age of their composition. (3) This tradition has been confirmed, in the case of a few Old Testament books, by the express testimony of Christ and the Apostles. (4) The Tridentine catalogue of the Sacred Books does not intend to settle the question as to their human authorship; yet the language of the Council is in certain instances very suggestive. Thus it speaks of the "Acts of the Apostles, written by Luke the Evangelist," of the "four Gospels, according to Matthew, Mark, Luke, and John," of the "five books of Moses," of the "first book of Esdras." (5) The Biblical critics are frequently influenced in their dating of the Sacred Books by their preconceived theories: real prophecies and miracles never

¹⁸ Cf. *The Expository Times*, Jan., 1902, p. 146 f.

occurred, whatever may be said of their absolute possibility; hence prophetic books must be dated after their respective events, and books containing accounts of miracles must be placed late enough to allow time for the development of their legends. The religion and culture of the Hebrew people developed gradually; hence the books of the Old Testament must be dated so as to fit in with this historic evolution. History is impossible without written documents, and written records are not kept till after the formation of a clan or tribe into a State; hence Jewish history cannot begin before the time of Kings. Here then the Biblical Commission will have an ample field for the exercise of its authority; it will have to tell us, *e. g.*, whether it is a matter of indifference to assume a post-Mosaic authorship of the Pentateuch, or a divided authorship of Isaiahs.

The human authority of the Bible depends not merely on the identity of its inspired writers, but also on the character of the writing. Common figures of thought and language, indeed, may not interfere with the historical character of a document; but if lengthy portions of it are mere allegories, legends, or myths, its historical value is much impaired or wholly lost. In the *Nineteenth Century* for Jan., 1902,¹⁹ Prof. T. K. Cheyne publishes an article entitled "The Turning-point in Old Testament Study." According to the Reverend author, we are now on the point of turning from the mere literary criticism of the Old Testament to its archæological or historical criticism. He considers Hugo Winckler's *Geschichte Israel's* as a good illustration of the work to be done. The whole of the early history of Israel is a collection of two kinds of legends: (1) Those which grew up round the heroes,²⁰ who were reflections of local divinities; (2) those which attached themselves to historical personages.²¹ Abraham, Isaac, and Jacob are lunar heroes; David and Joseph are solar heroes; Sara and Bethsabée play the rôle of Istar, while Solomon corresponds to Nebo, *i. e.*, Hermes or Mercury. These theories are not considered by the critics to be the vagaries of a diseased imagination; they are seriously pro-

¹⁹ P. 60 ff.

²⁰ Abraham, Isaac, Jacob, etc.

²¹ *E. g.* the Judges and the early Kings.

pounded in the third edition of Schrader's *Keilinschriften und das Alte Testament*,²² in Gunkel's *Legends of Genesis*,²³ in Paton's *Early History of Syria and Palestine*,²⁴ and they are substantially endorsed in Prof. Cheyne's article. We sincerely hope that the Pontifical Commission will never be called upon to warn Catholics against such historical criticism. But there is good reason for drawing the line more definitely between the allegorical and the literal sense of Scripture, seeing that in our days allegorism is not confined to the Alexandrian school or to Cardinal Cajetan.

3. *The Interpretation of Sacred Scripture.*—We do not intend to treat here of the grammatical sense of Scripture or the special historical color derived by many Biblical statements from their peculiar literary and chronological setting. It is the peculiar reverence a Catholic commentator of Holy Writ owes to the authority of Holy Church that calls for a few words of comment. The Vatican Council²⁵ has summarized our duties in this respect: "In matters of faith and of the morals which pertain to the building up of Christian doctrine, that is to be taken to be the true sense of Holy Scripture which has been and is held by Holy Mother Church, to whom it belongs to judge of the true sense and interpretation of the Holy Scripture, and therefore that it is not allowed to any one to interpret the same Holy Scripture against this sense or even against the unanimous consent of the Fathers."

First, then, the Council distinguishes between "matters of faith and morals which pertain to the building up of Christian doctrine" on the one hand, and matters of a different character on the other. Secondly, the Council obliges the Catholic commentator to follow the lead of Holy Church within the range of the former class of subjects. Now there are several practical doubts that can hardly be settled from the words of the decree: (1) What is meant by the phrase "matters of faith and of morals which pertain to the building up of Christian doctrine"? (2) Does the Council divide the contents of the Bible into the foregoing two parts, or is it the field of exegesis that is thus intended

²² P. 240 ff.

²³ Chicago, Open Court Publ. Co., 1901.

²⁴ Scribner's Sons, 1901.

²⁵ Cap. ii. *De revelat.*

to be divided? (3) What is required to constitute "the unanimous consent of the Fathers"? (4) Does the Council equivalently declare that the Catholic commentator is independent of the Church and the Fathers in points that are not "matters of faith and of morals which pertain to the building up of Christian doctrine"?²⁶

After the Pontifical Commission has settled some or all of the foregoing doubts for us, we shall be in a condition to urge with even greater emphasis the argument for the Mosaic authorship of the Pentateuch, based on the words of Christ, and Fr. Lagrange will no doubt be more confident in rejecting Abbé Loisy's views on the first chapters of Genesis.²⁷ And what we say of these two points will be true of a number of other questions concerning which our Catholic commentators are in doubt. We see, therefore, that the Pontifical Commission will prove to be a blessing to the light of revelation, even as the light of revelation has been proved to be a blessing to the light of reason. For Catholics must regard the Biblical Commission at least as a reflex of that light "which enlighteneth every man that cometh into this world."

THEOLOGY.

IN the *Theologische Quartalschrift* (Heft 4) P. Schanz devotes about fifty pages to St. Augustine's teaching upon Justification, noting the recent change of opinion by which even non-Catholic scholars recognize that SS. Paul and Augustine taught the doctrine of the Catholic Church rather than of the Reformers. But though St. Augustine is thus recognized, it must be admitted that many difficulties exist, especially with regard to his teaching on Justification. Attempts are made to interpret his words so as to lay exclusive stress on the subjective aspect of justification and to represent Luther as his true interpreter, and the mediæval theologians as misconstruing texts. It is attempted also to oppose some of his works to each other, as if the *De Fide et Operibus* were Catholic in tone, and the *De Spiritu et Littera* were

²⁶ Cf. *Zeitschr. f. kath. Theol.*, 1899, p. 282 ff.; p. 460 ff., 1900; p. 135 ff.; *Science Catholique*, 1900, p. 500.

²⁷ Cf. *Revue biblique*, Jan. 1902, p. 119 ff.; the Rev. author reviews Abbé Loisy's *Les mythes babyloniens et les premiers chapitres de la Genèse*, Paris, 1901.

Protestant; but as they were almost contemporary, being written in 413 A.D. and 412 A.D., respectively, this theory cannot stand. And although these works represent a decided advance on previous patristic writings, they in no sense contain teaching different from that of the Church or of the earlier Fathers. In vain do we seek for a passage which contains more than merely verbal resemblance to the doctrine of justification by faith alone. And all who recognize the Epistle to the Philippians as genuine, must admit the identity of St. Augustine's teaching and St. Paul's. Careful study will show that Chemnitz does violence to the meaning of St. Augustine, who teaches justification to be not a mere imputation of God's justice, but a real inner righteousness, an inherent moral quality, begun by grace and perfected in good works by charity. That such is his teaching becomes still clearer when we consider his idea of the nature of sin and of the difference between *reatus* and *actus peccati*. In his controversy with Julian all this is quite fully explained. The teaching on the fate of unbaptized infants is consistent with all the rest.¹ The same magazine contains the result of P. Diekamp's researches in the Vatican archives upon the works of St. John Damascene, and prints a hitherto unpublished work of that Father against the Nestorians, copied for Allatius about 1640 A.D., but lost, and therefore omitted by Laquien, whose edition of St. John Damascene appears in Migne.

The editor of the Innsbruck *Zeitschrift* (Heft 1) comments upon his magazine's having completed its twenty-fifth year, and takes occasion to present a retrospect and an outlook. Founded in the days of the Kulturkampf and the high-tide of Austrian Liberalism the periodical, under the management of the lamented P. Wieser, S.J., devoted itself to the current needs of the theological world.² The theologian to-day must aim at mastering the weapons of modern culture and overcoming the Church's enemies on their own territory; at completing the use of the inductive by means of the

¹ The article also includes consideration of the free activity of the human will, and of the function of the Church and the Sacraments in the process of justification and sanctification; and in conclusion P. Schanz declares that the difficulties discoverable in St. Augustine's teaching are at bottom the same as those which are to be found in Sacred Scripture.

² The programme of theology is then outlined.

deductive method ; at setting the Church's continuity, catholicity, and unity over against the provincialism of her assailants ; at making use of the results of Protestant scholarship without assimilating prejudices and rashness or subordinating the Catholic sense and Catholic science to the accomplishments of our enemies. Within the last thirty years Catholic theology has come to be hated and assaulted instead of silently despised as previously,—a good omen. The opposition between St. Thomas and Kant is recognized now as deadly and complete, being the strife of mediæval modes of thought with modern—to use the words of a prominent opponent.³ As to the programme for theology in the coming century a great point must be the protecting of the matter and form of "the mind of the Church" against Protestant influences. Three hundred years ago St. Ignatius gave rules for thinking with the Church that are still worth remembering : to speak with respect of positive and scholastic theology, of the reception of the Sacraments, of the hearing of Holy Mass, of long prayer both inside and outside God's house, of religious orders and vows, of the veneration of relics and images of the saints, of pilgrimages, indulgences, and even of the candles lighted in the churches ; to be ready to seek reasons to defend, but never to impugn the precepts of the Church ; to approve, but never to criticize before the people, the conduct of our superiors, although sometimes we must speak of their bad habits to those who can apply a remedy. To-day, in some theologies we find a tendency to keep traditional Catholic opinions in the background, and sometimes to speak contemptuously of the Roman hierarchy and its labors, of the decisions of the Roman Congregations, of clerical education, of scholastic theology, of apologetical methods, of the teaching-methods of moralists, of devotional practices. If this can be excused as free of evil intention, at any rate it injures the short-sighted. Then again Catholic theology incurs reproach because, unlike heretics, it will fight for a word, as *consubstantialitas*, *persona*, *natura*, *transubstantiatio*—yet how else can accuracy be preserved ? We must, then, attack these evil tendencies without respecting persons ; we must oppose by a revival of scholasticism

³ R. Eucken, *Thomas von Aquino und Kant, ein Kampf zweier Welten*. Berlin : Reuther und Reichard. 1901.

the attempt to substitute historical treatment of dogma for the speculative "Aristotelian" or "scholastic" method; we must beware of rashly adopting the conclusions of Scriptural scholars. Since, however, this age is especially sensitive to the charms of good literature—Nietzsche, for instance, would be unknown but for his style—we must have some theologies written in an attractive form, although the plain and systematic way is most proper and useful for purposes of instruction. In truth, no other science contains so much material adapted to inspire fear, admiration, tenderness, and affection; hence theology affords a great field for fine literary work.

In the *Revue du clergé français* (January 1 and January 15) P. Besse sketches the history of the Thomistic revival. Up to 1860 a timid combination of Cartesianism and theology made up the substance of Catholic teaching; it was needful to discover a philosophical method which would accord better with the teaching of revealed truth. Under Pius IX Thomism revived somewhat, yet was but feebly welcomed in Rome. With the advent of Leo XIII its triumph was assured. Yet not at once; for although P. Cardella, in the name of all the professors of the Roman College, adopted St. Thomas as the standard of instruction, still Palmieri continued to point out the contradictions of the Thomistic system, the impossibilities it contained, and the extreme weakness of its proofs. After an interval the Encyclical *Æterni Patris* was published, and changes in the various faculties were insisted upon. P. Cornoldi was chosen by the Pope for the Roman College, and P. Zigliara for the Minerva; Mons. Lorinzelli and Mons. Satolli were placed in the Propaganda, and Mons. Talano in the Apollinari; P. Palmieri and Caretti were removed. Still were there difficulties to be overcome. P. Cornoldi was inclined to give all to St. Thomas and nothing to Suarez, and in consequence soon left the Roman College. P. Billot was attacked by "the Suaresians," but was restored to his position by the personal intervention of the Pope. The value of the Thomistic system comes from this, that in the discussion of philosophical questions it never forgets that its conclusions must square with the truths of revelation. The Thomists, however, though strong upon tradition, are not of equal value in critical and scientific work. The Neapolitan group, for instance,

accept without examination Sanseverino's critique of modern ideas and methods. Hence an opposition between Thomism and many of our contemporaries. Hence, too, an impossible series of opinions advanced by some writers, such as Ventura, Schiffini, Zigliara, Liberatore, Zanon, Argan, Mazzella, Cornoldi. At Louvain, however, we may see remarkable results obtained by the Thomistic when allied to scientific methods; which shows that existing defects are traceable less to the system than to the tactics of some among its exponents.

In the same magazine (December 15 and January 15) P. Turmell studies the theological method of Petavius. Few positive theologians, if any, have presented the teachings of the Fathers with so exhaustive an erudition and so unbiased a mind as Petavius. The great Jesuit shows St. Augustine to have held to predestination *ante praevisa merita*, and frankly declares that some of the weightiest ante-Nicene Fathers held an extremely dubious position as to the Consubstantiality of the Son with the Father. A curious incident in the history of theology is the spectacle of the great Anglican theologian Bull defending the ante-Nicene Fathers against what he considers the Arianistic interpretation of Petavius.

Considering the theological outlook in the twentieth century, George Grant, in the Chicago University *American Journal of Theology* (January) begins with insisting upon the noble results of the labors of theologians in the past, such as Paul, who "had to construct a theology;" Augustine and Athanasius—respectively foremost among the Latins and the Greeks; and Luther, "the theologian who should be honored by all who are true to the modern spirit, the spirit which claims independent thinking, free examination, searching criticism, as the birthright of philosophy and science." "The Reformation has been doing its work through two centuries in physical, chemical and biological science, in speculation, history and criticism, in politics, economics, and ethics, in comparative religion, in art, in every department in which man seeks for the true, the good, or the beautiful." The Reformation has not yet done its work, having been arrested by external opposition and internal reaction; but as these forces are now exhausted, the Churches of the Reformation seem to be free to

regenerate society by freely carrying out their principles. The great condition for this will be to accept and to study the Bible as a piece of literature; and as we have to construct a theology adapted to the varying needs of Hindoo, Mongol, and Christian peoples, much is yet to be done. In finding a common ground, an essence of Christianity, we shall be guided by that Christian consciousness, common to all the Churches, which maintains "that Jesus, the Founder of the perfect spiritual religion, is the Christ promised in the Old Testament, and that He belongs to a higher order of being than the merely human and is, in a unique sense, one with God the Father." The philosophy of evolution, though at present unwilling to accept this view, must eventually submit to it; and the great Churches of the Reformation will rewrite their confessions and adapt them to our times. Nicæa, Ephesus, Chalcedon, Constantinople, and Westminster will all alike be set aside.—Other interesting contributions to the same magazine are as follows: A. Millard, sketching the career and theology of Nathanael Emmons—one of Jonathan Edwards' successors, and an advocate of "Hopkinsianism"—tells how he figured prominently in the movement away from the original positions of Calvinism.—Stoyan Vatralsky describes a secret Mohammedan sect, "the Babists," which under the veil of secrecy is spreading rapidly" through America, especially in the neighborhood of Chicago and in Wisconsin; he thinks it worthy of note, in view of the fact that the greatest religious changes in history have occurred without attracting the attention of contemporary scholars.—W. Muss-Arnolt pleads for support for the languishing *Theologischer Jahresbericht*, one of the most famous and most scholarly of Protestant publications, and contributed to by such men as Nippold, Holtzmann, Dorner, etc. It is stated that the editor-in-chief receives no compensation for editing the 1200 pages of the magazine and that the contributors receive only most insignificant honoraria. It is worthy of note that the present issue of the Chicago magazine contains a couple of book-reviews from the pens of Dr. Hyvernat and Dr. Shahan of the Catholic University.

P. Ferreres, writing in *Razón y Fe* (January) on *Sponsalia* in Spain and in Latin America, brings forward documentary evidence and arguments to prove: (1) That we have practical, moral certainty

that in Spain all *Sponsalia* which do not include "the public writing are null" *in utroque foro*. (2) That the same holds true with even greater certainty as to Latin America. This is interesting and important, because, according to the common law of the Church, mere mutual consent in *Sponsalia* suffices to produce three effects—an obligation in justice, an impending impediment to any other marriage, a diriment impediment to marriage within the first degree of consanguinity.

In the *Revue Bénédictine* (January) Dom Chapman continues the article in which he began to prove (October, 1900) that Hegesippus really composed a list of Popes as far as Anicetus. First of all, against such scholars as Harnack, Zahn, McGiffert, and Ehrhard, he arrays the names of Lightfoot, Renan, Duchesne, Funk, Weiszacker, and Salmon as authorities that the phrase *διαδοχὴν ἐποισάμην*, used by Hegesippus and cited by Eusebius, signifies "I have made a list." "Other arguments" show that the list cited by Irenæus, by Hippolytus, by the *Carmen contra Marcionem*, and by Epiphanius, was the very list constructed by Hegesippus. Harnack's reconstruction of the list seems to be correct; and the list, upon comparison with other ancient lists, appears to be our earliest witness as to the traditional data of the Passion.

PHILOSOPHY.

WITH THE ANCIENT SAGES.

OUR last paper offered a classification of the principal systems of philosophy as they occur in the history of the mind's endeavor to solve the problems of the self and the universe; the what, the whence, the why, and the whither of things. A strange medley it all seems, uncomplimentary at best to the sanity of the human intelligence, and beckoning onward by no encouraging hope the seeker after wisdom. If the farthest and the deepest-seeing of human kind groped so blindly and stumbled so pitifully in their search for the ultimate truth, what may they of dimmer vision and less practiced step expect? And yet the errors and contradictions of the system-builders of philosophy are for us an assurance of truth-finding and consistency. None of them wholly

erred ; and by what truth they taught posterity may profit, while that wherein they mistook the false for the true or builded amiss, will teach us what to shun. It was thus the Angelic Doctor read the history of philosophy. "Necessary is it," he says, "to receive the opinions of the ancients whosoever they be. For this, indeed, is doubly useful. First, because that which they said well we may take unto our own advantage ; secondly, because that which they taught amiss we may avoid."¹ Not unworthy of attention either is the unmistakable moral that runs through all the story of philosophy, the lesson indeed of universal history, that human thought any more than conduct can never with safety to its sanity lay aside the supernatural. When the mind sets out in quest of ultimate truth, it is sure to lose itself hopelessly, unless it take with it the chart and compass of revelation. Philosophy, it is true, is essentially and always a rational science. Its object-sphere is what reason presents to it, and it explores that sphere with reason's eye. None the less, if a higher light illumine not the philosopher's mind, even though faith be not for him the instrument of research or the motive of his assents, he will inevitably go astray in his own field, and lose himself in his own abode. Why this is or should be so, does not concern us here to inquire. That so it is, the ever-recurring cycles of contradictory philosophies, old and new, unmistakably evince. We are going to visit the ancient sages to learn of them their wisdom, to study how they solve the problems of Being and of conduct. But where shall we begin ? Which of the hoary sages question first ? Guides in these ways, books that record the sayings of the wise, for the most part introduce us to Thales, the first, as they tell us, of the sapient Greeks. Some, it is true, would have us linger for a time with the Egyptian priests in the temple of Isis to ponder over their esoteric lore on the life to come, the stern judgment after death and the sorrows of transmigrating souls. Others would have us tarry on the plains of Iran to study with the Magi the primal struggle between Ormazd and Ahriman, light and darkness, good and evil, the ever-repeated

¹ "Necesse est accipere opiniones antiquorum, quicumque sint. Et hoc quidem ad duo erit utile. Primo quia illud quod ab his bene dictum est accipiemus in adiutorium nostrum. Secundo quod illud quod male enunciatum est cavebimus."—*De An.*, l. 1.

dualism to which the natural mind is prone to refer the unceasing conflict in the physical and the moral world. Learnedly garrulous Brucker at the opening of the first of his six huge quartos on the history of philosophy² bids us visit the venerable sages of antediluvian times, and then in turn the Hebrews, Chaldeans, Persians, Indians, Arabs, Phoenicians of the Orient; the Egyptians and Ethiopians of the South; the Celts and Gauls and Germans of the West; the Scythians, Thracians, Getae, and other hyperborean sages less known to fame. Doubtless a journey to all these cradle-lands of philosophy would prove highly interesting; and to question the venerable sages through so erudite an interpreter as Jacobus Brucker could not fail of being instructive; but the art were too long for the brevity of life. Let us instead pay just a flying visit to a land unmentioned even by the omniscient German professor, the celestial kingdom, China. Let us hearken to the first of her unmythical professors, Lâu-Tsze. Not without mystery is this sage's name, for the Chinese characters which compose it may mean "the Old Son," or "the Old Philosopher," and even "the Old Boy;" the reason of this designation being given in the legend which declares that *Ti-Urh*, his other name, was "born old," with silvery locks indeed. According to his biographer Sze-ma Ch'ien, Lâu first saw the light in a hamlet not far from the present city of Kweitch, in the province of Ho-nan. The date of his birth was probably about 604 B. C., so that he was a contemporary of the other great Celestial sage, *Khung-tsze* (Confucius). Not much is known of his life, save that he was for a time historiographer and a royal librarian at the Court of Ch'ûu. Lâu-tsze cultivated the *Tào* and virtue, his chief aim in his studies being how to keep himself concealed and unknown. He resided at the capital of Ch'ûu; but after a long time, seeing the decay of the dynasty, he left it and went away to the Gate, at the entrance of the pass of Han-kû. Yin Hsi, the warden of the Gate, said to him: "You are about to withdraw yourself out of sight, I pray you to compose for me a book (before you go). On this Lâu-Tsze made a writing setting forth his views on the *Tào* and virtue, in two sections containing more than 5,000 characters. He then went away and it is not

² *Historia Critica Philosophiae*, Tom. I, Lipsiae, 1742.

known when he died." Could Yin Hsi, the warden at the Gate, or Ch'ien, the biographer, have had a premonition of the perplexities into which Sinologists of our day were to be cast by that simple word Tào? *Tào Teh King* is the title of the writing in which Lâu sets forth his views on the Tào. But as to what *Tào* may mean, scholars are sorely puzzled. Some translate it "virtue," others "reason," others "the word" (*logos*), others "nature." Chalmers in his *Speculations on Metaphysics, Polity and Morality* of the "Old Philosopher," says that no English word is its exact equivalent. Douglas in *Confucianism and Taoism* prefers the sense in which it is used by Confucius, "the way," that is, *μέθοδος*. This also is the meaning given it by M. Stanislaus Julien, who first brought the treatise of Lâu to the modern world in his translation, *Le Livre de la Voie et de la Vertu* (Paris, 1842). Nevertheless Professor Douglass goes on to say that, "Tào is more than the way. It is the way and the way-goer. It is an eternal road; along it all beings and things walk; but no being made it, for it is being itself; it is everything, and nothing, and the cause and effect of all. All things originate from Tào, conform to Tào, and to Tào at last they return." Whilst some find in the treatise expressions which may indicate Lâu's recognition of the Creator, its burden and trend seem to be purely pantheistic. It contains passages, however, in which, if we did not know the ubiquitous tendency of the philosophical mind unenlightened by faith to lapse into pantheism, we might find the origin of modern Hegelianism. For instance:

"The Tao (§ 1) is the unnamable, and is the origin of heaven and earth. As that which can be named, it is the mother of all things. These two are essentially one. Being and not-being are born from each other (§ 2). The Tao is empty but inexhaustible (§ 4), is pure, is profound, and was before the Gods. It is invisible, not the object of perception, it returns into not-being (§§ 14, 40). It is vague, confused and obscure (§§ 25, 21). It is little (and strong, universally present, and all beings return into it (§ 32). It is without desires, great (§ 34). All things are born of being, being is born of not-being (§ 40).³

What is all this but Hegel's aphorism: *Sein und Nichtsein ist dasselbe*?

Such, then, is the speculative side of Lâu's philosophy. His ultimate explanation of the universe is a reduction of the totality

³ Clark's *Ten Great Religions*, p. 54.

of things, the Self included, to an all-absorbing One. It is Indian Brahmanism, with which it was contemporary. It is Spinozism of the seventeenth, and Hegelianism of the nineteenth century. Pantheism can, of course, give no consistent solution to the problem of conduct. If man is but an emanation from the great All into which it is his destiny to be reabsorbed, he has no freedom. All his conduct is necessitated by the fatal evolution of Being; good and bad, virtue and vice are equally inevitable conditions of his activity. Still, Láo-Tsze, as every other pantheist, was a *man* and as such had either to think out or accept on authority a theory of conduct. He chose to do the former, and the result was the familiar pantheistic ethic,—absolute quietism, and resignation.

“As being is the source of not-being (§ 40), by identifying one’s self with being one attains to all that is not-being—*i. e.*, to all that exists. Instead, therefore, of aiming at acquiring knowledge, the wise man avoids it; instead of acting, he refuses to act. He ‘feeds his mind with a wise passiveness’ (§ 16). ‘*Not to act* is the source of all power,’ is a thesis continually present to the mind of Lao (§§ 3, 23, 38, 43, 48, 63). The wise man is like water (§§ 8, 78), which seems weak and is strong; which yields, seeks the lowest place; which seems the softest thing, and breaks the hardest thing. To be wise one must renounce wisdom, to be good one must renounce justice and humanity, to be learned one must renounce knowledge (§§ 19, 20, 45), and must have no desires (§§ 8, 22), must detach one’s self from all things (§ 20) and be like a new-born babe. From everything proceeds its opposite—the easy from the difficult, the difficult from the easy, the long from the short, the high from the low, ignorance from knowledge, knowledge from ignorance, the first from the last, the last from the first. These antagonisms are mutually related by the hidden principle of the Tao (§§ 2, 27). Nothing is independent or capable of existing save through its opposite. The good man and bad man are equally necessary to each other (§ 27). To desire aright is not to desire (§ 64). The saint can do great things because he does not attempt to do them (§ 63). The unwarlike man conquers. He who submits to others controls them. By this negation of all things we come into possession of all things (§ 68). *Not to act* is, therefore, the secret of all power (§§ 3, 23, 38, 43, 48, 63).⁴

WITH THE RECENT PHILOSOPHERS.

From what may seem to the reader the vague speculations and moralizings of the ancient Chinese sage to the nicely measured facts of recent science the way is long, long almost as the intervening millennia of time. And yet when facts are gathered, weighed and measured, and the immediate inferences ever so care-

⁴ Clark, *ib.*

fully tested, the speculative mind of to-day is no more satisfied with the result than was the venerable Lâu when he passed from out the midst of his calculating countrymen to the entrance of Han-Ku, there in loneliness to ponder over the deeper mysteries of life and destiny. Life—what is life? To the mind of Ti Uhr it was a question of origin and conduct. Tào, the All, is life. From it all things living emerge. To it all return. To live, according to Tào, is virtue, wisdom. The matter-of-fact scientific philosopher of to-day seeks the definition of life by no such *a priori* methods. The analysis of things that live, plant and animal and man, furnishes his data. Thence only may syntheses be formed of life in its higher and wider ranges, its source and its requirements for human conduct. Scalpel and forceps must shred the living tissue and microscope lay bare the cell, the home in which life dwells, the mechanism in which it works.

A glance into cell life which the well-known entomologist, Father Wasmann, S.J., affords the readers of the *Stimmen aus Maria Laach*,⁵ sets forth some of the curious things histologists have discovered in the tiniest elements of plant and animal. Under his luminous description one follows the course of the protoplasmic granules in the unicellular amœba and the wanderings of the leukocytes through the tissues of multicellular animals. One can almost see these migratory corpuscles dipping their pseudo-feet into the living meshes, gliding mysteriously through the tissues, eating up waste particles and hostile microbes, and expelling foreign substances from the organism. The external motions of the cell-body in the flagellate and ciliate cells, and the functions of the latter along the membranes of the air and food passages, are graphically described, and the activity of the cell-body is shown in its formation of intercellular products, such as starch, fat, and hæmoglobin. Worthy of note are the author's conclusions on cell division. Nucleus and cytoplasm are both essential to cell life. A cell body without a nucleus is practically as impossible as a nucleus without a cell body. In the normal cell the nucleus may be called the point of centralization, the principle of organization. The ordinary functions of life may be carried on by the cytoplasm, but multiplication and transmission are im-

⁵ Ein Blick in das Zellenleben, Jan., 1902.

possible without the nucleus. The nucleus is the bearer of heredity, and within the nucleus it is the *chromatin* that exercises this peculiar function. Ultimately, therefore, so far as histology can now determine, the infinitesimal grains of chromatin are the principles of individuation, so that in the division of infusoria, for instance, there will develop, *per se*, as many new individuals as there are chromatin particles in the nucleus.

Father Wasmann's paper is descriptive. It did not fall within its scope to offer any philosophical theory on the root-principle or essence of life. And yet one cannot read it without the haunting consciousness of the deeper question that vexes the modern biologist,—what is it that coördinates individual cell activities and maintains the organic unity of the body? Upon this question hang both the problem of transmission of acquired characters and the conception of life itself. Schwann, the father of the cell theory, thought that the life of the organism is essentially composite; that each cell has its independent life, "and that the whole organism subsists by means of the reciprocal action of the single elementary parts."⁶ This conclusion, elaborated by Virchow and Haeckel into the "cell-state" or "colony-theory," has been widely accepted by the modern biologists. It is gratifying, however, to find so recent and so competent an authority as Wilson on the other side. "As far as growth and development are concerned it has now been clearly demonstrated that only in a limited sense can the cell be regarded as coöperating units. They are rather local centres of a formative power pervading the growing mass as a whole, and the physiological autonomy of the individual cell falls into the background . . . Broadly viewed, the life of the multicellular organism is to be conceived as a whole, and the apparently composite character which it may exhibit is owing to a secondary distribution of its energies among local centres of action." (*Ib.* 59.) The writer goes on to discuss the means by which the individual cell comes into relation with the totality of the organism and by which the general equilibrium of the body is maintained. The tendency of biological theory at present is to look upon the whole body as a *syncytium*, a vast cell in which the

⁶ *Untersuchungen*, apud Wilson, *The Cell*, second edition, Macmillan Co. 1900. Pp. 58.

individual cells are simply nodal points in a general reticulum, and the body a continuous protoplasmic mass.

In our last paper, we alluded to M. Vignon's recent essay in which he argued for a return to the Aristotelian conception of force (form) as the principle of activity and specification both in the mineral and the living organism. Is it too soon to expect that biology will find in the philosophical theory of "matter and form" the only satisfying explanation of the coöperation of the cells in the plant and the animal? Apropos of this query, the leading article in the January *Revue Thomiste*, is suggestive. Entitled *L'individualité des Animaux Supérieurs*, the principle of unification in the lower (invertebrate) animals and plants is not discussed. The writer does not attach much weight to the analogical argument (for individual unity) transferred from human consciousness to the animal organism, or to the argument from sensation. Our only criterion of existence, and consequently of individual unity, is activity. Action, however, to reveal the unity of the agent, must have two conditions: (1) *association* of activity among the parts must be excluded; (2) the product of each part must show the influence of all the parts constituting the whole. Now, there is one action of higher organisms which, invested with these conditions, manifests the individuality of its principle—the action whereby the animal transmits its nature to its descendant. That the root-source of this activity is the individual unity of the progenitor and not a mere coalescence of separate cell activities, is evident from the resemblance of the offspring to the parent—a resemblance which is not confined to main lines and characteristics, but often includes the minutest details. Family likeness may be transmitted for generations, and even such apparently insignificant peculiarities as local discolorations of the skin become hereditary. The radical principle of transmission is not simply, as Weismann maintains, the germ plasm, but the unity of nature resulting from what Aristotle and the scholastics denominate the *substantial form* of the organism. In this theory the difference between the opinion of Weismann and that of the Lamarckians as to the transmission of acquired characteristics meets with a conciliation. If the *substantial form* of the progenitors is the true principle of transmission, it is obvi-

ous why the accidental characteristics of the body, the matter, need not be transmitted; while, on the other hand, the *substantial form* being the determining or actuating principle of the *entire* organism, it *may happen* that, for reasons as yet unknown to us, contingent modifications of the organism may be passed on to the descendants. To the question, therefore, as to whether acquired characteristics are hereditary, no univocal answer is in the present condition of science possible. Some such characteristics are, some are not transmitted. The precise line of differentiation is as yet undiscernible.

If it be asked what is gained to human science by introducing the vague metaphysical entities, substantial form and matter, in explanation of organic individuality, the answer may be that the gain is, first, that which all science aims at immediately or mediately, viz., the reduction of its subject-matter to ultimate concepts; secondly, the scholastic theory brings the physical phenomena into a system of unified knowledge wherein the objective and the subjective orders, the world and the mind, are seen to complete each other. If this itself seem vague, we have only to reply that higher concepts are necessarily so. They must need sacrifice content to gain extent. As their horizon widens, they cannot but leave details of the landscape unpictured.

In connection with this biological problem should be mentioned a discussion appearing in the same number of the *Revue Thomiste* on the relation of transformism to metaphysics, growing out of M. de Kirwan's articles on evolutionism which appeared in the September and October issues of the *Revue*. The Abbé Blanc claims that there are radically essential differences amongst organisms which cannot be bridged over by inherent evolutionary processes. M. de Kirwan admits this, but urges the difficulty of determining where really specific differences exist in nature. Might they not be drawn, for instance, at the branches or orders into which naturalists usually divide the organic kingdoms? The Abbé Blanc would doubtless claim very many more limitations than these and in accordance with his principles would appeal to the above-mentioned criterion of species—their continuous fertility.

Criticisms and Notes.

THE BOY SAVER'S SERIES. Booklet the second. *Natural Attractions*. By the Rev. George E. Quin, S.J. New York City: Messenger Library. Pp. 135.

We confess to being decidedly impressed by Father Quin's methods of fortifying our Catholic young men against the multiform danger that threatens the preservation of their faith after they have left the tutelage of the home or the school. It makes distinctly against that most insidious view of the secular mind which considers philanthropy the equivalent of religion, whilst on the other hand it combats the naturalistic tendency towards paganism which shows itself in an exaggerated devotion to physical and mental culture as the highest aim of our future manhood. Yet while Father Quin recognizes the excess of either sort as disastrous to the moral and social progress of the present generation, he does not exclude either philanthropy or physical exercise from his programme as means to a nobler end. If the expedients suggested as promoting physical and mental vigor succeed in "making boys robust, intelligent, tasteful—well and good. If by providing occupation, etc., these same expedients are of a kind to always promote juvenile morality—well and better;" but his immediate object is to suggest inducements, which in the form of desirable attractions will *fill and strengthen religious societies*, thus drawing the young to life-long and *practical profession of the Catholic faith*. All the elements that may be usefully and lawfully employed to support this chief aim are sketched, analyzed, and excellently illustrated in a clear, terse style which shows that the writer speaks from conviction and experience with boys' nature and man's hope.

We have met many priests throughout the country who have made earnest attempts to organize societies of young men, and who, after repeated and earnest trial, found themselves obliged to abandon the work, owing to the discouraging difficulties of keeping their boys within those limits of enjoyment and subordination on which their future good depends. Father Quin shows up these difficulties, points out their inevitable characteristics, and the only remedy by which these may be turned to good account. The necessity of "stooping

with dignity," of avoiding "favoritism," of keeping within "the sacred precincts," of taking into account the propensity of youth for show, notoriety, chivalry, etc., are so admirably discussed, that no essential aid to accomplish the end seems to have escaped the observation of this priestly guide for juveniles. The direct means to promote the healthy enjoyment of boys, with all the accidental helps, such as badges, torchlight parades, prizes and paraphernalia, are treated in detail. The financial question—its educational and disciplinary side, its economic side—receives that thorough attention which an organizer must demand to insure his enterprise against ultimate failure.

Father Quin's first pamphlet was entitled "Organizers and their First Steps." We commended that pamphlet in these pages at the time as it deserved; but this second booklet is a necessary complement to the former. It inculcates the most vital principle of perseverance and patience, aside from a clever way to make the best of the boyish humors and to turn them into permanently useful channels. A third pamphlet is to follow, under the title of "Indoor Fun." It will be, among other things, a directory for conducting *boys' clubs*, that most problematic feature of juvenile life in a large parish, which alike tries priest and parent. We recommend this series for careful study to every priest interested in the training or preservation of boys. It would be a wisely spent effort to give our seminarians a thorough course of instruction with Father Quin's booklets as a text.

LE CANADA ECCLESIASTIQUE. Almanach annuaire du Clergé. Pour l'année 1902. Montreal, Canada: Publié par Cadieux et Derome. Pp. 329.

Cadieux and Derome continue to publish their ecclesiastical annuary for the current year in the same handsome style as that volume has assumed within the last few years. The usual features of the festive calendar, the list of Roman prelates, of the various Congregations, Apostolic and diplomatic nunciatures, the regular and secular clergy in the Canadian provinces, are brought up to date, and thus supplement the statistics made in the current British (Burns and Oates) directory for Canada, which were evidently taken from last year's census. The difference is indeed very notable. The Canadian directory shows twenty-eight Dioceses, four Vicariates Apostolic, and a Prefecture Apostolic which is under the administration of the Bishop of Chicoutimi. This as well as the erection of the Vicariate of St. Georges (Mgr. Neil McNeil, Terrebonne) are by an oversight omitted from the summary (*Directoire Général*) on page 236.

Among the new erections we have the Vicariate Apostolic of MacKenzie, north of Athabaska and reaching into the arctic regions of the North Pole. Mgr. Gabriel Bregnat, O.M.I., appointed for the government of the Vicariate, has not yet been consecrated. The new Vicariate of Athabaska is governed by Mgr. Grounard, consecrated last August. The Vicar of Saskatchewan has his residential seat at Prince Albert. There are now coadjutors to Chatham, Nicolet, Saint Albert. The Rt. Rev. Casey has been appointed to St. Johns, N. B.

A notable feature of the directory is the illustrations giving portraits of historical ecclesiastical personages, as well as of various institutions, which show the educational and charitable progress of the Canadian Church during the past decade.

LE VOCABULAIRE PHILOSOPHIQUE. Par Edmond Goblots, Docteur ès Lettres, Chargé de cours à l'Université de Caen. Paris: Librairie Armand Colin. 1901. Pp. xiii—489.

PHILOSOPHIE GÉNÉRALE ET MÉTAPHYSIQUE. Tome I de la Bibliothèque du Congrès International de Philosophie. Paris: Librairie Armand Colin. Pp. xxii—460.

The first of these two books is a serviceable handbook of philosophical terminology. The author has not attempted to exhaust the subject, but rather to present it in relation to the everyday wants of the student of philosophy as well as the general reader. He has, therefore, aimed at brevity and clarity rather than at erudition. The meanings of philosophical terms are not set forth in their historical development, as is the case in such cognate works, for instance, as Eisler's *Phil. Wörterbuch*, but in their actual use by contemporary philosophical literature. From this standpoint the book will serve the reader of present philosophy in the French language.

The other work whose title appears above brings together the papers on general philosophy read before the International Congress that met at Paris during the recent Paris Exposition. The opening address by Professor Boutroux is a clear statement of the present position and the future outlook of philosophy, especially in relation to the physical sciences. There follow in order essays on the psychological origin of our belief (?) in the law of causality; the relation of spatial intuition to intellectual representations; contemporary idealism; metaphysics and positivism; the teaching of philosophy in the university and secondary educational institutions; the education of the *Ego*;

the neo-critical doctrine of the categories; psychology and hypnotism; the dialectic of the antimonies; the association of ideas; the conception of cause and of condition; criticism and fixation of philosophical terminology; rationalism and fideism; positive science and the philosophies of liberty; number, time, and space in their relations to the primary functions of thought; metaphysics as a science; the creative synthesis; the idea of evolution in its relation to the problem of certitude. This, it will be noticed, is a wide and, for the philosophical specialist, an interesting programme. The papers are the work of eminent professors of various nationalities, and as a consequence may be taken as fairly representative of contemporary philosophy in Europe. The value of the collection lies therefore not in the intrinsic truth of the teaching and opinions it embodies, but in its reflecting the general color or temper of the present-day speculation. As an indication, consequently, of what serious-minded men are now thinking on ultimate problems, and how their aspirations are tending towards a universal science, the work commends itself to the professor and special student of philosophy.

THE ADORATION OF THE BLESSED SACRAMENT. By the Rev. A. Tesnière, Priest of the Congregation of the Blessed Sacrament. Translated by Mrs. Anne R. Bennett-Gladstone. New York, Cincinnati, Chicago: Benziger Bros. 1902. Pp. 288.

In conjunction with Father Tesnière's *Reflections and Considerations on the Blessed Sacrament* we have here a further series of meditations upon the characteristic sources and forms of worship given to the Adorable Eucharist. To know why we should love our Divine Saviour and honor Him in the humble sphere of the sacramental mystery is a wonderful help not only to faith and piety, but also to the enjoyment of that peace and happiness which somehow seems bound up with a deep devotion to the Real Presence. Christ on earth, Emmanuel, ever with the children of men, means a soothing of every pain and sorrow, a perpetual buoying up of hopes and confidence, an actual fruition of the purest delight in the consciousness that the Divine Master's eye is perpetually upon us, and that His Sacred Heart opens with most generous readiness to all our needs and desires.

Father Tesnière explores the entire ground of the causality, if one may use that term here, of the Eucharist. Why Christ instituted it; why it abides with us; why we could not do without it; why we should adore it with grateful eagerness; and how we are to put our

selves in the right attitude towards God during prayer before it in the tabernacle, or at public exposition,—these questions the author answers in his thoughtful way. The chapters are divided into points suggesting adoration, thanksgiving, reparation, and practice as the train of motives upon which we proceed in our reading. Priest and people will alike profit by the work of Father Tesnière and his translator.

CONSTITUTION DE L'ÉGLISE. Conférences Apologetiques. Par M. l'Abbé R. Planeix, Chanoine Honoraire, Supérieur des Missionnaires Diocésains de Clermont-Ferrand. Paris: P. Lethielleux. Pp. xvi—414.

In a former series of apologetical conferences the Abbé Planeix treated of the Church on its doctrinal, moral, historical, and social sides, and from these points of view drew out the arguments for her divine origin. In the series published in the volume at hand the same thesis is established by a study of the Church's internal constitution. Having developed in the first conference the proof from her social organization, eight consecutive discourses are devoted to the arguments deduced from the Papacy,—the testimony from the Scripture and tradition; from history; from its struggles with its enemies, material and intellectual; from reason; from the exercise of its authority along the ages; and from its infallibility, being successively reviewed. A subsequent chapter treats of the episcopacy; another, of the clergy; and the two closing conferences, of the religious orders. The arguments throughout are succinctly but clearly formulated; and the style is vivid, yet trenchant. Inspiring to the general reader, it will be especially suggestive to the priest in the preparation of sermon or lecture on the Church.

L'ACTION DU CLERGÉ DANS LA RÉFORME SOCIALE. Par Paul Lapeyre. Paris: P. Lethielleux. Pp. viii—407.

The question controlling the thought in this series of essays is, whether in the present sadly-needed reformation of society the clergy have a special mission; and if so, in what that mission consists. Ought they, to use the author's phrase, retire *dans la solitude factice et systématique des presbytères ou des monastères?* or, should they be as leaven to the lump, uplifting by their personal presence and example, as well as permeating by their teaching, the social masses? The first part of the volume treats of the general principles which the writer

thinks should regulate the formation of the clergy ; the second, with the social end at which they should aim ; the third, with the means thereto, especially with those recommended by Leo XIII in his Encyclical on the Third Order of St. Francis ; the fourth and last, with what the author calls the *liquidation of the past*—that is, the acceptance of the persecution to which the Church in France is being subjected, with a recognition of its retributive justice for the iniquities and disorders of the past. To the reader who wishes to see somewhat below the surface the social conditions, ecclesiastical and civil, of the French people and their clergy, the third part of the work will be found highly instructive. The remainder of the volume, though written primarily in view of the state of affairs in France, unfolds principles that have a universal application, especially at the present day. The writer sets forth these principles with a firm hand, with the knowledge and prudence of a skilful physician and with the heart of an apostle. The volume forms a fitting sequel to the author's inspiring studies in *Social Catholicism*.¹

ORDO BAPTISMI PARVULORUM. Cum Approbatione. New York and Cincinnati: Fr. Pustet & Co. 1902.

The advantage of this edition of the solemn baptismal service of infants is its convenient form and large typography, with the customary responses in English, German, French, Italian, and Polish. It is bound in stiff boards and can easily be held in the hand for the reading of the form while the rite is being performed. It does away with the troublesome use of the complete ritual for a function which is used much oftener than the other portions of the volume.

McVEY CALENDAR. 1902. For the people. Philadelphia.

Although this calendar is evidently intended to be a publisher's advertisement, it aims in its contents to furnish a good amount of helpful information to Catholics for practical guidance in the affairs of business and religion. The last four folios are devoted to a summary of ecclesiastical events during the past year which is taken from this magazine.

¹ *Le Catholicisme Social ou Christianisme Intégral*, 3 vols.; *Les Vérités mâles*; *Les Remèdes amers*; *Le Retour au Paradis terrestre*.

Book Notes.

The Rev. George O'Neill has composed a new "Hymn to St. Patrick," likely to become popular as a Church hymn. Dublin, Ireland : Fallon & Co.

Biblia for February gives an interesting account of the excavations recently made at Babylon, under the auspices of the German Oriental Society. Drs. Delitzsch, Hilprecht, and Weissbach, with other noted Assyriologists, were able to determine the historical and Biblical importance of the finds by their readings of the inscriptions. The uncovered portions reveal the magnificent palace of Nabuchodonosor (Nebuchadnezzar) the Great, 600 B. C. (604-561). The researches have proved that its main hall was the scene of the fatal last banquet of Balthasar (Belshazzar) on the night (Tammuz 16th, 538) when the first of the empires fell. Here also Alexander the Great died (323). A magnificent Broadway leading from the palace eastward and paved with inscribed flags has likewise been opened. It was apparently the *via sacra* of Babylon, corresponding with the Appian Way in the Roman capital. Along this way, about one-third from the end, the excavators have revealed the remains of the temple of Ishtar, the supreme goddess, "the lady of battles and the archeress of the gods."

Dr. J. P. Peters, who announces for publication a work of pre-historic archaeology, will during the present year take part in the archaeological investigations in Palestine. He was formerly director of the Babylonian expedition at Nippur.

The latest instalment of Assyrian inscriptions published by the eminent Orientalist Father Scheil (*Notes d'épigraphie et d'archéologie assyriennes*) brings among the other valuable discoveries made by him a curious Babylonian text of the time of the Achæmenids (Persian dynasty about 600 B. C.); also a text which supplies the Babylonian names of deities found on the monuments.

We are anxiously awaiting Professor Hilprecht's promised history of Assyrian and Babylonian exploration within the last century. It is to represent his own work during the last twelve years, which means a discovery of about 60,000 cuneiform inscriptions. Professor Hilprecht is of opinion that the ancient Babylonian temple, unearthed at Nippur during the late expedition sent out by the University of Pennsylvania, was founded not later than seven thousand years before Christ. Professor Flinders Petrie, in an article in *Harper's Monthly Magazine* (October, 1901), traces civilization in the Nile Valley back to about the same age.

The Pilot (Boston) reprints in its successive issues for 1902 those poems of John Boyle O'Reilly which are now altogether out of print. Some of these are exquisite in both religious sentiment and form.

Recent numbers of the *Journal of the Royal Society of Antiquaries of Ireland* contains a paper of interest to ecclesiastical students of Irish archæology. *The Christian Sepulchral Leacs and Freestanding Crosses of the Dublin Half-Barony of Rathdown*, by Patrick J. O'Reilly. The last issue (December 31, 1901) brings the third instalment of the series.

The last number of the international *Revue Biblique* (January, 1902), published at Jerusalem by the Dominican Fathers, has a critical study of the introduction to the Book of Judges by the editor, Père Lagrange. He also continues his interesting notes on Semitic epigraphy. Père Vincent writes on the topography of the Holy City (the second enclosure). Hackspill offers some learned suggestions on the religious and contemporary aspect of New Testament study.

Father Doyle of the Paulists writes for the current *Independent* an article entitled *What a Catholic Mission Is*. There is a reason here for a Catholic priest writing for a Protestant paper. He does not court personal notoriety, or appeal to Protestant sympathy, but merely instructs them, dissipating certain false notions and prejudices regarding the purpose and methods of the Catholic missionary. One does not often see such contributions in the *Independent*, the common form of articles purporting to come from a Catholic source is that which complains of the hierarchy or criticises Catholic corporate action, or minimizes Catholic doctrine, or in which a Catholic priest bids for applause from "the galleries."

Students interested in the history of that darkened period of the Papacy in which Pope Alexander VI is the central figure, will find some valuable material, new and authentic, in Baron Frederic Corvo's *Chronicles of the House of Borgia*. It is not a book to be recommended for general reading, owing to the fact that it depicts much unjustifiable and unhealthy doing on the part of princes and churchmen, the sifting of which can contribute but little to edification. But the author dissipates, by evidence drawn from contemporary and hitherto unpublished documents, the false popular notions about the poison-cups, daggers, and dungeons which the Pope and Cardinals are supposed to have used to further their ambitious or revengeful schemes. The journalistic prophets of falsehoods against the Papacy and the Church give brief notices of the work as an attempt to "whitewash" Alexander VI.

One of the best arguments to prove that the charge made against the French clergy of having fostered hostility in the persecution of Dreyfus is false, may be found in a paper of Lord Russell of Killowen in Mr. Barry O'Brien's life of him. (P. 318.)

The Memoirs of Cardinal Francis de Bernis, published in 1878 by Masson, have been translated into English by Katherine Prescott Wormeley. They give us a rather favorable view of the courtier Cardinal who was so intricately mixed up with the suppression of the Jesuits under Clement XIV. He was not an enemy of the Jesuit Order, yet he found Choiseul's hatred too formidable a power to cope with and hence he urged the suppression, though not without proposing alternatives which caused him the loss of the French king's confidence. His last years were spent in beneficence and comparative retirement.

Speaking of the late Mr. Aubrey de Vere the London *Spectator* says: "Though his poetry was debarred by a certain austere purity from appealing to a wide circle of readers, it was marked by unfailing nobility of aim, dignity of treatment, and distinction of style. Indeed, it may be said of him that he never harbored an ungentle thought or penned a harsh line." Better such a eulogy than a circulation of unlimited thousands.

One of the most readable and edifying biographies recently published is the *Life of Father Henry Schomberg Kerr*, by Lady Maxwell Scott. The grandson of the Marquis of Lothian, he had entered the navy service, but, under the influence of his sister Henrietta, a Lady of the Sacred Heart, he became a Jesuit, and after a fruitful life died as superior of the Zambesi mission in South Africa. Longmans, Green & Co. are the publishers.

The December number of the *Ampleforth Journal* (published thrice a year) contains an interesting account by Bishop Hedley of the ancient Abbey of Wearmouth, which must be regarded as one of the principal source-beds of early English literature and art. "Oscott Half a Century Ago" is another article of special attraction in this excellent repertory of Benedictine scholastic activity in England.

The first instalment of the Rev. Horace Mann's *Lives of the Popes of the Early Middle Ages* is to be ready this month. It begins with the Popes under the Lombard rule, Gregory the Great, and covers two centuries. The London firm of Kegan Paul, Trench, Trübner & Co. (B. Herder, St. Louis, Mo.) are the publishers.

Father A. Lehmkuhl, S.J., will shortly have ready a new volume of *Casus Conscientiae*, dealing with the Sacraments. (B. Herder.)

The leading article in the *American Journal of Theology* (quarterly) deals with the prospects of "The Twentieth Century in Theology." Mr. George M. Grant, the author, is convinced that "the Nicene Creed, however well suited to the fourth century, does not express the conception of God which is fundamental to faith." He considers the idea of two natures in the person of Christ as exploded. That settles of course the faith and fate of the Catholic Church, which cannot alter its creed to suit the modern view, but considers that God gave us a revelation to set us right, not to have us correct it. Mr. Grant also wisely suggests "that the great churches of the Reformation will, as preliminary to organic union, rewrite their confessions, adapt them to our own time, and find out the extent of the common ground on which Christians now stand." It seems unfortunate that the light which our Saviour came to bring into this world for the benefit of mankind should have been misleading for centuries, and now require focusing in order to make it suitable guidance for the discordant remnant of so-called Christians who deny the fundamental doctrines of Christianity in refusing to accept the emphatic claim of His personal divinity as it has been believed and taught by all who were His direct and sincere witnesses. The Mohammedan Gnosticism of present New England would have done us better service in such a supposition, than the evangelical truth brought down through the Councils and Fathers of the Catholic Church.

Recent Popular Books.

AT LARGE: E. W. Hornung. *Scribner.* \$1.50.

An Australian bush-ranger refrains from robbing a young Englishman who falls into his hands, and also saves his life. Later, the two meet in England, and for some time are rivals in love, a position from which they are extricated by two murders and a series of remarkable coincidences. The tale is amusing but not so well written as many of its author's former books.

BAGSBY'S DAUGHTER: Bessie and Marie Van Voorst. *Harper.* \$1.50.

A rising young lawyer, falling in love at first sight of a rich pill manufacturer's daughter, offers marriage and is accepted. A series of accidents causes her to sail for Europe without him, and another series gives him the appearance of unfaithfulness. The misunderstandings are cleverly managed. The explanations and reconciliation are unnatural, but some of the situations are novel and clever. The evil woman is so frankly audacious that the book is hardly suitable for a girl's reading.

BARBAROSSA: Cyrus Townsend Brady. *Century.* \$1.50.

An historical romance, in which Barbarossa, Countess Matilda and Hohenzollern are the chief personages and the possibilities of adventure are severely taxed. The author's style and turn of thought are modern in their essence, and his art is not quite equal to the task of vivifying the past.

BRITAIN AND THE BRITISH SEAS: H. J. McKinder. *Appleton.* \$2.00 net.

The first of a series describing great natural regions, and tracing the physical formative influences, geological, aqueous, and meteorological, under which the race now inhabiting Britain has been developed, and the industrial, economic, and strategic conditions bearing upon its future. It is philosophical geography of a type new in English, and closely approximating to the ideal of Ritter, and the volume has many illustrative maps and charts.

CATSPAW: B. M. Croker. *Lippincott.* \$1.00.

The heroine, a dowerless orphan, goes out to India to marry a man whom she has not seen since his boyhood, and discovering that she has been wooed with his cousin's photograph and another man's love letters, refuses him. She tries life as a lady's companion and as manager of an Eurasian boarding-house until the cousin, having become a British resident at a petty court, has her appointed governess to the royal children, in which position she straightway becomes entangled in plots and having saved him from assassination marries him. The Eurasian passages are lively, but the court scenes are unnatural and melodramatic.

CLOISTERING OF URSULA: Clinton Scollard. *Page.* \$1.50.

A mediæval story, in which a family feud and covetous desire for a fair

maiden's fortune lead to much bloodshed. All the active characters but one are male, and the intrigues are purely political. As for Ursula's cloistering, it is of the same species as the snakes in Iceland. The story is very carefully written, and the author succeeds in giving both the atmosphere and color of the time, his characters treating their duels and other combats as coolly as Collins.

COLONIALS: Allen French. *Double-day*. \$1.50.

A disputed inheritance and two lovers' rivalry divide the interest with the Boston tea-party, Lexington and Concord fights, and an engagement for which the author invents the names of "Charlestown battle," and "Bunker's Hill," meaning the battle of Bunker Hill. Small errors of this species dot the pages of the story, which is related in a strangely lifeless manner.

CORRESPONDENT'S MANUAL: W. E. Hickox. *Lee*. \$1.00.

The author aims at warning young stenographers and typewriters against the errors into which they are most likely to fall, giving them lists of words often misspelled, and liable to be interchanged. The book is the product of a long term of teaching, and has been tested by use while in typewritten form, and as the first of its species, it is equally important to teachers and to the self-taught.

ELF ERRANT: Moira MacNeill. *Macmillan*. \$1.25.

A fairy story for children, a gently satirical allegory for their elders, with a very good style, but occasional undue severity towards superficial faults of the Irish temperament. It is accompanied by clever pictures well-matched to the story in style.

EPISODE ON A DESERT ISLAND: Anonymous. *Dutton*. \$1.25.

A collection of letters confessing the writer's passing regard for a commonplace and rather ill-bred man, who makes himself useful when a shipwreck leaves him and her on an uninhabited island. The author justly makes her absurd.

FOOL'S YEAR: E. H. Cooper. *Appleton*. \$1.00.

The author writes with conviction that all American sportsmen are corrupt and given to bribery, and that honesty and honor are English monopolies. His hero, a very poor but wonderfully upright youth of good family, succumbs to the temptation of a bribe of a million offered by a rich American trying to force his way into the best English society, and his consequent experience is very bitter. The heroine, a beautiful English woman living in open war with her husband, upon whom she has the worst possible influence, and using the worst means to add the hero to her list of conquests, is well and carefully drawn, but not an object for youthful contemplation. The American girls speak a dialect occasionally found among untaught rustics, but unknown to city-bred Americans, but their goodness is powerful enough to neutralize the English woman's evil power, and also their father's evil intentions.

HOUSE WITH THE GREEN SHUTTERS: George Douglas. *Doubleday*. \$1.50.

A brutal man, able in a narrow way, and married to a woman of extraordinary stupidity, has a dull son to whom he insists upon giving a university education. The boy becomes vicious, is disgraced, and ends by killing his father and then committing suicide. He leaves enough poison to make self-murder possible for his mother, dying of an incurable disease, and to his sister, afraid to face the world. The minor characters are coarse and malicious, and promote the final horrors by their scandal-mongering.

IF I WERE A KING: Justin Huntley McCarthy. *Russell*. \$1.50.

François Villon is the hero, and the opening chapters describe his companions and friends with unnecessary frankness, but the King's fancy for giving the poet the place of Grand Constable for a week and then hanging him, leads to interesting complications cleverly managed. Oliver le Dain, and Tristan l'Hermite, are introduced as the King's favorite coun-

sellors, and Louis himself is made a shabby Haroun, capable of the pettiest meanness. The story betrays its adaptation from a play, but is well written and accompanied with pictures, some good and some grotesquely bad.

IN A FOG: Richard Harding Davis.
Russell. \$1.50.

A little company of gentlemen casually gathered in a club, each quite unknown to all the others. They join to invent the story of a mysterious murder and present various aspects of it to a member of Parliament whom one man wishes to prevent from speaking that evening. The stories are good in themselves, but the final surprise brings their ingenuity into strong relief and the whole book is one of its author's best productions.

IN THE FOOTPRINTS OF THE PADRES: Charles Warren Stoddard.
Robertson. \$1.50 net.

A group of seven descriptive sketches, some reminiscent of elder days on the Pacific Coast, one historical, and some contemporary. They are admirably written, and abound in evidences of conscientious respect for the English language, coupled with keen vision for the picturesque.

ONE OF HIS SONS: Anna Katharine Green Rohlfis. *Putnam.* \$1.50.

A mercenary servant poisons his master, and in the consequent inquiry four innocent persons are in turn suspected, and many curious and ugly details of a strange family history are laid bare. The secret of the crime is preserved very ingeniously.

PRINCESS PUCK: Ulua Silberrad.
Doubleday. \$1.50.

A long story chiefly of nothings, and extremely solemn in its humorous passages.

ROSA AMOROSA: George Egerton.
(Mrs. Egerton Clairmonte.) *Brentano's.* \$1.50.

A series of love letters written with nice care to avoid actual immorality

even while presenting much which young readers will mistake for it. It is less openly offensive than the author's former books, but it is not one whit more indicative of good intention.

SECOND GENERATION: James Weber Linn. *Macmillan.* \$1.50.

The central character is a coarse and unscrupulous political moneygetter who, in a moment of anger, causes the death of an editor. Years later the editor's son, having become a journalist, brings the murderer to defeat and political disgrace, but in doing so causes himself to seem guilty of stealing, and is sentenced to the State's Prison. His editor-in-chief, who has been eager in pursuing the politician, is insane for a time, but for love of them their associates continue the pursuit and the man dies defeated, but by his death permanently separates his daughter from the journalist in spite of their love for one another. The book differs from other novels concerning "bosses" in presenting the bad effect wrought upon decent men by the effort to destroy an evil creature.

STANDINGS: John Strange Winter.

The story of two sisters, the younger of whom wins the love of her sister's betrothed, marries him and then elopes for purely mercenary reasons. When he has divorced her, he proposes marriage to the elder sister, explaining to her that English law does not forbid alliance with a divorced wife's sister, and she accepts him.

STRENGTH OF THE WEAK: Chauncy C. Hutchkiss. *Appleton.* \$1.50.

A tale of French Canada, beginning in 1755, and telling of the struggle between the English holder of a French title and a fraudulent claimant. The author has a fancy for attributing disagreements and ill-feeling purely racial in origin to difference in religion; but his plot is well woven and his chief characters are striking. The touch of anti-Catholicism injures what would otherwise be a very entertaining story.

SWISS LIFE IN TOWN AND COUNTRY: Alfred T. Story. *Putnam*. \$1.20 net.

This manual contains well-illustrated descriptions of the Swiss race, and its various social, political, and economic divisions, the military system, and the amusements and occupations of the people. It makes no pretence at being philosophical and can be understood by young readers. Its author appears to believe that "Old Catholics" constitute part of the Church, for which reason the book is not fitted for use in school reference libraries, but seems perfectly impartial.

USURPER: W. J. Locke. *Lane*. \$1.50.

A fabulously wealthy philanthropist stands for a seat in Parliament and gives his enemies opportunity to assert that he wears an assumed name. He admits the charge, welcoming it as releasing him from dread of its coming, and the book ends happily. The second hero is a young poet with complicated affairs of the heart, and the heroine is a peer's daughter, and by means of them the author makes opportunity to describe a certain circle of London society, half literary, half charitable.

WISTONS: Miles Amber. *Scribner*. \$1.50.

A landed proprietor, having ruined his life by marriage with a gypsy, secludes himself, avoids her and leaves their two girls to be reared by an ignorant servant. In consequence, one of them, almost on sight, marries an elegant and fastidious writer of novels

too fine for publication, and discovers that his ideas are so broad that the Ten Commandments and the law of England are sometimes out of sight for months. Fortunately, he dies and his widow lives to rear the infant presented to her by her sister after a brief sojourn in London. Given the premises the story is possible and the unpublishing novelist is a wonderfully good study of an ugly type, but the author adds a few paragraphs giving the whole book an immoral and impious turn by questioning the wisdom of the Deity in not managing matters better.

YEAR ONE: John Bloundelle Burton. *Dodd*. \$1.50.

The heroine, a prescribed marquise, assumes the guise and imitates the behavior of the worst class of Parisian women in order to save the life and secure the liberty of an English naval lieutenant captured while aiding her to escape to England, and the two see the massacre of the Swiss guard, and those in La Force and L'Abbaye. The author follows the latest authorities in regard to these incidents, and refrains from attempts to excuse the atrocities of the time. That the heroine's husband happens to be living spoils the story, although he is a low-born brute whom she was forced to marry and by whose plotting she has been arrested and condemned to death. More than one of the characters is sufficiently muscular to carry two hundred pounds' weight of gold concealed about his person, and the novel's claim to favor rests solely upon its description of horrors.

Books Received.

SACRED SCRIPTURE.

PSALMS XC—CL. Books IV and V of the Cambridge Bible for Schools and Colleges. By A. F. Kirkpatrick, D.D., General Editor for the Old Testament. With Introduction and Notes. Cambridge: At the University Press; New York: The Macmillan Company. 1901. Pp. cxii—547 to 847. Price, 2s. *net*.

THEOLOGY.

DOCTRINA XII APOSTOLORUM. Die Apostellehre in der Liturgie der katholischen Kirche. Von Joseph Schlecht, Ph.D., D.D. Mit 3 Tafeln in Lichtdruck. Freiburg im Breisgau, St. Louis: B. Herder. 1901. Pp. xvi—144. Preis, \$1.80 *net*.

ORDO BAPTISMI PARVULORUM. Cum approbatione. New York and Cincinnati: Fr. Pustet & Co. 1902. Pp. 16. Price, \$0.25 *net*.

SERMONS ON THE STATIONS OF THE CROSS. The "Our Father," "Hail Mary," etc. Dedicated to the memory of the Early Catholic Missionaries of the United States, by the Author, the Rev. B. J. Roycroft, A.M. New York and Cincinnati: Fr. Pustet & Co. 1902. Pp. 339. Price, \$1.50 *net*.

PHILOSOPHY.

THROUGH SCIENCE TO FAITH. By Newman Smyth. New York: Charles Scribner's Sons. 1902. Pp. x—282. Price, \$1.50.

THE THEORY OF PROSPERITY. By Simon N. Patten, Ph.D., Professor of Political Economy, Wharton School of Finance and Economy, University of Pennsylvania. New York: The Macmillan Company; London: Macmillan & Co. 1902. Pp. ix—237.

LE VOCABULAIRE PHILOSOPHIQUE. Par Edmond Goblot, Docteur ès Lettres, Chargé de cours à l'Université de Caen. Paris: Librairie Armand Colin. 1901. Pp. xiii—489.

THE CARE OF DESTITUTE, NEGLECTED, AND DELINQUENT CHILDREN. By Homer Folks. (American Philanthropy of the Nineteenth Century Series. Edited by Herbert S. Brown.) New York: The Macmillan Company; London: Macmillan & Co. 1902. Pp. ix—251. Price, \$1.00.

THE FIELD OF ETHICS. Being the William Belden Noble Lectures for 1899. By George Herbert Palmer, Alford Professor of Philosophy in Harvard University. Boston and New York: Houghton, Mifflin & Co. 1901. Pp. v—213. Price, \$1.10 *net*.

PRINCIPLES OF WESTERN CIVILIZATION. Being the First Volume of a System of Evolutionary Philosophy. By Benjamin Kidd, author of *Social Evolution*, *The Control of the Tropics*, etc. New York: The Macmillan Company. 1902. Pp. 538. Price, \$2.00.

ASCETICA.

THE WAY OF PERFECTION and Conceptions of Divine Love. By Saint Teresa. Translated from the Spanish by the Rev. John Dalton. London: Thomas Baker; Philadelphia: John J. McVey. 1901. Pp. xxiv—329.

THE ADORATION OF THE BLESSED SACRAMENT. By the Rev. A. Tesnière, Priest of the Congregation of the Blessed Sacrament. Translated by Mrs. Anne R. Bennett-Gladstone. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 288.

HISTORY.

HISTORIAE ECCLESIAE PROPAEDEUTICA. Introductio ad historiae ecclesiasticae scientiam. Prof. Humbertus Benigni, presb. Ratisbonae, Romae, Neo-Eboraci: Fridericus Pustet. 1902. Pp. 130. Pretium, \$0.40.

LE CANADA ECCLESIASTIQUE. Almanach annuaire du Clergé Canadien. Pour l'année 1902. Montreal: Cadieux et Derome. Pp. 329.

CATHOLICISM IN THE MIDDLE AGES. By the Rev. Thomas J. Shahan, D.D. San Francisco: Catholic Truth Society. 1902. Pp. 54. Price, single copies, 10 cents; per 100 copies, \$5.00.

A SKETCH OF SEMITIC ORIGINS. Social and Religious. By George Aaron Barton, A.M., Ph.D., Associate Professor of Biblical Literature and Semitic Languages in Bryn Mawr College. New York: The Macmillan Company. 1902. Pp. xiv—342. Price, \$3.00.

THE ANCIENT CATHOLIC CHURCH. From the Accession of Trajan to the Fourth General Council (A. D. 98—451). By Robert Rainy, D.D., Principal of the New College, Edinburgh. International Theological Library. New York: Charles Scribner's Sons. 1902. Pp. xii—539. Price, \$2.50 *net*.

NEWMAN; an Appreciation in two Lectures; with the choicest Passages of his Writings selected and arranged by Alexander Whyte, D.D. The Appendix contains six of his Eminence's Letters not hitherto published. New York: Longmans, Green & Co. 1902. Pp. 252. Price, \$1.10 *net*.

MISCELLANEOUS.

MEIN NEUER KAPLAN. Erzählung aus dem irischen Priesterleben von Rev. P. A. Sheehan. Genehmigte Uebersetzung von J. Nemo. Köln: Verlag und Druck von J. P. Bachem; St. Louis, Mo.: B. Herder. Pp. 392. Preis, \$1.65 *net*.

CORINNE'S VOW. By Mary T. Waggaman. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 144. Price, \$1.25.

THE PUBLIC SCHOOL ARITHMETIC FOR GRAMMAR GRADES. By J. A. McLellan, A.M., LL.D., President of the Ontario Normal School, and A. F. Ames, A.B., Superintendent of Schools, Riverside, Ill. New York: The Macmillan Company. 1902. Pp. xii—369. Price, \$0.60.

THE FAILURE OF SUCCESS. By Lady Mabel Howard. London, New York, Bombay: Longmans, Green & Co. 1901. Pp. 320. Price, \$1.50.

THE ECCLESIASTICAL REVIEW.

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MR. SPENCER JONES' ESSAY TOWARDS REUNION.

IN the February number of this magazine I gave a summary of a remarkable book on Reunion with the Holy See, written by an Anglican clergyman, with an introduction by Lord Halifax. There is something further to be said about the book, as I stated then. And first, as to the aim and plan of the work. On its title-page it claims to be an "Essay towards Reunion." The author has made use of a careful mode of speech. He has perhaps advisedly refrained from entitling his work an "Essay on Reunion," choosing the more general form of "Essay towards Reunion." It may be that he has borne in mind a distinction which he employs in the book itself when dealing with the subject of Images. There he quotes approvingly the formula of the fourteenth and fifteenth centuries: "Thou shalt kneel if thou wilt *before* the image, but not *to* the image" (p. 368). It is not his object to exhaust the question of Reunion. He writes by way of suggestion, making no profession of compiling an exhaustive treatise. Yet even with this distinction before our eyes a critic may find it difficult at first sight to see that the author has a definite aim, or, if he has, that he has reached what he aimed at. Thus the critic may feel disposed to ask, Where is the suggestive feature of the work? Reunion is a practical subject. It means the coalition and coalescence of distinct and existent religious corporations. No doubt can be entertained that the Roman Catholic Church has a corporate existence. The same may be said about the Anglican Church, about which the author professedly writes. The reunion of these two bodies cannot take place by way of

religious compromise, unless compromise is to be merely the explanation and not the submergence of dogmatic truth. Neither can Reunion take place in a purely speculative and ideal plane. To be what it is desired to be, it must take the form of a real unity subsequent to real divergence and difference. Lord Halifax has a noteworthy paragraph in the Introduction. "As to the practical evils which result from religious divisions, they are too obvious to be insisted upon. There is no good work, religious or social, which would not be facilitated if the divisions which at present divide Christendom could be healed. Take the question of the religious education of the country. The whole of the difficulties and controversies which at present beset the cause of religious education are due to the religious differences which prevail among Christians. Consider the comparative failure of missionary enterprises; the fact that after nineteen hundred years of Christianity the greater part of the world is still unconverted; the alienation from all religious influences of the great masses of the population in England; the comparatively low standard of life in which the Christian world is contented to acquiesce; the little hold the supernatural has upon so many—and say whether for these and numberless other evils, the divisions of Christendom, and the results which those divisions have produced, are not responsible" (p. xiv). Assuredly if Reunion is to bring forth the practical results here foreshadowed by Lord Halifax, it must be preëminently a practical Reunion. I can, therefore, imagine a critic feeling dissatisfied because Mr. Spencer Jones has no practical scheme of Reunion,—no "Articles of Comprehension." And in truth the author has formulated no Treaty of Peace, or even drawn up conditions of an armistice.

Yet to conclude that in *England and the Holy See* there is no definite aim, or a definite aim and only indefinite means, is to mistake or overlook the spirit of the book. No one can read the grave, the very grave words of the author, without realizing that both he and his noble sponsor look upon the Reunion of Christendom as an enterprise which must not merely engage our affections, but command our energies. To labor for it, to pray for it, is every man's duty; to accomplish it, will be some saint's privilege. As the author says so well:

" . . . A forlorn feeling comes over the mind at first, as if the whole enterprise were hopeless; and we are tempted to abandon it in despair.

"There are cities of refuge awaiting us, if we should do so. We can use the old arguments that while Rome is what she is, Reunion is impossible; and that since so blessed a consummation is not destined to be attained in our day, we should continue to pray, but no longer work, for Reunion. Such arguments as these have the entire weight of our weaker nature on their side. The process of what is known as taking pains is never popular. . . . It is natural with us to swim with the tide, and mechanically repeat the old language of prejudice; and I have made some attempt in this essay to shake myself free of this mood which so easily overtakes me. Every one may do something in his own generation towards reducing the distance which separates the great body of Christians one from another, and that is all I have hoped for in what I have here attempted to say" (pp. 434, 435).

He believes that he will further the cause of Reunion by bearing witness to the Romeward bias of his own mind. As an Anglican he considers that he might personally be reunited to Rome, and he goes on to analyze the process of reconciliation. In these matters egotism is true humility. To insist on the first personal pronoun is not to glorify self, but to safeguard others against taking opinions for more than they are worth.

"Thus men of bias are the partial friends of the systems of thought which they affect; and a Reunion enterprise seeks to attract all those scattered forces to itself, and bids them sit down from time to time in some place, and say what they wish to say, not merely what is expected of them (p. 48)."

When Newman was asked to put down the Tracts which began the Oxford Movement, he wrote to Perceval:

"As to the Tracts, every one has his own taste. You object to some things, another to others. If we altered to please everyone, the effect would be spoiled. They were not intended as symbols *ex cathedra*, but as the expression of individual minds; and individuals feel strongly, while on the one hand they are incidentally faulty in mode or language, they are still peculiarly effective. No great work was done by a system; whereas systems rise out of individual exertions. . . . The very faults of an individual excite attention; he loses, but his cause (if good and he powerful-minded) gains. This is the way of things; we promote truth by self-sacrifice."¹

Mr. Jones might have written, if not a successful, at least an important and influential work, even if he had merely given utterance to his own very decided Romeward bias. But in truth he has done more than this. It has not been his aim to suggest the terms of agreement, but the lines of explanation. The famous

¹ *Apologia*, Ed. 1864, pp. 110, 111.

Tract 90 of Newman drew an explanation of the Thirty-nine Articles which attempted to house the Tridentine decrees. And many have been the explanations of Catholic doctrines written by Catholic theologians for the purpose of enlightening the traditional misinformation of Protestants. Mr. Jones has set himself the double task of setting down the lines of reconciliation, and, as an example, of giving from an Anglican standpoint a Catholic explanation of such doctrines as arrest peacemakers from the opposite camp. We cannot remember to have seen a fuller statement of the subjective principles of recovery (*i. e.*, of Reunion) than he has written. There is little, if anything, to be added to his five principles:—*Proportion*, which never detaches a phrase from its context, or an event from its environment, and always seeks the way of adjustment rather than alternatives; *Continuity*, which insists on giving things and events their historical genealogy, and would consider the ancient English Church the parent of, or at least the parent-in-law of, the present English Church; *Contact*, which makes it easy to take our opponent's standpoint when we are at his side; *Prayer*, which beseeches reunion from the Eternal Unity; and *Explanation*, which is the outcome of the four previous principles, and is the immediate source of reconciliation. Insistence on these principles of recovery can hardly fail to bring recovery more within reach.

But the most practical aim and effort of the book is to state the chief difficulties of the faith in a reconciliatory light. Emphasis is laid on the fact that the cleavage between Catholics and Anglicans is partly, if not wholly, due to misunderstandings. It cannot then be a subject of indifference to Catholics that at the beginning of the twentieth century we have a new thing in the Churches, an endeavor to explain the doctrines of the Church so as to narrow the separation between the Holy See and the most influential of the Reformed Churches.

This view brings us to a second point of discussion arising out of Mr. Spencer Jones' work. Men who pride themselves on their simplicity will be prompted to consider it unwise of the reviewer to render any sympathy towards the Reunion, fraught as it has been with so many blighted hopes and so many wrecked reputations. If Mr. Spencer Jones and others of his way of think-

ing are able to hold the whole chain of Catholic doctrine, their place would seem to be at the feet of the Holy See, not in the benefice list of the Established Church. It will be said, and with a show of reason, "Why cannot men like this follow their principles? And if a Church has come to this same high-water mark of dogma, why does it not wash away the narrow dykes of prejudice built up by statesmen three centuries ago, and mingle its waters once more with the great mother Church of Western Christendom?" There is much to be said for this view, which received its least persuasive form in the blunt antithesis of Bossuet, "Ou vient à nous qu'on accepte nos dogmes, ou bien alors pourquoi vient donc?" To begin with. We must not be supposed for a moment to hold that there can be any Reunion based on a suspension of the *de fide* dogmas of the Church. When we speak with praise of what has been done by Mr. Spencer Jones and such as he, we are merely showing our appreciation of their perseverance in making the headway they have made. We are not encouraging them to think there is still no further headway they must make. We can state the matter more clearly if we consider it in the individual rather than in a group or society of the individuals. We can well imagine many sincere and single-hearted Catholics saying that Mr. Jones and men of his stamp ought to join the Church of Rome, or, as we should say, the Catholic Church. But the matter to be decided is a matter of conscience. More than elsewhere is it necessary in ethical matters to employ distinctions. A general principle employed ruthlessly may mean the slaughter of a soul. Nothing could be more evident than the general principle *Extra Ecclesiam nulla salus*, or, Every soul ought to join the Church. But we are not dealing with souls in general. We are not face to face with the Caius and Sempronius of our moral theologies. We are dealing with an individual with his intellectual, moral, and religious prejudices acquired unconsciously or inherited still more unconsciously. We are dealing with a conscience which has the essentials of a good conscience, but has not accurate information. We are in contact with a soul which is working towards the truth, and may be staggered in its present state by the pure truth. In the first ages of the Church use was made of the *Disciplina Arcani*. St. Thomas holds that

Moses in speaking to the Jews employed a divine *condescensio* and even spoke *secundum aequivocationem*. Must we say bluntly to men of the stamp of the writer of *England and the Holy See*: "There are no two ways about it,—either submit, or go." The case is one of false conscience. Confessors know with what prudence and kindness they must act when such consciences come for advice. They know that it is wrong to disobey the false conscience, and that it is not right to obey it. Yet practically an experienced confessor will have more hope for a soul that would rather do wrong in obeying its conscience, however false, than for another soul that would rather do right in disobeying its conscience though equally false. Thus the ethical questions involved in the case of men of Mr. Jones' temperament and belief are not to be solved by a stroke of the pen or by an easy *ipse dixit*. To bring pressure to bear on their minds and hearts in the hope of an immediate submission to the Holy See, would be to run great risks of banishing that submission without hope and into an unknowable future. It is not without reason that St. John begins the pages of his Gospel with the midnight visit of Nicodemus to our Blessed Lord. The humble ruler, to our unperceiving eyes, would have seemed ripe for conversion. Yet it needed the discipline of three long years, years of doubts conscientiously met and fought, years, it may be, of moral rising and falling, of intellectual dusk and dawn, before the soul was ripe for the table of the Master.

It may be so with some hundreds of souls in our own day. They have gone on under the divine lead to the very threshold of the Church. Thought may have outstripped feeling; or instinct may have outsped reason. A part of their being is already within the City of God; a part still remains without the walls. Then begins the hour of struggle and seeming failure. They think and cannot measure their thoughts or forecast the issue of them. They pray; yet have scarce a definite wish to be obtained. They are outwardly inconsistent, because they are inwardly torn in two. Were they not doubly watchful in their words, their divided thoughts might issue in contradictions. At all events, they give pain to their friends, and gladden only their enemies. Hardly knowing what they think, and wholly unconscious of

what they might come to think, their words are guarded. They state what seems to be true, in such a way that it may leave a loophole, if they should discover it to be false. Or they repeat with a monotony of self-deprecatory egotism, "I think," or "It seems to me," or "I hold it true," though no man can guarantee that to-morrow may not cast a new light on to-day and may not reverse many of its judgments and decisions. But while the light is as it is around them, they cannot do more than they are doing. Though, when the mist lifts, and they see things as they are, their whole being will move forward to the City of Peace.

What then shall we say to souls in this plight? Surely, not that they should come into the truth, before they yet hold it true. No; we must bid them obey the law of their own mind and go on thinking; we must urge them to yield to the instinct of their own soul, and go on praying. They must be true to themselves and to their past. Explanation has brought them far on their way; it may surely carry them the few paces that still remain.

What is said of individuals may in its measure be said of parties or Churches composed of individuals. Even as some souls are not ripe, yet are ripening for Reunion by way of submission; so Churches, though not ready to receive the Kiss of Peace, may yet be preparing to sing the *Credo*. For the moment we must attend to the duty of the moment. The duty of to-morrow will be best served by throwing ourselves whole-heartedly into the duty of to-day. A premature bringing into life may only lead to premature death. Newman bears testimony to the success of a policy of "let alone" with a class of minds. Of Dr. Russell, of Maynooth, he writes in the *Apologia*: "He had perhaps more to do with my conversion than anyone else. . . . He sent me at different times several letters; he was always gentle, mild, unobtrusive, uncontroversial. *He let me alone*" (p. 317). Doubtless because he realized that, although there was a principle *Extra Ecclesiam nulla salus*, still false consciences must be dieted rather than mutilated, guided rather than dragooned.

There is just another question for discussion arising out of the subject-matter of *England and the Holy See*. No doubt the mere statement of our personal thoughts and bias forms a contribution to the enterprise, and, so to say, adds to the portfolio; yet a scheme

of Reunion must at some time or another be mooted in a practical way. Personal contact may indeed narrow the distance between the litigants. Yet there is much that may be mooted and set in order without personal contact. Even as some kind of working theory is needed for the unification of science—if it is only the theory of Atomism—so must some working plan be broached before attempts at Reunion can enter the sphere of practical ecclesiastical politics. To be practical, then, let us ask, How could a project for Reunion be formulated from the Anglican side? We are not unaware of the almost boundless possibilities for Reunion which exist among its members. There is intercommunion of the most absolute and practical character between men who hold sacerdotal claims as divine and men who abhor them as diabolical—between men who reserve what remains of the blessed bread and wine as the very Presence Itself and men who give it to their fowls or their swine—between men who hold Baptism to be the Gate of Heaven and men who hold it to be a happy contrivance for imposing a distinctive name—between men who worship Jesus Christ as the King of Kings and Lord of Lords, and men who hold Him to be somewhat greater, say, than Plato in holiness and somewhat less than Plato in genius—between men who reconcile themselves to life and its momentous outcome by the firm belief in a Supreme Being, a Person, a Soul who loves and shepherds them, and men whose avowed object is to defæcate the idea of a Supreme Being to a pure transparency. These feats of intercommunion are at once the hope and despair of all zealous toilers for Reunion. For whilst they show that the English Establishment has an elasticity which makes its vertebration somewhat doubtful, they do not persuade the Church of Rome that she has anything to gain by intercommunion with those who are in communication with almost every error that she has ever anathematized. Is there anyone so quixotic to hope that Rome will ever communicate with those who communicate with Arians, Nestorians, Pelagians, Unitarians, Gnostics, and we are told Agnostics? Would it have been worth a man's while to suggest to St. Athanasius to reunite with men who tolerated the foes of *ὁμοούσιος*? What answer would have been made by St. Augustine had he been asked to communicate with the friends of

Pelagianism? The High Church party must try more and more to see that whilst the English Church is what she is, Reunion is impossible, because it would be a recognition or an active toleration of heresies which the anathemas of General Councils have declared to be intolerable. If the entire English Church were at the level of High Churchmen, then would Reunion seem not to be despaired of; until then it must remain a dream. Who will roll the stone away and make the English Church what it never has been, a dogmatic and religious unity? Such a one, if he come, will merit the title of a second Augustine of Canterbury and the Father of the English Church.

When this religious unity has been brought about, a second step will remain to be taken. While it still remains untaken, there seems no prospect of a reunion with the rest of Christendom. At the present time all jurisdiction is officially given by the State. The government appoints the bishops and controls the Establishment. When is it likely that Parliament with its servile submission to Protestant public opinion will allow the English Hierarchy to coquet with Rome? Under the present state of things the united Episcopate is unable, after, formal declarations, to prevent the swinging of a censer or the lighting of a taper! When will they have the power to make England unlearn and unsay the traditions of three centuries and a half? If bishops are practically unable to oust clergymen from their livings who deny such fundamental doctrines as the Atonement and Baptismal Regeneration, when will the State think wise to send a flag of truce to Rome? It was precisely on the plea of foreign jurisdiction that the State threw over the Pope and set up the Established National Church. There is little hope that after three centuries and a half of uninterrupted success in governing the English Church by martial law it will own itself beaten and allow its bishops to open up negotiations with its old Master in spiritual affairs. Yet God alone knows how soon the parting wall may be thrown down. Signs are not wanting that Disestablishment may be the question of the hour, at no remote date. What views and possibilities such an event would open out no one can say. If it would add one to the chances and hopes of Reunion, it would not be in vain. And though much that is serviceable even as a

breakwater would come down in the falling, yet, on the whole, it would be a wounding only to cure,—a sickness, but not unto death.

A third subject must be faced before Reunion becomes immediately possible. Granted that some degree of dogmatic uniformity could be brought about within the English Church; granted, too, that through severance from the State or by the beneficence of the State the Anglican authorities were allowed a free hand to make overtures and arrange peace-meetings with the Roman authorities, there would still be the question of Anglican ordinations. It would be impossible to arrange that in any future Council the Anglican hierarchy should sit as bishops. Yet it might not be impossible for them to sit. Lutheran divines were called to Trent. English divines might even yet be summoned or at least be welcomed to a resumed Vatican Council. The Papal Bull "*Apostolicae Curae*" was looked upon in some parts as a final closing of the Roman door in the face of all seekers after Reunion. As the *Church Times* of January 24th says: "Five years ago the failure of a great effort was commonly said to put the Reunion of Christendom not merely beyond hope, but even beyond thought. The same had been said five and twenty years earlier, when the issue of the Vatican Council was a new and crushing blow. The earlier judgment was at fault; men recovered not quickly but completely from their disappointment; they found it less conclusive than they had imagined. The later judgment was more speedily falsified. It had a short vogue, if any; it is by now, we may say, forgotten." The papal decision on the validity of Anglican Orders could never long remain the parting wall between Canterbury and England. If the waters were to mount to this level, they would soon sweep the frail obstacle away, and those that have now been parted so long would be one anew.

It is in no spirit of criticism that we add these last three thoughts for the consideration not merely of men on the other side of the parting wall, but of men on this side. If individual conversions were the only means of spreading the Kingdom of God, it would be idle to say anything for or against the moot question of Reunion. But just as a society is a moral person, so may it have a moral progress or regress in doctrine and discipline. If individuals are

received into communion, so also may groups of individuals. We are not unacquainted with the reconciliation of large schismatical or heretical bodies in the East. And whilst we hold it a duty to urge men to reconciliation with the Mother Church of the West, and whilst we would never urge any one to remain an Anglican for the purpose of leavening his Church with orthodoxy, we can not shut our eyes to the fact that Catholic doctrine has been making vast strides logically and quantitatively within the circuit of the English Church. It, then, becomes a duty to view the movement for Reunion with eyes of interest and a heart of sympathy. The Pontiff who still, in God's mercy, reigns over us has set his sanction on the effort towards Reunion. Nay, his approval of the traditional Roman treatment of the Edwardine Ordinal was but a fatherly counsel against toiling for Reunion in empty mines. It was a timely warning-off from by-paths which led from the end in view. It would be easy to consider his decision as a mere reproof; whereas, like all things sacramental, it bore a hidden blessing. Even if it did nothing further, its tone of tenderness and painstaking, of sympathy and fatherly longing, made it a lesson to those amongst us who found it hard to deal with outsiders save as brands set aside for the burning.

We can then not merely sympathize with Mr. Spencer Jones' book, but with the larger issue which lies written in its pages. We have no difficulty in going with him heart and hand in the noble enterprise of Reunion. Even as we would not counsel him to stay where he finds himself, under the fatuous impulse of bringing his Church up to his level, so we would not forbid him to say what he has said so well, if by any means he might bring minds to a higher level where reconciliation might thrive and ripen to Reunion. The only chance of an understanding being arrived at is to show by our deeds that we sympathize with those whom it is hard to be parted from, and then to state as frankly as we may what we consider to be the cause of our differences. Until the cause of an illness is found, the cure cannot be suggested. I have stated as plainly as may be some of the grave practical difficulties which must come down before Reunion from our point of view is desirable or feasible.

It has been stated by holy men that the flood of Protestantism

was allowed to sweep over Christendom because of the sins of Catholic nations. Too long has that flood remained on the face of the earth. But now that the dove has gone forth to find a footing, and many hearts are lifted up in prayer, God alone can say how soon the waters will begin to decrease. A great soul devoted above all others to the Holy See has dared to utter a prophecy: "If Christians are ever to be reconciled, and everything calls them to it, it would seem that the movement must start with the Church of England."² Something like the fulfilment of this prophecy is beginning. May all true Catholics speed it with their prayers!

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A MESSENGER OF DIVINE LOVE.

THE movements that are being made in the direction of a higher social life for those whose early surroundings and later struggle for the mere means of living have made them unable to reach, are indications of what may be described as the distinctively modern manner of considering God. The old fear of Him has indeed not been lost; but with a wider knowledge of His works and a more intimate acquaintance with the mechanism of the world there has come a more profound realization of His goodness and, above all, of His love. It seems as if with the passing of time the light of the sun has become softer, the perfume of the flowers has become sweeter, and the lives of the humblest man and woman, hurt and shortened maybe by falls and follies, do not cause contempt any longer, but rather arouse sympathy and pity. It is true that the distinction between the rich and the poor is very plain; it must be admitted that there is restlessness and bitterness among those whose hands are hardened by toil that brings little wages; yet the rich and the poor as men and women are closer now than ever before, and the dependence of the toiler does not mean the slavery of the man. Words do not alleviate pain much; but the numberless public declarations of the brotherhood of men, the insistence on and development of the idea that all men are beloved children of an unseen

² De Maistre.

Father, have at last brought forth the full meaning of the words, and have made the idea become so real that it is a strong influence in social life. For there is in those words, and back of them in the idea of Divinity loving, something that seems like a bond binding all human hearts together. A personal interest is the result, an interest which develops into personal concern that some time will surely bring about improvements in the whole social system.

It is in concentrating the mind on the attribute of love, rather than on other Divine attributes, that the modern religious man differs from men of earlier ages and of remoter antiquity. During the Middle Ages, although Divine love was not forgotten, it was obscured somewhat by an overwhelming fear of Divine justice. This was due in a measure to the condition of the social state, and to the progress civilization was making. Wrong-doing was summarily punished; and the merciless decrees of human judges instilled a fear that developed into terror when men thought of the unseen Judge. In the days of chivalry even, when love was on every lip, and the laurel crown gave way to the silken ribbon from some fair hand, the spiritual love that filled the soul was rather the higher love of the creature for the Creator, than love coming from consciousness of the Divine attribute. Farther back in pagan times, there was love of the gods of the hearth and country; but there was no knowledge of an unmixed love of the god for his people. The gods were thought of as perfect men, and the attributes given them were the qualities and emotions of earthly men. Human beauty, therefore, they admired, not loved as a reflection of themselves, but admired as a distinct and beautiful creation. This was but a transference to the god of the prevalent passionate worship of beauty, not as an ideal, but of beauty with form, and color, and life.

The modern manner, however, of considering God, although expressed in new ways, and illustrated from wider knowledge than formerly, is no more than a deeper realization and manifestation of the teaching of Jesus. His whole life was a declaration of Divine love. But even with Him the declaration was not made for the first time. He, indeed, made it plainer for the world to understand, and by His human actions, His kind-

ness and forbearance, His intense interest in men, His tenderness and compassion manifested clearly that Divine love is something more tender, delicate, and permanent than any love the world ever knew—but all these were only more visible and, for mankind, more real indications of the love revealed centuries before. In this as in so many other ways Christ came to fulfil the law promulgated by the prophets.

Before the prophetic period knowledge of the attributes of God was adapted to the mental, political, and social state and conditions of the Israelites. In the earlier days the Israelites had little time for, or inclination towards, the acquisition of knowledge not quite necessary for their immediate wants. In their hands was the sword, and in their hearts was the desire of possessing the Promised Land. Across the Sinaitic desert, out from Kades into the mists of Moab, and down into the valley of the Ghor, they were struggling, falling and rising again, until, at last, they reached the plains of Jericho, and with the falling of the city's walls fell fear of the strangers' gods, and sprang up stronger trust in the might of their great battle God. Yahweh had guided the hosts of Israel through the dangers of sea and land, in battle He had fought for them, and with His aid and under His glory had the triumphant march been made. Waging war was the occupation of the invaders, and it was, therefore, as a war God that Yahweh was considered. His attributes to the warring mind were similar to those of a great military commander who possessed not only the skill to guide an army successfully, but also the physical strength to overcome an enemy. He was powerful, trustworthy, and intelligent, and these were the attributes by which He was known to the primitive Israelites. It is true that He was looked upon as the particular God who was Lord of Israel, and in conformity with the Semitic habit of thought, He was the Father of the tribes, and therefore possessed of a paternal regard for His own children; but the Israelitish mind was not quite prepared for the idea of a love so spiritual as to be universal. In fact, such an idea was hardly possible in those days. Every people had their own god, viewed as independent and sovereign in his own land and over his own people, so that an attribute which would imply wider domain and universality of objects would

have been incomprehensible. During the time of the Judges, and in the earlier years of the monarchy, Yahweh was still the great war God of the tribes and the nation. However, with the expansion of territory and the centralization of government in a human king, what was implicitly contained in the known Divine attributes was drawn forth, and the wider dominion of Yahweh began to be realized. But with the success of Hebrew arms, and the establishment of a great kingdom, there arose a popular misunderstanding of the relations of Yahweh with the nation. The old Semitic idea of a kind of ownership of the tribal god had not altogether been erased. In consequence it was popularly believed that no matter what the faults of the nation might be, Yahweh would not completely destroy His people. Among the northern tribes this popular belief was one of the causes of destruction. The belief, too, made it difficult for the popular mind to understand the position Israel's God occupied among the peoples of the earth. The Israelite believed that all other peoples were walking in darkness, far beyond the light of the living God. After the division of the nation and the establishment of two distinct governments the popular confidence in Yahweh, especially in the Northern kingdom, was so distorted that wrong was wantonly committed, vice was openly prevalent, idolatry was practised, social leaders were notoriously bad, and yet the anger of Yahweh was considered as soothed by the daily offerings and official sacrifices. The time had evidently come for greater revelations.

Elijah gave an intimation of the Divine attribute; but it was in the very sanctuary of Beth-el that the justice of God was proclaimed by Amos. The opening chapters of his book considered as literature are masterly. In a series of powerful straightforward sentences he declares the crimes and punishments of the peoples around Israel. The punishments were the consequences of the crimes, and they were inflicted by Israel's own God. Gradually this thought is carried along until the conclusion stands out clearly and awfully that, since Israel has committed crimes as heinous as those of the neighboring nations, therefore a like punishment shall be meted out, for God is just. Terrible was the warning of the shepherd of Tekoa. The revelry and music in Beth-el must have ceased for a while as this new voice was ring-

ing through the streets, and as the fearful words were sinking into the listening crowds. An attribute of God was manifested that forboded the coming doom. But the music and revelry began again, and Amos was driven back to his native hills, and his solitary musings. However, misgivings had come into the minds of some. The old way of looking at Yahweh seemed wrong, and some swung from confidence to despair. Everything around was so bad, and the justice of God spoken of by Amos seemed to demand vengeance proportionate to the crimes daily committed, that God, in the minds of some, took on the character of a merciless Master bent on destroying. Hope therefore was waning; in the future there seemed to be nothing but the blackness of Sheol.

It was just at this time, however, that there was heard the voice of one whose words were from the heart, and whose message revealed a forgotten phase of God. The messenger was Hosea, and his words were of love. The manner in which Providence acts in the affairs of men is plainly seen in the human circumstances surrounding manifestations of a divine attribute. Amos came with his warning words of a future retribution in the days of Israel's greatest splendor and prosperity; Hosea's larger message was delivered in years of anarchy and national calamities. Both seers lived during the reign of Jeroboam II, but the life of Hosea extended on into the reign of Menahem.

After the terrifying destruction of the house of Omri by Jehu, the political fortunes of the Northern Kingdom underwent many vicissitudes. In the reign of Jehoahaz, son of Jehu, Israel became a vassal of the king of Damascus. But Joash, grandson of Jehu, succeeded in throwing off the Syrian yoke, and obtained possession of many of the towns taken from his father. In his reign a new era of prosperity began for Israel, and continued with increased national glory during the reign of his successor, Jeroboam II (781-740). External circumstances contributed to the success of Jeroboam II. The attacks of Salmanassar III and of Assurdân III on Damascus completely crippled the Syrian kingdom. Assyria then too, under the peaceful Assurnirâr, ceased extensive military operations to such an extent that the Israelitish king extended his authority far north into Syria. Southeast also, into the land of the Moabites, were his victorious arms carried, so that the

writer in the Book of Kings could record that "he restored the coasts of Israel from the neighborhood of Hamath unto the Sea of the Plain."

The Book of Kings gives little information of the social condition of Israel during the prosperous years of Jeroboam's reign; but fortunately there is an abundant source in the writings of the contemporaries of the king, Amos and Hosea. The commercial spirit promoted by David, and fostered by Solomon, tended towards building up of towns and the growth of town life. The necessity of war, also, required centralization of forces and aided in the advancement of the town. Along with town life came the establishment of royal officials, and as they enjoyed royal privileges and more abundant means for acquiring wealth, social contrasts arose, and the rich and the poor began to form themselves into distinct classes. The holdings of the poor gradually became smaller; usury and oppression diminished them more, and at last justice became so corrupted that the poor lost all means of acquiring what had been taken away. The old simplicity of family life vanished also. Cedar and ivory palaces arose, soft damask pillows covered the floors, jeweled rings, bracelets, and flowing silken robes were worn, and the austere meal of the olden time gave way to sumptuous banquets enlivened by the music of the minstrels and the rhythmic movements of the dancers. Nor did the moral life remain high any more. The pages of Amos and Hosea contain lists of moral crimes of the blackest kind. Prosperity and wealth had, indeed, brought moral corruption that sapped the strength of the people, made them lovers of luxury and ease, and took away the sturdy manliness, uprightness, honesty, and cleanness that in former times enabled Israel to brave the dangers and starvation of the wilderness, and endure the misery and pain of the years of conquest. Even the religious life of the people of the Northern Kingdom had deteriorated. Sabbaths and the new moons were strictly celebrated; sacrifices and tithes were carefully offered to Yahweh; the ancient sanctuaries of Beth-el and Dan were filled with votaries, and many other sanctuaries were scattered over the land; but the purity of the Yahweh worship was gone. The Bull as the symbol of Yahweh was to be found everywhere; the Teraphim was adored, and beside the altar

of the Lord stood the maçceba, the sacred pillar that had come down from Canaanitish times. The Ashëra, also, a heathen symbol of fruitfulness, was worshipped. With these heathen symbols before their eyes, and with the corruption of the whole social system staring them in the face, it is not strange that Amos and Hosea proclaimed the coming doom of the people. After the death of Jeroboam it seemed as if the days of retribution had come at last. He was succeeded by his son Zachariah, who was killed at the end of six months by Shallum. Shallum never acquired undisputed possession of the throne, and at the end of a month was captured and slain by Menahem. These changes on the throne broke up the power and prosperity of Israel. Civil war with the devastations that followed it, distrust, riot, anarchy, and murder, ruined the people forever. Menahem could not retain his throne without foreign help, and, in consequence, he became a vassal of the Assyrian king. It is not strange, then, that those who had the welfare of their country at heart looked longingly towards Judah, where the dynasty still ruled, and thought that the division of the nation had been cursed by God.

It was during the troubled reign of Menahem that the greater part of Hosea's prophecies were uttered. There are few characters in Hebrew literature whose personal lives stand out so plainly as does the life of this ancient messenger of Divine love. It seems indeed as if Providence had so willed it. For love is something so intimately bound up with a man's personality, so directive is it of all his actions, so strong is its influence even on his mental movements, that it is difficult to be realized as an abstract emotion of an immaterial will. Love's messenger must bear some form; the heart somehow must be visible. And this is why Hosea is so attractive. He has left a vivid picture, not of his physical form, but of his heart and mind, and after all these make up the true man. Moreover, he has opened wide the door of his own house, and shown the sadness and the desolation there. Even now he may be pictured standing there in the empty room, his face pale and drawn, his eyes staring into vacancy, his heart breaking with the pain only a noble sensitive man can feel, his whole being seemingly crushed by the loneliness and shame that have come upon him, and yet feeling the same old love of

years before. But it was the love he had and the misery he suffered that were preparations, in Yahweh's own way, for the reception of the message he was to deliver to mankind.

Of the early life of Hosea, son of Beëri, nothing is known. It is certain, however, from the whole tenor of his book and from his allusions to "our king" that he was born and grew up in the Northern Kingdom. Unlike Amos, therefore, who came from Judah, he was not an outsider; but the lives and fortunes of Ephraim were bound up with his own life and fortune. It is this fact that adds to the peculiar pathos of his book. When the message of Amos was rejected, he could feel that his work was done; and although filled with sorrow yet could turn away from the corrupt scenes around him, and go back again to the purer air and the simple shepherd folk of his native land. But to Hosea the corrupt scenes could not be left so easily; behind them he could yet trace the disappearing outline of better times and better men, and to those distant times and men he was bound by affection and by birth. Although his early life is unknown, yet he himself has put down a record of the calamity that fell upon him, and in doing that has shown to the world the beauty of his character, the influences that changed and moulded his life, and the history of his manhood years that have made him known more intimately, and have stirred up more sympathy than a far more lengthy story could have done.

The opening chapters of the prophet's book contain a narrative of his wedded life. They are written as if he had hesitated for a long time before disclosing his inner life, as if he had struggled to repress the story, and then as if moved by some mighty power, had brushed away the tears that dimmed his eyes, and allowed his pen to rapidly move along, and, in imperishable words, convey to the world the knowledge of the grief that tore his heart. His grief was great, but a manifestation of it was necessary in order that the iniquity of the nation and the loving kindness of God might be made more real and plain.

During the latter part of the reign of Jeroboam II, and when Hosea was a young man, he loved and married Gomerbath Diblain. It is only from allusions here and there in the narrative that an idea may be had of the character of the prophet's wife.

But that character was plainly the reverse of his. She seems to have been frivolous and vain, fond of fine dress, of the glitter of golden ornaments, and of the gay luxurious life around her. She was a daughter of the warm Oriental sunshine, and the open air and soft perfume of the groves gradually made the stillness of her home repellant, and affection for her family wane. Love for her children, even, did not break the spell that had come upon her, nor did their appeal, nor the mournful pleadings of Hosea make her forget her false friends and clear away the gloom that was fast settling down upon her home. At last the blow that had long seemed hanging in the air fell, and she left the house of her children and husband. Although the lines recording that day of shame were written long after, yet the horror and agony that filled the prophet's heart stand out plainly in the broken sentences and vehement rush of thought. Love of her had become a part of his very life; the fickle, worldly woman had bound the sincere meditative poet with bonds he could not shake off or ever break. But her life of pleasure became after awhile a life of pain; youth and fairness grew old and faded, and she sank down to the value of a worn-out and useless slave. But even then Hosea loved her, and going forth he freed her from her bondage, and took her back into his home again. Tenderly and carefully he ministered to her, and although a fatal wound had been inflicted on his life-happiness, yet he sought to blot away the memory of the past, and by loving kindness kindle again in her heart the love that had gone out.

But the blot that brought such sadness into the life of Hosea, and the love he ever had for his fallen wife, were destined to become tangible examples of the doctrine he had been set apart to preach. Everything around now took on a different aspect. Brooding over his own pain, and over the unfaithfulness of her whom he loved, made his vision clearer, and the Divine Spirit that came upon him, made him able to understand the causes that were hurling Israel to destruction, and able to see the only means by which that destruction could be averted. Israel in his mind became the Spouse of Jehovah, and like his own wife was a faithless spouse. Among the primitive Semites, just as among the later Greeks, the idea of the marital union of a god with earth was

prevalent. The showers coming from the sky and making the ground fruitful were looked upon as indications of the union. A trace of the primitively natural notion may be seen in these words of Hosea :

“ . . . I will love them freely . . .
I shall be like the dew unto Israel ;
He shall blossom as the lily,
And send forth his roots like Lebanon.”

But with Hosea it was not the land that was the spouse of Yahweh. It was the nation. It is as a person, therefore, that the nation is considered, and as a person the prophet mercilessly sets forth its sins. Just as in his own home the sins of his wife were faithlessness and desertion, so, too, were those sins of Yahweh's spouse. Forgetful of the past, Israel became saturated with the heathen spirit that seemed to permeate the air. The Baalims of the Canaanites were worshipped everywhere, and along with the foreign gods came revelries, immoralities, and the consecrated sins of the groves :

“ Upon the tops of the mountains they sacrifice,
And upon the hills they burn incense,
Under oaks and poplars and terebinths,
Because their shaded places are pleasant.”

So completely was Israel bent on the ways of the heathen that “their doings will not suffer them to turn to their God.” There was not in the land any more truth or mercy or knowledge of God ; nothing but swearing and breaking faith, killing and stealing and uncleanness ; all had broken out and blood touched blood. But faithlessness was not the only crime the prophet unflinchingly denounced. Such a blight had come upon the national mind that the fundamental fact of the political state was ignored. The real King of Israel was Yahweh ; the human king was only His representative. In times of political peril, therefore, the nation should rely not on any human help, but on the aid of the ancient battle God. Instead, however, of calling on the Lord, “Ephraim went to Assyria, and sent to king Jareb.” Israel had “cast off that which is good : the enemy shall pursue him. They have set up kings,” said the Lord, “but not by me.” To the sensitive mind of the prophet this was sinking to the lowest

depths of infamy. He knew what a terrible crime desertion was. He had loved, and his loved one had gone from him. And remembering the past he saw that Yahweh had loved the nation, and just as he still loved, so did he know that Yahweh, too, still loved Israel. Filled with this inspired thought he pleaded and preached Divine love. In the midst of fierce denunciations of the people, he became gentle, and sadly the words came forth :

“ I took them in my arms,
But they knew not that I healed them,
I drew them with cords of a man,
With bands of love.”

And again :

“ How shall I give thee up, Ephraim ?
How shall I deliver thee, Israel ?
How shall I make thee as Admah ?
How shall I set thee as Zeboim ?
My heart is turned within me,
My loving kindness is kindled.”

Yahweh is shown with a love almost human in its tenderness and delicacy. The way the prophet expresses it, makes it seem like the mournful affection of a breaking human heart. The pathos, too, is heightened when he changes from the delineation of it as the love of a husband for his wife to the softer love of a father for his child. The memory of Israel's years of misery in the wilderness seems ever in the mind of Yahweh, and the helplessness of those years seems even when Israel had grown to bring pangs of pity. “ When Israel was a child, then I loved him, and called my son out of Egypt.” It is the affection of a father when he fondles his little children that is here brought out. Homer has portrayed Hector caressing his child, and the picture of the strong warrior and his boy have become fixed in the memory of mankind ; but Hosea's manifestation of the love of the Mighty God for a faithless nation has become not only fixed in the memory of men, but has saved many a wanderer from the dreariness of despair. The word by which he designates divine love has too a peculiar appropriateness. It conveys also an idea of the doctrine he was appointed to preach distinct from the message of Amos. The word *hesed* is not found in the latter's book. The Hebrew

word *hesed* as used by Hosea has a meaning that even the word "love" hardly conveys. It means rather a clinging affection, loving kindness. The best example of the meaning of the word, from a human point of view, is Hosea's own devotion to his wife. In the story of that devotion are found all the elements that go to make up the concept conveyed by the word. It is a word therefore most expressive, and when applied to the devotion of Yahweh to Israel, it seems to bring down the great Being who is

" . . . clothed with honor and majesty ;
Who coverest thyself with light as with a garment,
Who stretchest out the heavens like a curtain,
Who layeth the beams of his chambers in the waters,
Who maketh the clouds his chariot,
Who walketh on the wings of the wind,"

—it seems to bring down to earth this great Being and make Him long for and strive to win the affection of a vacillating, foolish nation. And as the fatherly devotion and love will make a man reward the members of his own house for the little acts of kindness they may do him, so also does Hosea proclaim the promises and rewards Yahweh has made and shall give if Israel returns to Him. The past shall all be forgotten and forgiven; the loving kindness of the Lord shall be extended to Ephraim, whose iniquities have made him prematurely old, for "gray hairs are here and there upon him, and he knoweth it not."

"I will ransom them from the power of the grave,
I will redeem them from death.
O death where are thy plagues ?
O grave where is thy destruction ?"

And again :

"I will not execute the fierceness of my anger,
I will not return to destroy Ephraim,
For I am God, and not man,
The Holy One in the midst of thee."

Yahweh assuredly has more affection and love than even the tenderest of human hearts. Hosea could still love the spouse of his youth; but even his love was not great enough to reinstate her as the wife of his old age; the God of Israel, however, was willing to restore the fallen nation to its former place as His chosen and beloved people. It was a new and strange message

that the prophet brought to men. It was like drawing aside the curtain that had concealed from men the real glory of heaven.

And yet so perverse had become the popular mind, that the message of Hosea was not heeded by the nation. The people had consulted their stocks, and their staff had declared unto them deception. Now and then, when anarchy and tyranny had become unbearable, a cry went up to Yahweh; but repentance was like a morning cloud, and as the dew that goeth away in the morning. Israel had indeed sown the wind, and was to reap a whirlwind. Samaria had stirred up at last the bitterness of God; but before the end came, and the Assyrian had desolated his beloved land, Hosea died. But although his nation was broken up, and his people carried away, the marvellous message he was commissioned to preach gradually became more widely known and healed many a wounded heart.

With all its depth of meaning, however, the love which Hosea announced was the love of Yahweh for the nation. The prophet himself realized the Divine attribute so vividly that for him it became something personal; but it was not a personal love that he proclaimed. It was a love that was suited to the intelligence of the times, to the days when the individual and the nation were so intimately united that one could not be independent of the other. When the nation was broken up, the message may have been read far away in the Mesopotamian valley, but the hope which it enkindled was the hope of a national return, and the up-building again of Israel among the nations of the earth.

Clearly for mankind of later times a more personal manifestation of Divine love was necessary. And this more personal manifestation came in the fulfilling of Hosea's teachings by Christ. It is in the light of the old Hebrew prophet's declaration that the words of Christ can be really understood, when He said that God so loved men, not the nations but individual men and women, that He sent His only Son among them. It is this wider adaptation of the prophecies of Hosea that has brought about such a wonderful change in the relations of man with man. The God of armies has become the God of love—the clinging affectionate love that attracts man and man, and through men to God Himself.

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ST. THOMAS ON THE MEMORY.

AT page 198 of the Rev. Father Maher's *Psychology*,¹ a work that has won for its author well-deserved recognition and commendation from the Faculty of London University, the following passage is to be found:

"There has been much subtle discussion among the schoolmen as to the forms and modes of memory which are to be deemed sensuous or intellectual. St. Thomas, in a well-known passage,² says: 'Cognoscere praeteritum ut praeteritum est sensus,' but the 'ut praeteritum' may have more than one signification. Suarez maintains that 'intellectus rem cognoscit cum affectionibus seu conditionibus singularibus perfectius multo quam sensus'; also that 'Sensus novit praeteritum tantum materialiter, intellectus vero formaliter.' Amongst recent text-books of note, Lahousse asserts: 'Absurdum est (dicere) memoriae sensitivae proprium esse apprehendere praeteritum determinatum, uti est praeteritum,' and he urges, 'Ens praesens non apprehenditur a sensu tamquam praesens; apprehendi enim deberet ratio praesentiae ut sic, quae ratio abstracta non attingitur a sensu.' Sanseverino defends a somewhat different view. St. Thomas appears to say at times that past events are cognized as past *per se* by sense, and only *per accidens* by intellect; elsewhere, however, he implicitly distinguishes between the remembrance of a past object and of the percipient act by which it was apprehended. The memory of the former he considers as *per se* sensuous, though *per accidens* it may belong to intellect."

The citation from St. Thomas, embodying the statement about sensuous memory which Lahousse so emphatically contradicts, is also given in the earlier edition of Father Maher's work. On looking up recently the passage to which Father Maher gives reference, I have found that St. Thomas, so far from saying that "it is the part of sense to perceive the past *as past*," teaches almost the exact opposite. Here is a literal rendering of the whole passage:

The faculties of the soul are not specifically distinguished by a distinction in the objects, unless it be such as belongs *per se* to the objects precisely inasmuch as they are the objects of these faculties. Hence heat and cold, which belong to colored surface *per accidens*, do not as such differentiate the faculty of sight. For it is the same sense of sight that sees a hot colored surface and a cold colored surface, a sweet colored thing and a bitter colored thing. And while the intellect can in some sort be aware of the past, yet because it perceives indifferently present, past, and future, the relation of past and present does not belong *per se* to the object of the intellect as such. For this reason—though there is, after a fashion, a memory in the intellectual part of the soul—it is not a faculty *per se* distinct from the others (intellect and will), in the sense philosophers speak of the faculties as distinct. This memory (*i. e.*, memory

¹ London: Longmans, Green & Co. 1900.

² *Qu. Disp. de Verit.* q. x, a. 3, c.

as a distinct faculty) is to be found only in the sensitive part of the soul, which has for its object the present as such. Hence, if it has to have a perception of the past, there is needed a faculty of higher order than sense itself.³

The teaching of St. Thomas, therefore, is that the present as such is the proper object of sense, and that if there is to be a perception of the past in the sensitive part of the soul, a faculty higher than sense itself is required. When he says "sense itself," he means those sensuous faculties that have for their object the present as such, to wit, the external senses, together with the complementary internal sense known as the *sensus communis* or *sensorium commune*; for these and these only are the faculties of the sensitive part of the soul that have the present as such for their object. *The aliqua altior virtus quam ipse sensus* is itself in *parte sensitiva*, and is the sensuous memory, which has for its object the past as such. Thus intellect apprehends present, past, and future indifferently; sensuous memory, the past as such; sense, the present as such. Thus, too, past events are cognized as past only *per accidens* by intellect, not because of any deficiency in the intellect, but rather because of its greater perfection, since it takes in present, past, and future indifferently and is not limited to any of these determinately. And past events are cognized as past, not by sense, which is limited to the present, but by sensuous memory, which has the past as such for its object.

When the Saint says that sense has for its object the present as such, he is contrasting sense sharply with intellect, which apprehends the being or nature of a thing without reference to time, present, past, or future. It should be observed that the intellect, besides this direct act by which it grasps the essence of a thing

³ *Potentiae non diversificantur ex diversitate objectorum, nisi diversitas objectorum sit ex his quae per se accidunt objectis secundum quod sunt talium potentialium objecta: unde calidum et frigidum, quae colorato accidunt in quantum huiusmodi, non diversificant potentiam visivam: ejusdem enim potentiae visivae est videre coloratum calidum et frigidum, dulce et amarum. Quamvis autem mens sive intellectus aliquo modo possit cognoscere praeteritum, tamen cum indifferenter se habeat ad cognoscenda praesentia, praeterita, et futura, differentia praesentis accidentaliter intelligibili est in quantum ejusmodi. Unde quamvis in mente aliquo modo possit esse memoria, non tamen potest esse ut potentia quaedam per se distincta ab aliis, per modum quo Philosophi de distinctione potentialium loquuntur; sed haec solummodo potest inveniri memoria in parte sensitiva, quae fertur ad praesens in quantum est praesens: unde si debeat ferri in praeteritum, requiritur aliqua altior virtus quam ipse sensus.*

or attribute out of all relation to time, in which we distinguish present, past, and future, has also a reflex act by which it can think on its own act, its own thought, and compare one act with another, and one period of time with another period of time. In this way it comes to know formally the present as such, and the past as such, and the future as such. Sense, on the other hand, being organic, has no power either of reflection or of abstraction, and requires to be stimulated into activity by some object here and now present to it. Sense proper is therefore tied down absolutely to the present. Hence the Saint concludes that, while the same intellectual faculty is capable of perceiving the past as well as the present, the same sensuous faculty is not, and that sensuous memory must accordingly be a distinct faculty from sense proper, which has for its object the present as such—not that it perceives the *ratio praesentiae ut sic*, or, in other words, is conscious of the present as present by a reflex act, which is proper to intellect only, but that it cannot reach out to the past or the future, as does the intellect, being by its very nature rigidly limited in its range to that which is here and now present to it.

In the *Summa*,⁴ the Saint gives another reason why sensuous memory must be a distinct faculty. He points out that not only is its *per se* object distinct from that of sense proper, which is the reason assigned above, but it must have its seat or organ in a different part of the brain from that which is the seat of any other faculty. The *sensus communis* receives into itself the impressions produced upon the external senses, distinguishes between them, and coördinates them. Being, however, but the common centre of the external senses, it has no perception of aught save that which is first perceived by some one of these. Now, as a matter of fact, the animal has a perception of something above and beyond that which it perceives by the external senses—of something which no external sense ever can perceive; it perceives something, not merely as agreeable or otherwise to a given sense, but as remotely useful or noxious to itself or its kind. Thus the bee gathers wax, not because it is pleasant to any of its senses, but because it is useful for building a hive; and the swallow haunts the muddy pools, which its external senses should

⁴ 1^a, q. 78, a. 4, c.

make it fight shy of, seeking under the guidance of an inner sense fit material to build a nest in which to hatch its brood of young ones. This inner sense which the schoolmen in their own language called *aestimativa*, we in English call *instinct*. It enables the animal to perceive in the objects perceived by the external sense something which neither the external sense itself nor the complementary internal *sensus communis* perceives—certain concrete relations of utility, disadvantage, danger, and the like, and among these the relation of past time as distinguished from present, or rather—because that is an abstract relation—the relation of identity between the thing here and now perceived and the same thing before perceived in some past period of time. So far forth, therefore, as sensuous memory consists in the *recognition* of some past sensuous experience, it is identical with the faculty known as *instinct*.⁵

But it is in so far as it conserves or retains past sensuous experiences that sensuous memory is to St. Thomas a distinct faculty. "It is a function of memory," he says, "to conserve impressions of things that are not actually perceived."⁶ Now, he argues, in the case of faculties that are attached to corporeal organs, the faculty that is well fitted to receive impressions is ill fitted to retain them, and conversely. An organ that is moist and soft is good to receive impressions, but not to retain; on the other hand, one that is dry and hard is good to retain but not to receive. He concludes, therefore, that as the *sensus communis*, which receives

⁵ Of course it must be the same faculty that knows or perceives a thing for the first time, and then knows again or recognizes it. Memory as a faculty distinct from the *aestimativa* is, according to St. Thomas, but a *thesaurus specierum*—a storehouse, in which the impressions made on the *aestimativa* are conserved, and whence they are reproduced. This intimate relation between the two faculties is shown, as the Saint points out, first, by the fact that memory in the animal starts from an impression of hurt previously received, or danger 'previously apprehended, or utility previously noted—all of which belong to the *aestimativa*; and secondly, by the fact that the relation of the past as such can be perceived only by instinct as distinguished from sense proper. It should also be observed that, while the phantasy or imagination ministers to memory, the distinctive function of memory (including under that term for the nonce, both instinct and its *thesaurus specierum*), which is the perception of the past as such, transcends imagination, as do also many internal experiences bound up with the appetites and affections that are nevertheless remembered by the animal.

⁶ 1^a q. 79, a. 6, c.

impressions from the external senses, has as its complementary faculty the phantasy or imagination to conserve and reproduce these impressions, so the *aestimitiva* or instinct, which receives into itself impressions of concrete relations not perceived by the external sense or the *sensus communis* (hence spoken of by the schoolmen *intentiones insensatae*), has for its complementary faculty sensuous memory to conserve its impressions in like manner and reproduce them. I may here remark that the Saint's theory has received happy illustration and confirmation in our own day. The inventive genius of Edison has given us the phonograph, an instrument which is admirably adapted to receive impressions of sound, but not very well adapted to retain and reproduce them. The reason is that the wax cylinder used in the phonograph is soft and plastic—susceptible of impressions, but not retentive. Within the last few years, however, Berliner, by the use of vulcanized india-rubber discs that are perfectly dry and hard, has overcome the deficiency noted in the phonograph, and his instrument, the gramophone, while quite incapable of receiving impressions, retains them for all time. The gramophone disc is practically an indestructible record of sounds. And so man, in perfecting these instruments, has but copied the devices first employed by the Author of nature when He “made the beasts of the earth according to their kinds,” and formed Adam's body “of the slime of the earth.”

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OBSERVATIONES ET CASUS DE SANATIONE MATRIMONII IN RADICE.

III.

INVESTIGATIONE facta in casu praecedenti¹ inventum est, Jodocum Diaconum cum Maevia matrimonium contraxisse coram ministro acatholico; post decem annos vero Maeviam offensam, quod Jodocus cum ejus sorore intimior esset quam cum ipsa et cum hac copulam habuisset, eum reliquisse, attamen iterum post

¹ THE ECCLESIASTICAL REVIEW, March, 1902, p. 270.

sex menses cum eo reconciliatam esse et post hoc, exceptis quibusdam rixis et altercationibus, cum eo pacifice in matrimonio putativo convixisse. Casum Missionarii, ab Episcopo loci facultatibus etiam Formulae D et E pro Missione in illo loco habenda exornati, susceperunt componendum. Quaeritur nunc:

A. An et quibus sub conditionibus Missionarii dispensationem in radice hujus matrimonii exequi possint?

B. An renovatio consensus matrimonialis a Jodoco sit facienda?

C. Quid, si Maevia nunc insane mentis in hospitali commorans, sana facta educationem irreligiosam liberorum omittere minime vellet?

D. Quomodo Jodoco relate ad matrimonium cum Maevia succurrendum?

Resp. ad A. Dispensationem in radice, si tamen talis fieri potest, Missionarii exequi possunt tum tantum, si facultates praedictas (a) valide acceperunt, et (b) servatis servandis applicant.

Quod spectat (a) acceptionem, haec valet solum: (1) pro remotioribus locis Dioecesis (ergo non valet si missio celebratur in loco propiori residentiae Episcopi); (2) pro aliquo numero casuum (ergo non valet concessio *generaliter* facta); (3) pro numero casuum *urgentiorum* (ergo non valet pro casibus, in quibus applicatio sine gravi incommodo differi potest); (4) pro numero casuum *urgentiorum, in quibus recursus ad Episcopum haberi non potest* (ergo non valet pro casibus, licet urgentioribus, in quibus sine gravi incommodo ad Episcopum pro dispensatione vel sanatione facienda recurri potest). Praedicta de omnibus facultatibus dictarum Formularum valent; non tantum de ea, quae pro sanatione matrimoniorum conceditur. Attamen, quoad hanc valde dubium est, an fuerit acquisita, si nominatim non fuerit expressa; nam juxta regulam juris 81, in 6° et cap. *Si Episcopus* 2, V. 10 in 6° in generali concessione non comprehenduntur ea, quae quis (*hic* Episcopus) in specie verisimiliter non esset concessurus. Demum dubium adhuc moveri potest, an concessio pro omnibus missionariis valeat et non potius pro uno. Nam Episcopus ad summum tribus presbyteris sub praedictis conditionibus facultates harum Formularum subdelegare potest. Ideo verisimiliter noluit, se omnino pro locis aliis remotioribus spoliare; imo nec potuit

omnes Missionarios, si eorum fuerint tres, facultatibus istis ditare in suppositione, quod eas jam aliis presbyteris subdelegaverit nec eas revocaverit.

Quod dein spectat (b) applicationem earum, servanda sunt, quae generatim in executionibus rescriptorum servari debent. Id tantum praedictis Formulis proprium est, ut executor non quidem de valore actus, at vero sub gravi peccato teneatur poenitentiam salutarem imponere iis, quorum res dispensationi obnoxia quovis modo in culpa fuerit fundata, necnon congruam eleemosynam arbitrio Episcopi erogandam, ideo ei transmittendam, at non de valore, nec etiam (ut videtur) sub ullo peccato, si partes essent pauperrimae et vix minimam possent eleemosynam erogare.

Resp. ad B. Relate ad consensus renovationem in eo, cujus matrimonium in radice est sanandum, plura advertenda sunt:

(a) Modus ordinarius matrimonia (propter impedimentum juris ecclesiastici) invalida revalidandi est dispensatio simplex. Sanatio in radice tantum adhiberi potest, ubi illa moraliter impossibilis est.

(b) Per sanationem in radice lex irritans ecclesiastica a Summo Pontifice (qui solus hoc efficere potest) in casu particulari revocatur et quidem per *fictionem* juris² (ergo facta non fiunt infecta, quod impossibile est) jam ab initio matrimonii, ita ut sublato obice legis habilitas naturalis vim suam exserere possit: ergo consensus in matrimonium (in quo consensu consistit ejus initium et radix), prius propter legem oppositam infirmus et vitiatus, evadat sanus (= sanetur) et legitimus, et consequenter etiam proles, durante matrimonio (non antea) progenita, reddatur legitima, ac si impedimentum numquam exstisset.³

Porro si consensus, per sublationem obicis sanatus, perseverat, matrimonium ipsum tempore sanationis, cum ipsum sub juris fictionem cadere nequeat, validum fit etiam absque ulteriori actu seu

² De fictionibus juris *cfr.* Reiffenst. I, tit. 2, n. 176 seq. Haec tamen ratio explicandi sanationem matr. in radice mere doctrinalis est et a multis adhibita. Aliter rem explicat Müllendorf in *Zeitschr. f. kath. Theol.*, Innsbr. 1879, p. 473 seq.

³ Unde qui, ut illegitimus, beneficium ecclesiasticum, in Statu Pontificio munus civile, illicite vel invalide obtinuit et ad dimittendum beneficium vel munus et ad fructus restituendos tenebatur, per sanationem in radice, qua legitimus fit, ac si ab initio matrimonium fuisset validum, censetur beneficium vel munus legitime obtinuisse et conservasse, ac liber a dimissione ejusdem, et a restitutione fructuum.

consensus renovatione, excepto casu, quo legislator, qui obicem constituit et eum aufert, velit, ut obicis sublatio vi destituatur, nisi consensus renovetur ab una vel etiam ab utraque parte. Eo momento dein, quo obex tollitur, matrimonium fit validum et per fictionem juris effectus supra expositi subintrant et quidem si in una parte per consensus renovationem matrimonii validatio fit, sanatio consensus in altera tantum fit, et dicitur a quibusdam⁴ *imperfecta*, qualis multo magis ea est, in qua *utriusque* consensus renovatio injungitur (uti fieri intendebatur in causa Pragensi ap. Ben. XIV. *Quaest. Can.*, 174),⁵ dum e contra ea sanatio matrimonii in radice *perfecta* est, in qua consensus ab initio mutuo datus in utraque parte sanatur absque ulla consensus renovatione. Objicitur contra *imperfectam* sanationem, quasi sit res defectuosa; attamen rite considerata *actus* perfectior est, quam perfecta sanatio, quia imperfecta sanatio magis assimilatur dispensationi simplici. Quare non mirarer, si S. Sedes toties, quoties una pars in consensu ab initio praestito permanet nec ejus renovationi obnitiatur, consensus renovationem praescriberet.

Ad particularia veniens observo sequentia :

1. A S. Sede consensus renovatio non praescribitur, si multa matrimonia *in globo* sanantur, prout hoc ex. gr. factum est in imperio Austriaco per Litteras Apostolicas de 17 Mart. 1856,⁶ ad singulos hujus imperii Episcopos directas, ut iis acceptis⁷ sanare potuerint "matrimonia sine dispensatione Apostolica contracta non obstante impedimento cognitionis spiritualis et legalis, affinitatis ex copula illicita, justitiae publicae honestatis ex matr. rato et non consummato in 3 et 4 gradu, necnon ex matr. invalide contracto et non consummato, sive ex sponsalibus proveniente, itemque impedimento consanguinitatis seu affinitatis in gradu 3 et 4 etiam tangente secundum, dummodo matrimonia celebrata fuerint juxta formam a Conc. Trid. praescriptam nec iisdem matrimoniis aliud canonicum obstat impedimentum."

2. In casibus particularibus, pro eorum indole consensus reno-

⁴ Sabetti n. 931, Lehmke. II, 831; M. De Luca *de reb. eccl.*, n. 217.

⁵ Injunctio renovationis consensus in *utraque* parte alias vix unquam occurrit.

⁶ Kutschker, V, p. 365.

⁷ In Archidioecesi Vindobonensi sanatio haec facta est die 18 Junii 1856. Kutschker, *ib.*, p. 369.

vatio modo praescribitur, modo non praescribitur.⁸ Feije, n. 775 ita scribit:⁹ "Consensus ab una parte renovatio per se necessaria est, quando illa consensum initio non dedit *vel eum revocavit*; in reliquis vero casibus interdum non praescribitur, interdum praescribitur, praesertim si pars sanationem obtinens malae fidei fuit tempore celebrationis.¹⁰ Consensus renovatio uni parti praescripta ad valorem requiritur; non praescripta utilis tamen est." Dicitur: *Vel eum revocavit*, i. e., ita retractavit, ut eum postea non amplius posuerit; prout scribit Gasparri, n. 1156: "Quodsi ab initio consensus adfuit, deinde revocatus est, sed postea rursus positus momento sanationis adest, sanatio in radice possibilis est." Idem etiam tenent Berardi: *Praxis Confess.*, ed. 3, n. 991; De Becker, p. 345.

Ex dictis sequitur etiam, consensus renovationem omnino requiri, si, non obstante impedimento dirimente ex. gr. affinitatis, una pars fide contraxit aut cum *intentione*, licet solum mente retenta, non contrahendi obligationes substantiales matrimonii aut saltem unam ex ipsis, uti ex. gr. solum ineundi conjunctionem solubilem juxta vigentes leges civiles, aut duobus filiis genitis in usu matrimonii conceptionem impediendi, etc. Talis (dum alterius partis, quae ab initio matrimonium verum intendisse, at nunc de convalidatione matrimonii absque gravi incommodo moneri non posse supponitur, consensus sanatur in radice), *necessario* debet consensum conjugalem ponere eo modo ac si nunquam eum posuisset. Legitimitas proles, si in casu requiritur, sufficienter fit per illius consensus sanationem in radice factam. Dico: *si in casu requiritur*; nam filii sunt legitimi, si procreantur ex matrimonio publice pro tali habito, licet una tantum pars illud contraxerit cum bona fide circa obstandi impedimentum dirimens, dummodo id contractum fuerit coram paroco et testibus atque praemissis vel saltem dispensatis denunciationibus.¹¹

⁸ Gasparri, n. 1153.

⁹ Cui consentit Aertnys, VI, 664.

¹⁰ Seu, juxta De Becker, p. 348, si ejus consensus radicaliter nullus fuit. Ad vocem radicaliter se refert *le signalé sur l'imprimé* in sequenti adnotatione: "J'ai fait examiner ce travail du R. P. Putzer. On l'a trouvé correct. Un passage seulement a paru obscur: il est signalé sur l'imprimé. Monseigneur L. N. Begin, Archevêque de Québec."

¹¹ Konings, *Comp.*, n. 1546, 3°.

In aliis quibusdam casibus renovatio consensus pro sanatione in radice, ni praecipendus, tamen consulendus est. Scribit Bucceroni:¹² "Si quis contrahit quidem *cum certitudine impedimenti*, sed dolens de impedimento, et non audens illud aperire, ne impediretur matrimonium vel ne infametur *aut* ex inadvertentia quaedam *aut* cum aliquali dubitatione, quae admisceri solet putatae certitudini, controvertitur (scil. an valeat contractus qua matrimonialis). Probabilius valet matrimonium ob voluntatem praedominantem illud contrahendi. La Croix, n. 525. Attamen ad cautelam in praxi inducendus foret ad consensum renovandum. Sanchez, II, d. 33. Pontius, l. 4, c. 23." Ergo tales, ut praedictus, licet sciant impedimentum matrimonium annullans, consensum quidem sufficientem pro sanatione probabilius habent, attamen quia non omnino certus est, ut eum renouent consulitur. Idem dicendum erit in casibus similibus. Imo Kutschker, vol. V, p. 361, contendit, apud conjuges invalide conjunctos, si separati fuerint, et reconciliantur, consensus renovationem esse exigendam. Et quamvis in talibus casibus ea non stricte requiratur, utiliter tamen fit. Non enim praecise facienda est cum verbis Ritualis, "to have and to hold—for better for worse," sed fieri potest instructio de matrimonii obligationibus data partem monendo ad has iterum suscipiendas et exacte observandas; quibus si annuit consensum conjugalem jam renovavit.

3. In supplica pro validatione matrimonii in sua radice Romam (aut ad Episcopum) mittenda, praeter reliquas condiciones etiam (de valore) addendum est, num ab utraque vel una parte renovatio consensus peti possit.¹³ Sufficit autem, ut id constet ex casus expositione, quin ejus specialis mentio fiat.¹⁴

4. Si S. Sedes requirit consensus renovationem, id fit in forma commissoria per rescriptum, cujus clausulae ab executore exacte servandae sunt. Episcopi eorumque subdelegati facultatem 6 Form. D exequentes id faciunt in forma gratiosa: vel personae praesenti vel supplicationi propositae eam immediate applicando. Ideo sanatio fit absque consensus renovatione, nisi haec ex quadam causa necessaria vel utilis reputaretur pro quadam persona

¹² *Theol. mor.*, II, n. 1033.

¹³ Van de Burgt: *De disp. matr.*, n. 122.

¹⁴ *Ib.*

praesente. Posset tamen Episcopus remittere casum quemdam ad subdelegatum sacerdotem cum instructionibus de consensu renovando, etc., et ita quasi commissoria potestate sibi delegata uti.

5. Quod jam ad quaestionem pertinet: an Jodocus debeat consensum renovare ad sanationem sui matrimonii obtinendam? responsio facile ex dictis de consensu primitus dato et p̄severante deducitur. Cum Jodocus in Theologia de requisitis ad matrimonium fuerit perfecte eruditus, nonnisi mala fide contrahere potuit, certe sciens, matr. suum esse nullum. Ex hoc autem non concludas, Jodocum cum in nihilum tendere non potuerit, certe conjunctionem fornicariam iniisse. Re practice considerata nemo, qui non fictive tantum aut ludicre et ex joco agit, matrimonium invalidum *tanquam invalidum* appetit, sed non attendendo ad ejus validitatem aut hanc non credendo, tamen verum matrimonium vult, nisi exclusis bonis substantialibus matrimonii prorsus aliam conjunctionem intendit. Hoc jam sufficit, ut ex dictis patet. Ideo quidem utilis ei erit consensus renovatio, sed absolute necessaria dici forsā non poterit.

Resp. ad C. Supponitur, Maeviam catholicam quidem nomine, minime vero practice, religiosae educationi liberorum prae fracte contradicere, et quaeritur: An hoc non obstat usui facultatis 6 Form. D, ubi pars, cujus consensus absque magno incommodo requiri nequit, "innoxia" sit oportet, ut possit fieri sanatio in radice. Non una est sententia de sensu hujus vocis. Contendit vir doctus Rev. P. A. Baart, S.T.L., LL.D.,¹⁵ contra id, quod scripsi, innoxium in cit. Articulo idem significare ac innocens, inculpabile (guiltless), proferens exempli causa occultam affinitatem ex copula illicita, ubi evidenter magnum foret incommodum requirendi ex parte innocente renovationem consensus. At, quaeso, quid dicet vir egregius, si Caja sciret, Titium maritum suum, ante matrimonium copulam habuisse cum sua (Cajae) sorore, et sine dispensatione matrimonium contraxisse, nunc autem ob suam perversam indolem absque magno incommodo non posse induci ad renovationem consensus? Titius certe innocens non est. Num in hoc casu non poterit adhiberi sanatio in radice? Procul dubio poterit. Ergo ut pars, quae ad consensum

¹⁵ THE ECCLESIASTICAL REVIEW, January, 1902, p. 71.

renovandum moveri non potest, innoxia sit, non est respiciendum ad ejus subjectivam dispositionem, sed unice ad hoc, an objective non noceat, *i.e.*, nocumentum non afferat vitae conjugali, comparti, proli: tale saltem quod compensari nequeat per aequale vel majus bonum. Quod nunc casum Maeviae attinet, dicendum erit, sanationem in radice vi Art. 6, Form. D, per se fieri non posse, cum non sit innoxia, sed damnum inferens educationi prolis. Attamen cum ex una parte difficile sit, matrem a filiis separare, si ex altera parte Jodocus, valetudine adepta, curam, quantum potest, adhibet ad prolem christiane educandam, ad Maeviae pravum influxum debilitandum ipsamque demum Ecclesiae catholicae reconcilian-dam, facile nocumentum ejus majori bono compensabitur, ut possit matrimonii per sanationem convalidatio fieri. Ita hoc etiam elucet ex Resp. S. Congr. de Prop. de 8 Mai. 1889 ad Ep. Belle-vill. et Jun. 1892 ad Arch. Cincinnat.¹⁶ necnon ex Resp. S.C.S. Off. 3 Jun. 1892¹⁷ ad eundem.

Resp. ad D. Quomodo Jodoco relate ad matrimonium cum Maevia succurrendum?

Succurri ei potest:

(a) *per sanationem in radice*, supposito quod Missionarius sub-delegationem tum ad sanationem juxta Art. 6, Form. D tum ad dispensationem vi Decreti *De Mandato* pro concubinariis moribundis (quae ei ad casum tantum ab Episcopo concedi potest), acceperit, et affinitas per copulam cum sorore Maeviae contracta occulta sit, nec aliud impedimentum accedat, quo *cumulatio*¹⁸ fiat. Nam ex verbis facultatis sanatio fieri potest tantum si *unum* impedimentum dirimens (*i.e.*, non cumulatum) obstat, cum indulta, non quidem specialissime, sed ordinarie nunc Episcopis una cum Formulis concedi solita *ad dispensandum* in cumulatis, non valeant ad sanandum in radice matrimonia.¹⁹

Notandum tamen, Missionarium, excepto casu, quo executor sit Episcopi dispensantis, procedere in praedictis non posse, nisi desit tempus ad Ordinarium recurrendi et periculum sit in mora.²⁰ Si sanatio fieri nequit, ei succurri potest:

¹⁶ *Cfr.* THE ECCLESIASTICAL REVIEW, XVI, 543 et 672.

¹⁷ *Ib.*, p. 670.

¹⁸ THE ECCLESIASTICAL REVIEW, January, 1902, p. II (1).

¹⁹ Putzer, *Comm. in fac. Ap.*, n. 15 et n. 95 ad VI.

²⁰ S. C. S. Off., 9 Jan. et 1 Mart. 1889.

(b) per dispensationem simplicem juxta Decretum *De Mandato* pro concubinariis moribundis emanatum 20 Febr. 1888²¹ servatis omnibus, quae in eo praesertim quoad Diaconum praescribuntur (quod etiam valet in praecedenti) dummodo Missionarius facultatem ab Episcopo acceperit, periculum sit in mora et tempus desit ad Ordinarium recurrendi. Si tamen facultatem nullam habens ad hunc infirmum vocaretur et tempus deesset recurrendi ad Episcopum, proponere posset etiam casum cum omnibus circumstantiis Parocho, ut ipse dispensationem perageret. Supponitur enim parochus facultate praeditus, cum Episcopi parochos pro casibus ubi periculum in mora est et recursus ad ipsum fieri nequit, etiam habitualiter subdelegare possint.

Sed per dispensationem hanc Jodocus tantum habilis fit ad contrahendum. Matrimonium autem (cum susceptione Sacramenti) per mutuum consensum demum ab ipso et Maevia initur. Jam vero Maevia amens est. Quid nunc? Si lucida intervalla habet, res facilis erit. Per procuratorem Jodocus infirmus ei poterit dispensationem annunciare et ejus novum consensum petere. At quid, si Maevia absque lucidis intervallis tenebris amentiae esset immersa sine spe, fore, ut serius ocius sanaretur? Tum dispensatio esset inutilis, ideo omittenda.

Sed quid si Jodocus ex medicorum promissionibus contra spem speraret suam et Maeviae valetudinem atque graviter ex omissione dispensationis offenderetur, ut metuendum sit majus malum animae? *Resp.* In tali suppositione, si tempus desit recurrendi ad S. Sedem, lex ecclesiastica, praescribens consensus renovationem in utraque parte post dispensationem simplicem, evaderet damnosa et, licet irritans, cessaret obligare, prout hoc docent Doctores probati.²² Ideo liceret eum ab impedimento dispensare, quo facto ejus consensus cum consensu Maeviae, qui matrimonialis fuisse ante eventum insaniae et perseverare censetur, unitus efficit validum et verum matrimonium.

²¹ THE ECCLESIASTICAL REVIEW, 1891, Vol. II, p. 138.

²² Cfr. M. De Luca: *Introd. gen.*, n. 120.

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(Continuabitur.)

MISSA IN ALIENA ECCLESIA.

AT the beginning of the *Rubricae Generales Missalis Romani*, we read, "Missa quotidie dicitur secundum Ordinem officii," and at the end of Tit. IV, n. 3, "Quoad fieri potest, Missa cum Officio conveniat."

1. If a priest celebrates Mass in the church to which he is attached, this conformity of the Mass with the Office is easily obtained. But if he celebrates Mass in a church to which he is *not* attached, or if he is associated with no church, it may occur that the Office which he recites is not the Office of the church in which he celebrates. In such a case, to which Office must the Mass conform?—to his own Office or to that of the church in which he celebrates? The rubrics do not decide this question.

2. Before December 9, 1895, the celebrant was obliged to conform to the Office of the church in which he was celebrating: (a) when its Office was *ritus duplicis vel Dominicae aut aequivalentis*, which excluded Votive Masses, and its color was different from the color of his Office;¹ (b) when a feast was being celebrated *cum solemnitate et concursu populi*, even if the Office of the celebrant was 1^{ae} or 2^{ae} *classis*;² (c) when the celebrant recited the Office *de aliquo Beato*, whose feast was not found in the *Kalendarium* of the church;³ (d) when the celebrant supplied the place of an absent or infirm parish priest "*in omnibus quae ad jura parochialia pertinent*, e.g., quaevis Missa cantata, Missa parochialis etsi lecta, exsequialis, nuptialis," etc., although his Office were a *duplex* 1^{ae} or 2^{ae} *classis*;⁴ (e) when a priest celebrated the conventual Mass in the churches of nuns *quae ad chorum stricte sunt professae et totum officium canonicum recitant*, or in other churches in which there was an *obligatio chori*.⁵

3. Many inconveniences arose from these rules, especially for priests who were travelling, either on account of the privileges granted to individual churches or on account of the numberless new Masses in honor of the Saints or of the Blessed. To over-

¹ S. R. C., Nov. 12, 1831, n. 4669, ad 31.

² S. R. C., Jan. 29, 1752, n. 4223, ad 10 and 11.

³ S. R. C., Decr. Gen., Sept. 27, 1659, n. 2002, ad 4.

⁴ Wapelhorst, *Compendium S. Lit.*, § 36 d.

⁵ *Ibidem*, e.

come all difficulties and to secure uniformity, the S. R. C. issued the following decree, which must be observed by all priests, secular or regular :

“ Omnes et singuli Sacerdotes, tam Seculares, quam Regulares, ad Ecclesiam confluentes vel ad Oratorium publicum, Missas quum Sanctorum tum Beatorum, etsi Regularium proprias, *omnino* celebrent Officio eiusdem Ecclesiae vel Oratorii conformes, sive illae in Romano, sive in Regularium Missali contineantur ; exclusis tamen peculiaribus ritibus Ordinum propriis.

“ Si vero in dicta Ecclesia, vel Oratorio, Officium ritus duplici inferioris agatur, unicuique ex Celebrantibus liberum sit Missam de requie peragere, vel votivam, vel etiam de occurrenti feria ; iis tamen exceptis diebus, in quibus praefatas Missas Rubricae Missalis Romani vel S. R. C. Decreta prohibent.”⁶

4. What is meant by *Ecclesia* and *Oratorium publicum* ?

(a) By *Ecclesia* is meant all so-called Parish churches whether of *secular* priests in which the *ordo* of the diocese is observed, or of the *regular* clergy in which the *Kalendarium* proper of the society or congregation of either sex is followed.

(b) By *Oratorium publicum* is meant those oratories which by the authority of the Ordinary have been *perpetuo* blessed, dedicated, or solemnly consecrated for divine worship, which open on a street or road, or have free access from a public highway.⁷

There is no doubt that the celebrant must conform to the *ordo* of these churches and public oratories, *i. e.*, either to the *ordo* of the diocese or to that of religious orders if they have a proper *Kalendarium*.⁸

5. What about the *semi* or *quasi*-public oratories ? Semi-public oratories are such as have been erected by the authority of the Ordinary in places, in a certain manner private or at least not altogether public, yet not for the use of the public in general or for the benefit of an individual or of a family, but for the use of a community. In these Mass may be celebrated, and persons who

⁶ Decretum Urbis et Orbis, July '9, 1895, n. 3862 ; confirmed by Leo XIII, Dec. 9, 1895.

⁷ S. R. C., Jan. 23, 1899, n. 4007.

⁸ In case the feast of the *Patronus loci* or of the Titular of such churches or public oratories is celebrated, the necessary changes according to the Rubrics must be made.

attend, thereby satisfy the obligation of hearing Mass on Sundays and holydays of obligation. Such are the *principal* chapels of ecclesiastical seminaries, colleges, religious communities, mission houses, retreat houses, hospitals, orphanages, prisons, homes for soldiers, marines, old persons, etc.; to which may be added chapels erected in cemeteries, provided admittance is granted not only to persons to whom such chapels belong, but also to other persons.⁹ In these the *ordo loci* must also be observed.¹⁰

6. In the *Oratoria privata* "quae in privatis aedibus in commodum alicuius personae vel familiae ex indulto Sanctae Sedis erecta sunt,"¹¹ and in the *cappellae* or *oratoria* "*non principalia* Seminariorum, Collegiorum," etc.,¹² the celebrant must celebrate Mass conformably to his own *ordo*.

7. Who must conform to the *ordo loci* in churches and public and quasi-public oratories? All priests, whether secular or regular.¹³ For Regulars a special decree was issued,¹⁴ which ordains that, even though the color of their *ordo* agrees with the color of the *ordo loci*, they must conform to the *ordo loci* with regard to the Mass. The same must be said of the chaplain, secular or regular, of a public or quasi-public oratory,¹⁵ appointed by the Ordinary, or of any other priest celebrating in said oratories.¹⁶

8. Hence according to the decree of July 9, 1895:

(a) All priests, secular or regular, must conform to the *ordo* of the church in which they celebrate, whether the Mass be *de Sancto*, common or proper, or even *de Beato*, provided that by indult such Mass is permitted to be celebrated.

(b) They must celebrate the Masses "*omnino conformes Officio Ecclesiae vel oratorio.*" Hence—

1° they must disregard their own *ordo* altogether, even with regard to the Commemorations, Preface, and *Credo*;¹⁷

2° even when their *ordo* and the *ordo* of the church prescribe the Mass of the same saint, if this Mass is *proper* in

⁹ S. R. C., Jan. 23, 1899, n. 4007.

¹⁰ S. R. C., May 22, 1896, n. 3910.

¹¹ S. R. C., Jan. 23, 1899, n. 4007.

¹² S. R. C., May 22, 1896, n. 3910.

¹³ S. R. C., July 9, 1895, n. 3862.

¹⁴ S. R. C., Feb. 8, 1896, n. 3883.

¹⁵ *Vide supra*, n. 5.

¹⁶ S. R. C., June 27, 1893, n. 3919, ad XVII.

¹⁷ S. R. C., June 3, 1896, n. 3924, ad III.

the church in which they celebrate, the *proper* must be selected, and *vice versa*;

3° this conformity extends even to the *oratio imperata* of the church in which they celebrate. They must totally disregard the *oratio imperata* of their own diocese.

N. B.—This conformity, however, does not extend to the peculiar rites of some religious orders, *e. g.*, of the Dominicans, etc.

9. This decree has force only when the Office of the church in which Mass is celebrated is a *duplex* or of a higher rite.

If it is *semiduplex* or of a lower rite any votive Mass or *Missa de Requie* may be celebrated; or if the celebrant wishes to follow his own *ordo*, the Mass may be celebrated according to it, but *more festivo* not *more votivo*. But in case there is an *oratio imperata* in the church in which he celebrates, it must be recited or omitted according to the rules of the *imperata*.

S. L. E.

THE MIND OF ROME IN CHURCH MUSIC.

THE Papal Commission on Church Music invites us to strenuous efforts towards introducing the traditional Roman chant into our churches.

To those whose judgment in matters of sacred music is directed by what might be called a Catholic instinct of the fitness of things relating to religious art, the wishes of the Holy See will appear in nowise over-exacting. The ancient mother of Christian Churches is never rigidly exclusive where the principles of truth or the sacredness of her trust are not directly involved. Yet none of us can be in doubt as to what she wishes us to aim at, and in this matter of the musical expression in the liturgical service she has spoken in unmistakable terms. Addressing the Abbot of Solesmes in an Apostolic Letter, May 19, 1901, the present Sovereign Pontiff, Leo XIII, writes :

“The Gregorian melodies were composed with the greatest skill and wisdom so as to interpret the sense of the words. They contain, if only they are properly rendered, great force, a marvellous blend of sweetness and solemnity, and a timely power, as they touch the soul of the listener, to awaken within him devout aspirations, and to nourish helpful thoughts.”

That the admonition of the highest authority in the Church was heeded and resulted in definite activity on the part of those who were charged with the guardianship of the sacred functions is evident in many ways. Only a year ago the *Osservatore Romano* wrote :

“A marked improvement in the quality of the music heard at the *feste* has been observed since Cardinal Respighi has taken up the reins at the Vicariate. Cardinal Satolli is also working hard for the more general adoption of Plain Chant, and the choirmaster at St. John Lateran's understands his Eminence's mind on the subject so well that some part at least of the musical service is in Plain Chant whenever the Cardinal is present. His Eminence explained recently the principal difficulties in the way of the removal of bad music from the churches. ‘First,’ he said, ‘the taste of the people has become vitiated ; second, the rectors are often convinced that the churches would be deserted if the present florid music were replaced by the severe liturgical chant ; and, third, the great body of choristers who make their livelihood by the present kind of music, and who are either unwilling or unable to adapt themselves to Plain Chant, must be reckoned with. But you may say we are making progress in the right direction in Rome.’ ”

With the approval of the Holy Father a Gregorian Institute was established last year in Freiburg University. The approval was warmly given, and moreover the Apostolic Benediction was imparted to Dr. Peter Wagner, professor of the history of music and of sacred music, in the same University. The course will embrace (*a*) the practice, execution, accompaniment, introduction to the direction of the Gregorian chant ; and (*b*) the science, history, theory, and æsthetics of Gregorian chant, as well as introduction to the study of Gregorian manuscripts, and direction in scientific research regarding that chant.

Those who were interested in the movement making for reform in our Church music at the time when Cardinal Satolli acted as Apostolic Delegate to the United States, may recall his words on occasion of a festivity at the Church of the Paulist Fathers in New York. The chant of the Mass and Office in honor of the Patron Saint of the Order was Gregorian, partly harmonized, and rendered with exquisite precision, as is the custom in that church. The Cardinal took the opportunity of expressing his high appreciation of the character of the service, and among other things said : “ May it please Almighty God that such edifying singing could be heard in all the churches of this country. Any effort made for this purpose would certainly meet with the approval

of the Holy Father, who has always taken so much interest in the use of the Gregorian music; and it would bring down the blessings of God, to whose House the plain chant is so truly becoming."

Still there is Gregorian and Gregorian, as the Holy Father suggests; and it is quite possible to conform to the letter of the prescriptions of the Papal Commission on Church Music, while at the same time scandalizing the Church by the imperfect manner in which the chant is rendered. Those who sing the Gregorian music without having a proper comprehension as to the value of the notes, the necessity of observing accurate time, of natural phrasing and just emphasis, are apt to disgust the hearer, and make a penance of what the Church means to be a most holy pleasure.

So, then, not all is done when plain chant is allowed its proper place. Some of us have heard it sung, even in France, in a fashion which caused Carlyle, no doubt rudely, to style the sacred service "Mass brayings." These things ought not so to be.

However they are not so, in many places. And, as has been said, the Church is always there encouraging the use of plain chant; and the Pope is about to speak again even more authoritatively in its favor, so all understand. And from several countries come words of encouragement from those in high places. Every one knows what Germany has done. And in France—to take one instance—the Archbishop of Rouen has lately directed all the superiors of seminaries and of ecclesiastical schools in his diocese to make plain chant a compulsory subject of study, counting at the examinations and in competitions for prizes. It is only fitting here to recall once more the Third Council of Baltimore's decree, that it was most desirable that the rudiments of Gregorian chant should be taught in the primary school so that by degrees the greater part of the people could take part in the choral services of the Church.¹

¹ This is quoted in the preface, with the Archbishop of Dublin's *imprimatur*, of the English Catholic Truth Society's "*Church Music: Series No. 1*, a Gregorian Mass for solemn feasts," and it is alluded to again by at least one American Bishop lately when deploring the irreligion cultivated by neglect of its sacred injunctions. Thousands of Masses, etc., conformable to rule are given in the *Guide to Catholic*

In England, last St. Cecilia's Day marked a great step in advance—at Oscott, now the important seminary of so many dioceses, in whose studious cloister's pale was first heard the thrilling wonder of Newman's *Second Spring*, whose—

“ Music dwells,
Wandering and lingering on as loth to die,
Like sounds whose very sweetness yieldeth proof
That they were born for immortality.”

I quote from *The Tablet* (London):

“ Palestrina, Vittoria, Croce, Casciolini! How refreshing to the ear wearied by the sensuous trivialities of our ‘operatic’ composers. Here, indeed, was *Church* music, adequately rendered, and free from every taint of the concert-room. *Is it not the case in too many of our churches that one has only to listen with closed eyes in order to forget that one is in church at all? Such a state of things is impossible at Oscott.* Whatever varied opinions may be held respecting the merits of the music or its composers, one thing is incontrovertible, viz., that it can never be mistaken for anything but what it professes to be—*Church* music, entirely free from secular associations. *The most hopeful sign for the future of our Church music is the attention which it is receiving in our seminaries and schools.*”

Mr. Gatty, well known as a writer on Church art, editor with the Duke of Norfolk of the *Arundel Hymn Book*, and now at work publishing a collection of Church music of old composers, adds these happy words in the same number of the *Tablet* (December 7, 1901):

“ We seem to be entering upon a new life, full of such rich promise, that I hardly dare trust myself to speculate what another ten years may not do in the matter of Catholic Church music in England. The tedious controversy as to styles may be thrown to the dogs, for beneath the historic and hospitable roof of Oscott College on St. Cecilia's Day representatives of the old school of operatic church music, and of the still older school of Palestrina church music, mingled together, and agreed without dispute that the music sung by the seminarists was on the very highest plane possible.

“ For once in a way, one heard a Catholic choir perform music devotional, intellectual, and well within the compass and capacity of the singers. The devotional character of the music was secured by its being chosen from the works of composers who wrote themes to enhance the power of the words upon the soul, and not to give

Church Music (Fischer, Pustet, Herder, Benziger. \$1.00), by order of the First Provincial Council of Milwaukee and St. Paul, with preface by Bishop Marty. And lately the Cincinnati Diocesan Commission has issued a *Second Official Catalogue of Church Music*, which gives hundreds of compositions accepted and approved, together with versions for rejecting others, following the Roman decrees.

opportunity for the best voices in the Grand Duke's stud of opera singers. The high value of association was mingled with it, the aroma of ancient fanes and hallowed traditions.

"The intellectual character was secured by the music being selected from works of great men, who really did *compose* what they wrote, planned it, gave it shape and form, built it gradually up out of simple elements, and developed it from stage to stage, until the whole complex edifice culminates in a splendid climax of form and tone.

"If these traditions be nobly persevered in at Oscott, and if the Cathedral choir at Westminster, under Mr. Terry's admirable tuition, raise the standard and hold it aloft, and Downside be true to its colors, and Mr. Barclay continue to give us more and more of Palestrina and Byrd, then we may hope to wean the general public from trash, and Catholic singers from the fatal illusion that because they can sing 'I stood on the bridge at midnight,' they are equally competent to mutilate Mozart and Cherubini."

II.

The sad letter of a priest in the same paper a few years ago is now out of date. He plainly stated that in his seminary jeers and sneers at the Church's plain chant had been the rule among her young scholastics and priests. And those who so talk and act are far from choosing even the most suitable music not Gregorian. Rather, they are those who feelingly persuade us that indeed the Church is suffering in her own sanctuaries. Are the words and suggestions and implorings of the Pope and Congregations uncalled for, when in France a good curé, once professor at a notable college, posted up in his church porch last year the names of two grand opera artists, and the *morceaux* they were to sing; in a church where the summer visitors' young daughters, too, used to come in with their violins to Benediction, and replace *Laudate Dominum* with various little sentimental tunes to French words? That seems sad in the France of to-day, when surely the Church needs to show herself in her strength, in her awful seriousness, and with the noblest gratification of the great and deep yearnings of mind and soul that are in the men around her there; quick in wit as they are hard in brain; too proud, too vain, but strangely, as ever since she appeared on earth, bowed and softened, restrained and satisfied, by her whose measure of their lives is the Cross of Christ.

"By Thy nativity, by Thy dereliction!" It is the strongest who know their own nothingness, before that other Strength that emptied Itself. But false devotion and bad art, the unreality of

the weaker brethren and sisters, without the humility; showiness, rather than the hidden life,—these are poor weapons of defence, and the Church can trust little to them. To illustrate further this contrast to what the Church desires, and to what her rulers are pressing forward to in fact, pass into America and we hear in “Irish” churches, for instance, the national airs of Ireland; though the Church of Ireland and of all men has reminded us how unsuitable they are there. Descendants of Irishmen think they are honoring Ireland by what is really un-Irish Catholicism. May an Irishman make to them this appeal:—to note how a well-known priest in Ireland, one who has blessed many by his writings, on both sides of the Atlantic, yet said he would judge “every day spent out of Ireland one day lost out of his life.” Is that patriot enough? When he heard of a performance last year in a Chicago church, he wrote: “Thank God, here in this country-place we have no knowledge of such things. I myself jumped literally off the chair at ‘Believe me if all those endearing charms.’”

And another, who is from All Hallows College, Dublin, where the Archbishop and his Coadjutor are champions for the Church in this respect, and encourage in the College the better and truly religious music, transporting its young missionaries into a world in keeping with all ardor for God and for souls,—this faithful Irish priest has described his astonishment when, on his first St. Patrick's Day in America, he heard the “Minstrel boy to the war is gone,” as he went from the altar, and—perhaps when already in the sacristy—“Come back to Erin.” “I shan't hear it again,” was his remark; “I told the organist what I thought of it;” which we respectfully commend to organists who wish to be more Irish than the Irish.

But neither need they fall to that sentimental Protestantism, “Nearer, my God, to Thee,”² nor to that worse sentimentality of

² The *Catholic News*, of New York, lately protested against the defence, by an ostensibly Catholic paper, of the use of this hymn. “We are tired of remonstrating. Until we saw it publicly defended, we just docketed its use with other accounts of breaches of the laws of the Church.” The Church suffers. She knows how wise she is in making light of the hymnology of passing emotions. This priest from Ireland said that the names of singers in *Catholic* churches at least are not given in the papers. And, indeed, poor old ex-Catholic St. Patrick's, Dublin, even in the

"Rousseau's Dream." Are those fit tunes for Catholic cathedral bells, wherewith to call to Mass the children of those robust Catholics who walked their miles to Mass, "to be where Jesus Christ is;" as one of them, unlettered, said to her little son, now a bishop.

III.

However, the greater mistake is to be more "Catholic" than the Church, worse than being more Irish than the Irish. Some priest reformers and editors seem to blame pastors for "attempting to import into the Church of God the music of the theatre, under the plea that what is pleasing in the theatre cannot be displeasing in the church;" and they truly add: "Devotionalism is of an entirely different paternity from emotionalism, and the thought and feelings that are awakened by sensuous music are not the ones that do honor to the service of God." To hear that is certainly

irreverent days when it would have been called "Paddy's opera," kept outward decency enough—true Catholic taste enough—not to publish the names of the performers.

But here are some notes from the *Montreal Star* of the Saturday before last Christmas. They are simply the exact words of what the churches there in communion with the Holy See allowed to be said about themselves, as "drawing houses."

Every "solo," "duet," "trio," and "quartette," is mentioned; in one church the names of thirty performers are given; in another both clerical and lay names. It would be thought "showing off," almost, on a concert programme. "First performances" are duly chronicled; and the whole is called, indeed, a "programme," or a "splendid programme." There is "entrée," or "opening of the services," such and such instrumental or vocal selections. There is "sortie," or "postludi"—one a "Grand March" from an opera by Meyerbeer—or there is a "finale." And then an advertisement that "the same programme will be repeated" at such and such a *Mass*.

One "composition is said to be of a very high character"; and then "one of Professor D——'s highest pupils" will play "a cello obligato." Afterwards, "a quaint musical production will be rendered in a *Tantum Ergo*." "At the Communion, Mr. P. F. of the Conservatory of Paris will contribute a violin solo."

At another church it is the eye rather that is promised pleasure. "The ceremonies will be most elaborate. . . . The decorations of the . . . altar will be a special feature."

And another "promises to eclipse any musical service," etc.

The Protestant churches were eclipsed, most of them giving their soloists' names and nothing more; the Church of England as a rule not giving even those. Thus it came nearest to the Pope and his English Bishops. *Adsit omen.*

to hear the Church. But are pastors to blame as much as those who manage priest and people; that is, the irresponsible laity of organ-bench and choir? The *fons et origo mali* is their independence from priestly control. And why are they independent? Are the priests in a position to guide them? If they are not,—why? Anyway, there will soon be more in some countries who will be so fitted. And then the Church may enjoy her own again.

A second error of reformers is to rush to extremes, from Irish melodies or Italian operas all of a leap to St. Gregory, not to say St. Ambrose. Now this is a source of great difficulties. It makes people shy of all reform, makes them material if not formal rebels against the Church's laws; which thing is serious. It is nevertheless a fact that they are in rebellion. For I suppose it is hardly necessary to notice the hinted objection that these are the laws of the Congregations merely; what priest would think of disregarding frequently and persistently their laws as to rubrics?

When we keep to the abuses, then, to operas, drawing-room songs, and national melodies, we are really opposing Rome. But we can obey her, and yet not go beyond her generous injunctions. This is really a simpler matter to begin with than many seem to imagine. Here is no question of differing style and tastes, of more or less suitably difficult music; there is no room for discussion at all. Every Catholic church choir could obey its priest to-morrow if he were to enforce these simple Roman rules: (1) no drawing-room airs, such as the "Lost Chord" of Sullivan, or Mendelssohn's "Forest" part song, or "Home, Sweet Home;" (2) no national airs; and so no hearing, at Mass, of "Thou wouldst still be adored, as this moment Thou art, let thy loveliness fade as it will;" (3) no operas, either Donizetti or Wagner; (4) no repetition by the choir of the words *Gloria in excelsis Deo*, and *Credo in unum Deum*; (5) no changing of the slightest word in the sacred text; therefore no Rosewig's *Miserere nobis* (twice), adding *dona nobis pacem* (5 times), *Agnus Dei* being omitted; and no Wiegand's "*Agnus Dei, Dominus Deus, Filius Patris.*"

A Jesuit Father says he heard "genitum non factum, factum non genitum." Certainly the present writer heard—in a cathedral, with the Bishop celebrating in unconscious devotion—the

Nicene Creed without the *Filioque*, during the flighty absurdities (for the sanctuary) of Kalliwoda in A. The venerable Archbishop of Cincinnati has not hesitated to say to his clergy: "*How far we may be excused for having hitherto suffered inadvertently such alterations to be made in our churches is for God to judge. But now . . . it would certainly be a sin, mortal or venial, as the case might be, to make use of these mutilated compositions in the sacred functions.*"³

Another rule (6) forbids leaving out the Proper of the Mass, which can be recited in monotone at least; and another (7) forbids suppressing the Proper Psalms, Hymns, and Antiphons of Vespers.

Having thus been obedient to the letter of the law, we may surely show a more filial temper than that, and may try to enter

³ It is no wonder then that the Church is so profoundly solicitous as to the character and execution of the music which accompanies the liturgy. The words are her own; nay, the words are in most cases the words of the Holy Spirit Himself. They are words directly connected with the most solemn worship. Therefore it is the words, and not the music, which are her first concern. To bring out those blessed words with befitting intelligence and meaning, the music must be grave, stately, sweet, and devotional. *No associations of worldliness and frivolity must enter the Church. The Church's ministers are charged with this responsibility.* The executants are responsible also. To sing the chant of the Mass is an act of belief, of reverence, and of worship. To make it a distraction to the people present, or an occasion for mere artistic display, is to insult the presence of God and the holy angels who guard that Presence. "Sing ye wisely," said the Psalmist of old (Ps. 46: 8). Let the meaning of those liturgical words be studied, and their connection with the Blessed Eucharist; and then the singing of the choir becomes for singers and for assistants alike a series of acts of devotion. How much is lost by not understanding better! Is there anything more touching than the words of the liturgy on a great festival? What emotion is awakened when, on Christmas Day, after the words of St. Paul have been simply chanted by the subdeacon, describing the prophetic announcement of Christ's coming, the whole choir rise, as the single voice dies away, and in sweet unison, with simple modulations, respond with that "*verbum caro factum est*"—those lyrical strophes of Scriptural words more penetrating than any chorus of Greek tragedy? What does not the devout heart feel on Easter Sunday when the choir, as the ministers ascend to the altar, cry out together: "The Lord is great, and greatly to be praised; the Lord is great and great His might?" Or, on Ascension Day, when the low sweet strains of the "*virī Galilaei*"—angelic words—hush the people into attention as the solemn Mass begins? "Sing ye wisely." Let us try to understand. (*Praise and Worship*, a sermon preached in Middlesborough Cathedral at the dedication of the organ, September 15, 1889, by Bishop Hedley, O.S.B. Republished in *The Christian Inheritance*.)

into the Church's spirit. Obligation is one thing; counsel, another. But still let us be generous with Rome, nor seek to be nearer the Divine Mind than she. Does she feel happy in her children when women sing solos at Benediction, such as Coleridge condemned as even unnatural:

"When the long-breathed singer's uptrill'd strain
Bursts in a squall"?

Or, again, is it reverent to see the holy Mass waiting for the "Amen" chorus to Haydn's second *Credo*?

"In notes with many a winding bout
Of linked sweetness long drawn out,
With wanton heed and giddy cunning,
The melting voice through mazes running"?

It is beautiful, just as the *seasons* are. It is the same music; you hear it, as if a fine band in the street interrupted some holy office; and then you go back to your prayers. But is the Church happier in her children?

Mr. Terry, formerly the Downside choirmaster, and now organist of the great Cathedral in London, has said that a man wishing to judge with the Church sees discussion after discussion and writers on Church music end as they began, by disagreeing, and so he falls "helplessly back on the dictum that, after all, the whole thing is only a matter of opinion." Now that is just what I wish to deny most emphatically. It is *not* a matter of opinion. It is a question of principles. What then are these principles? Let us apply the touchstone of a few simple questions.

To choirmasters I would say:

1. Does your composer's treatment of the words obey the rules laid down by the Sacred Congregation of Rites, or does he alter, omit, or unnecessarily repeat them? If he does the latter, you must reject his music, be it ever so good otherwise.

2. Do the various movements impede the progress of the service, and (in the case of a Mass) keep the priest waiting at the altar? If so, and the music will not permit of convenient "cuts," your duty is to reject it *en bloc*.

3. Is your music any adaptation from something with well-known secular associations? Good taste alone, to say nothing of ordinary reverence, would suggest its rejection.

4. Does the music demand greater vocal and instrumental resources than you have at your disposal? In that case leave it alone.

Now for one or two more searching tests.

5. Does the style of your music tend to produce in your singers an attitude of reverence, or does it foster a spirit of self-importance and love of display? If it does the latter, be sure you are working on the wrong lines.

6. Does it so subordinate itself to the liturgy as to draw the thoughts of the worshipers towards the ritual act in progress, rather than to itself, as something apart from or merely synchronous with them? Does it enchain their attention to the detriment of their prayers, or does it assist their devotions? In the answer to this question, as well as to the previous two, there is room for considerable difference of opinion. In that case you have a triumphantly infallible rule for your guidance, it is this: *Give the Church the benefit of the doubt.* Do not bring into her services any music (no matter how much you may love it) if you have the faintest suspicion that it may produce any of the ill effects I have named. There is abundance of music about whose liturgical and devotional fitness there can be no possible doubt. Choose from that; let the music you thus provide be a perfect gift, not a doubtful offering.

Lastly (7), Does your style of music tend to create (either in choir or congregation) a distaste for the authorized plain chant of the Church? Does it—worst of all—oust plain chant from your services altogether? Whether we like it or dislike it, we cannot get away from the fact that it is the Church's authorized song, and that where its rendering is possible the omission of Introit, Gradual, etc., is indefensible. One often hears expressions of regret from the clergy that they never hear the Proper of the Mass from one year's end to another, because their choirs cannot or will not make a proper study of plain chant."

IV.

The basis of our work must be the Plain Chant. Let no one decide about it without knowing what it may really be like, and

without facing the fact of the position the Church gives it. This much she claims from us; this is of obligation. And yet a priest preaching in Chicago last November, when the so-called "Mozart's Twelfth" was performed, had to say to the Catholic people, of "the Gregorian chant in music, which is made to conform with the movements of the priest at the altar, and which is the grand old music of the Church," that "we scarcely know it to-day."

If so, we are almost behind the world. As says the preface to the already quoted C. T. S. *Church Music* series (No. 1, p. v): "Musicians of the highest rank, Protestant as well as Catholic, have expressed their admiration of it, and of its suitability for its sacred purpose." A writer in the *Berlin Musikzeitung* aptly summarizes the views of those eminent authorities, when he says: "From an artistic point of view we must acknowledge that in the Gregorian chant, for all its simplicity and sameness, which are only consistent with its ecclesiastical character, there is yet found a great variety; and what is more, that the melodies are the most faithful representations of the sense of the words; so that both text and melody together form a perfect unity, as though cast in one mould. . . . The highest office of music is this,—to express in sound the feelings of the heart, and to awaken like feelings in the hearts of those who hear it; and this task is fully accomplished by the Gregorian chant. Its intrinsic worth will always be avowed by every real judge of music . . . Of course, one who seeks and finds the summit of musical art in *bravura arias* will scarcely enjoy Gregorian. But any one who without prejudice considers the intrinsic essence of music, and its end and object in its religious and ecclesiastical phase, will be forced to grant that the Gregorian chant stands unparalleled."

An echo comes from America, hoping to be Catholic and Roman:

"The time is opportune at the beginning of the new century for the publication in the United States of missals and vesper books for the laity. *It is a remarkable fact that in our religious schools, colleges, and kindred places of education the treasures of liturgy are almost unknown.* The unfolding of this knowledge to pupils is destined to be beneficial in the extreme, and will attract to the Church by its abiding and wholesome culture countless converts of an upright, intellectual type. Then operatic soloists and figured music shall not be tolerated in the house of God, and

Gregorian and Ambrosian chants will resound throughout this Christian land."—*New York Freeman's Journal*.

Again another voice from amongst us :

"The Catholic American of to-day is like a voyager among the beautiful coral reefs ; he must often drop his sounding line. The tide of immigration brings thousands of Catholics to our shores ; but, either they leave their traditions of fasts and feasts behind them, or forget them on coming among new scenes ; and there is not one festival or solemnity of their religion which would not fail of its essential characteristic as to circumstances, but for that liturgy, which is like the pilot at the helm, not only of the Church, but of Christian society. *The sorrow and the mortification is that so few Catholics take the trouble to understand this liturgy or to enter into its spirit.* For most people, it is enough that the ceremonies of the Church go on, and that they attend upon those of obligation ; but as to any curiosity concerning the meaning of these ceremonies, it seems hardly to exist. Only when an unusual representation or symbol is presented some memory is revived of the beautiful old Catholic countries from which they have come, in pursuit of wealth or of competency, to find themselves stripped of everything pertaining to their glorious old faith, but its creed.

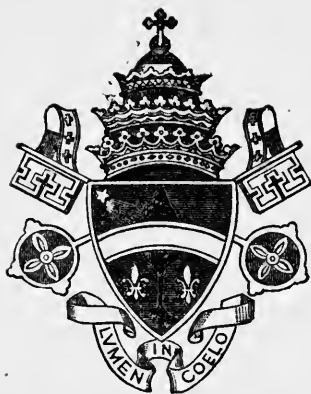
Dr. William Barry's article in the *National Review*⁴ excited much interest. "The Prospects of Catholicism" are bright in the intellectual world ; at least the prospects of the olden Protestantism are dark, are nothing. And as to the weakness, or the foolishness, it may be, of the defenders of the truth, that is an incident of their humanity. Such difficulties are the difficulties of all our imperfect existence ; but the difficulties of Anglicanism, for instance, are those which insult your reason within its lawful limited ground. And yet this priest had to add : "*Perhaps the saddest of all sights in this melancholy world is the mishandling, worse than neglect, of our Catholic treasures, our ceremonies, music, architecture, our philosophies and our devotions, by those who should watch over them as at the gate of Heaven. Reformation is always called for, now as in more scandalous times, and in no slight degree.*"

May the good priest and scholar have less and less cause to say that. He will, if we hearken to Rome. For, as the Blessed Thomas More said, when the world round him was full of its pretexts for going *Los von Rom* : "I could not well devise better provisions than are by the laws of the Church provided already, if they were as well kept as they be well provided."

W. F. P. STOCKLEY.

Fredericton, N. B., Canada.

⁴ November, 1901.



Analecta.

E SAORA CONGREGATIONE PROPAGANDAE FIDEI.

I.

ABSTINEANT ORDINARII LOCORUM S. C. DE PROP. FIDE SUBIECTORUM A LICENTIA DANDA RELIGIOSIS INSTITUTIS NOVAM DOMUM APERIENDI, ABSQUE VENIA PRIUS A S. C. OBTENTA.

Ill.me ac R.me Domine :

Quamvis probe sciat haec S. Congregatio de Propaganda Fide, ingentem provenire missionibus utilitatem ex ministerio Regularium : uti ut maxime in votis sit videre eorum domus ubique institui : curandum tamen est, ut res ordinate et ad praestitutae disciplinae normam peragantur. Quamobrem duxit S. Congregatio per praesentes litteras in memoriam Ordinariorum locorum a se dependentium revocare sententiam, quam ut communem hodie et cui favet passim rerum iudicatarum auctoritas, tradit Constitutio SS.mi D. N. Leonis XIII, quae incipit "Romanos Pontifices" : nempe : non licere Regularibus, tam intra quam extra Italiam, nova monasteria aut conventus sive collegia fundare, sola Episcopi venia, sed indultam quoque a Sede Apostolica

facultatem requiri. Cui legi cum aut semper aut ubique obtemperatum non fuisse videatur, ideo eius observantiam voluit S. Congregatio per praesentes urgere. Diligenter ergo in posterum abstineant Ordinarii omnes Sacrae Congregationi subiecti a licentia danda religiosis Institutis domum aperiendi in territorio propriae iurisdictionis, absque venia prius a praefata S. Congregatione obtenta. Quod vero attinet ad domus religiosas huc usque in iisdem territoriis, S. Congregatione inconsulta, forte erectas, etsi haec, Ordinariis flagitantibus, singulisque ponderatis casibus, propensa omnino sit ad legitimas habendas huiusmodi fundationes: tamen mandat ut de praedictis si quae existant domibus, distinctus ab Ordinariis exhibeatur elenchus, ac simul pro iisdem canonica ratihabitio per supplicem libellum petatur.

Interim Deum precor ut Te diu sospitet.

Datum Romae ex Aedibus S. C. de Propaganda Fide die 7 Decembris 1901.

Amplitudinis Tuae

Addictissimus Servus

MIECISLAUS *Card.* LEDOCHOWSKI, *Praefectus.*

ALOYSIUS VECCIA, *Secretarius.*

II.

CONNAVIGANTIUM CONFESSIONES AUDIRE VALENT MISSIONARII INSUL. CAROLINARUM AD CONFESSIONES ADPROBATI A SUIS SUPERIORIBUS LICET TITULO PRAEF. AP. NON INSIGNITIS, SED IURIS DITIONEM SEPARATAM HABENTIBUS.

Rev.mo P. Ministro Generale dei Cappuccini.

Con biglietto del 3 u. p. Agosto n. 45431, relativò ad alcuni dubbî proposti dalla P. V. R.ma a nome dei missionari delle Isole Caroline, il sottoscritto Segretario della S. C. di Propaganda comunicavale essere stato deferito alla Suprema Cong.ne del S. Ufficio il seguente dubbio proposto dalla P. V. R.ma: Se nel decreto della Suprema in data 9 Aprile 1900 intorno alla facoltà di ascoltare in mare le confessioni dei naviganti per parte dei sacerdoti connaviganti autorizzati a confessare dai propri Ordinari, si dovessero intendere compresi anche i sacerdoti autorizzati ad

ascoltare le confessioni dai Superiori delle Caroline sia Orientali sia Occidentali, i quali non hanno il titolo di Prefetti, benchè abbiano peraltro giurisdizione con territorio separato. — Da recente comunicazione di quel R.mo Mgr. Commissario, lo scrivente apprende che riferitasi la cosa nella Cong. di fer. IV 13 corr. gli E.mi Inquisitori Gen.li hanno con approvazione del S. Padre emanato il seguente decreto: "In casu comprehendendi."

Tanto il sottoscritto si reca a premura di portare a notizia della P. V. R.ma; e con sensi di alta stima si rafferma

Di V. P. R.

Dev.mo Servo

LUIGI VECCIA, *Segretario.*

E S. R. ET U. INQUISITIONIS.

I.

DECRETUM.

SUPERIORES REGULARES Nullo unquam modo cognoscere
possunt causas suorum subditorum ad S. Officium
spectantes.

Feria IV, die 15 Maii 1901.

In Congregatione Generali Sacrae Romanae et Universalis Inquisitionis, Eminentissimi ac Reverendissimi Domini Cardinales in rebus Fidei et morum Inquisitores Generales sequens tulere Decretum: Uti pluries a Summis Pontificibus sancitum est, in rebus ad S. Officium spectantibus nullo modo ad Superiores Regulares pertinere subditorum suorum causas agnoscere, nulloque proinde titulo aut praetextu posse vel debere, nisi de expresse S. Congregationis mandato, de his inquirere, denunciationes recipere, testes interrogare, reos excutere, iudicium instituere, sententiam ferre aut alia quavis ratione vel modo in eis sese immiscere vel manus apponere; sed quos Religiosi Viri ex suis subditis vel confratribus vel etiam superioribus huiusmodi criminum, (praesertim quod ad abusum Sacramentalis Confessionis spectat) reos vel suspectos noverint, strictim teneri, absque ulla cum aliis quibuscumque communicatione, nulla petita venia, nullaque fraterna correptione aut monitione praemissa, eos S. Officio

aut locorum Ordinariis incunctanter denuntiare. Ne vero sanctissimae hae leges ex ignorantia (quod Deus avertat) negligi aut infringi contingat, Superioribus grave onus incumbere eas, quo opportuniori putaverint modo, ad subditorum suorum certam et distinctam identidem deferre notitiam earumque ab eis plenam observantiam urgere.

Quae omnia Sanctissimus Dominus Noster Divina Providentia Papa XIII, in audientia R. P. D. Commissario Generali die 17 eiusdem mensis et anni impertita, benigne adprobare et confirmare dignatus est.

L. † S.

I. *Can. MANCINI, S. R. et U. I. Not.*

II.

OB PERICULUM MORBI, VALIDE ET LICITE LICET BAPTIZARE CUM
AQUA PERMIXTA SOLUTIONE MILLESIMAE PARTIS BICHLO-
RATI HYDRARGYRICI.

Beatissime Pater :

Archiepiscopus Ultraiectensis, ad Sanctitatis Vestrae pedes provolutus, humiliter exponit quae sequuntur.

Plures medici in nosocomiis, aut alibi casu necessitatis infantes, praecipue in utero matris, baptizare solent aqua cum hydrargyro bichlorato corrosivo (Gallice: chloride de mercure) permixta. Componitur fere haec aqua solutione unius partis huius chlorati hydrargyrici in mille partibus aquae; eaque solutione aquae potio venefica est. Ratio autem cur hac mixtura utantur est, ne matris uterus morbo afficiatur.

Quae quum ita sint, pro maiori rei gravissimae securitate, Sanctitatem Vestram enixe rogo, ut haec dubia solvere dignetur :

I. Estne Baptisma cum huiusmodi aqua administratum certo, an dubie validum?

II. Estne licitum, ad omne morbi periculum vitandum, huiusmodi aqua Sacramentum Baptismatis administrare?

III. Licetne etiam tum hac aqua uti, quando sine ullo morbi periculo aqua pura adhiberi potest?

Feria IV, 21 Augusti 1901,

In Cong.ne Gen.li habita ab E.mis ac R.mis DD. Card. Inquisitoribus, propositis suprascriptis dubiis, praehabitoque RR. DD. CC. S. Officii voto, iidem E.mi D.ni respondendum censuerunt :

Ad I. *Providebitur in II.*

Ad II. *Licere, ubi verum adest morbi periculum.*

Ad III. *Negative.*

In sequenti vero feria VI, die 23 eiusdem mensis et anni, in solita audientia R. P. D. Commissario S. O. impertita, SS. mus D. N. Leo Div. Prov. PP. XIII, audita de omnibus et singulis prae-missis relatione, responsiones E. morum Patrum confirmavit.

I. *Can. MANCINI, S. R. et U. Inquisit. Notarius.*

E S. CONGREGATIONE RITUUM.

I.

MINISTER ASSISTENS MISSAE CUM CANTU JUXTA DECRET. 3377,
DEBET ESSE. IN SACRIS, SI DEBEAT ETIAM CALICEM AB-
STERGERE.

R. mus D. mus Episcopus Plocensis Sacrorum Rituum Con-
gregationi sequens dubium, pro opportuna solutione, humillime
proposuit, super ministro, qui, iuxta decretum 3377. *Baionem.*,
25 Septembris 1875, in Missis cum cantu sine ministris folia vertit,
Calicem discooperit, ipsumque mundat, vinum et aquam infundit,
eundemque Calicem infra actionem palla cooperit et discooperit,
iuxta opportunitatem, nec non ipsum tergit post Communionem
suisque ornamentis instruit, nimirum: Utrum iste minister debeat
esse in Sacris constitutus?

Et Sacra eadem Congregatio, referente subscripto Secretario,
audito etiam voto Commissionis Liturgicae, rescribendum censuit:
“*Affirmative*, si debeat etiam Calicem abstergere.”

Atque ita rescripsit, die 6 Decembris 1901.

D. *Card. FERRATA, S. R. C. Praef.*

L. † S.

† D. PANICI, *Archiep. Laodicen., Secret.*

II.

IN PROCESSIONIBUS NEQUEUNT MULIERES INCEDERE INTER CON-
FRATERNITATES ET CLERUM, POSSUNT TAMEN, EXTRA ECCLE-
SIAM, SEQUI STATUAM ET CANERE, QUANDO CLERUS TACET.

Hodiernus Pro-Vicarius Generalis R. mi D. ni Episcopi Valven.
et Sulmonen., de consensu sui Antistitis, Sacrorum Rituum Con-

gregationi humiliter exposuit, aliquibus in locis, in publicis et sacris processionibus, post Confraternitates laicales, proprium sacrum indutas, incedere quamplurimas mulieres, iuvenulas praesertim, binas, canentes carmina vernacula lingua, at postea clerum. Hinc idem R. mus Orator sequentia proposuit dubia solvenda; nimirum:

I. An huiusmodi usus permitti possit?

II. Et quatenus negative ad primum, an saltem possit permitti, ut mulieres incedant immediate post statuam B. Mariae Virginis vel alicuius Sancti, et canant quando clerus tacet?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, audito etiam voto Commissionis Liturgicae, rescribendum esse censuit:

Ad I. *Negative.*

Ad II. *Affirmative* ad primam partem, et *Affirmative* etiam ad secundam in processione tantum et non intra Ecclesiam.

Atque ita rescripsit, die 29 Novembris 1901.

D. Card. FERRATA, *Praef.*

L. + S.

† D. PANICI, *Archiep. Laodicen., Secret.*

III.

TRIA SOLVUNTUR DUBIA.

R. mus D. nus Henricus Sauv , Canonicus et Magister Caeremoniarum Ecclesiae Cathedralis Vallis Vidonis, de consensu R. mi sui Episcopi, humillime petiit, ut a Sacra Rituum Congregatione insequentia dubia benigne solvantur, et nimirum:

I. Utrum Missa votiva de Sacro Corde Iesu, per decretum *Urbis et Orbis*, diei 28 Iunii 1889, indulta, dici possit Feria VI, quae prima in Ianuario mense occurrit, quando in illam diem incidit Vigilia Epiphaniae?

II. Utrum in Vesperis coram SS. Sacramento exposito cantatis debeat Hebdomadarius a principio induere stolam, ratione incensationis SS. Sacramenti ad *Magnificat* faciendae; et quatenus negative, utrum debeat saltem ad *Magnificat*?

III. Utrum Dominica III Adventus, et Dominica IV Quadragesimae paramenta coloris rosacei adhiberi possint non tantum in

Missa solemni, sed etiam in Missis privatis et in Officio de Dominica?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisito etiam voto Commissionis Liturgicae, omnibusque mature perpensis, rescribendum censuit:

Ad I. *Negative.*

Ad II. Stetur Rubricis et Decretis.

Ad III. *Affirmative.*

Atque ita rescripsit, die 22 Novembris 1901.

D. Card. FERRATA, S. R. C. Praef.

L. + S.

† D. PANICI, Archiep. Laodicen., Secret.

IV.

LITANIAE LAURETANAE CANTARI POSSUNT PER TRINAS INVOCATIONES, POPULO QUARTAM RESPONDENTE.

A Sacrorum Rituum Congregatione expostulatum est: Utrum in sacris functionibus, quae ut plurimum horis vespertinis fiunt in Ecclesiis vel Oratoriis publicis cum expositione Ss.mi Eucharistiae Sacramenti, liceat, uti mos est antiquus in pluribus Ecclesiis etiam Urbis, cantare Litanias B. M. V. Lauretanarum per trinas invocationes, respondente quartam fidei plebe; atque ita ex ordine explere ultimam Invocationem *Regina Sacratissimi Rosarii, Ora pro nobis?*

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, exquisito voto Commissionis Liturgicae, respondendum esse censuit: *Affirmative.*

Atque ita rescripsit, die 6 Decembris 1901.

D. Card. FERRATA, Praef.

L. + S.

† D. PANICI, Archiep. Laodicen., Secret.

Conferences.

THE ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman documents for the month are:

I.—S. CONGREGATION OF THE PROPAGANDA:

1. Ordains that Bishops of localities subject to the Propaganda are not to allow the foundation of new religious houses within their jurisdiction. The application is to be made to the Holy See through the Bishop.
2. Missionaries of the Caroline Islands who have faculties from their respective superiors are qualified to hear confessions on board ship with special leave from the Prefect-Apostolic of the district.

II.—S. CONGREGATION OF THE INQUISITION:

1. Decides that religious superiors are not to inquire into the affairs of their subjects which have been proposed to the Holy Office.
2. Baptism may be lawfully administered with water mixed with bichloride of mercury, where there is danger of contagion.

III.—S. CONGREGATION OF RITES:

1. Answers that a cleric acting as subdeacon at solemn Mass is not privileged to purify the chalice.
2. Women are to walk separately with their own sex in processions.
3. The votive Mass of the Sacred Heart may be said on the first Friday in January, even if it occur on the vigil of the Epiphany.

4. The Hebdomadary incensing the Blessed Sacrament at the *Magnificat* in Solemn Vespers is not to wear the stole.
5. Rose-colored vestments may be used even at low Masses on *Laetare* (fourth Sunday in Lent) and *Gaudete* (third Sunday in Advent) Sundays.
6. The liturgical litanies may be chanted in triple invocations by the choir, the congregation making response by the fourth invocation.

INTELLECTUAL PROGRESS AMONG THE CLERGY.

Of late years there have been attempts made in some of our dioceses by priests intelligent, and zealous for learning, to organize conferences in which they might at fixed intervals discuss topics in dogmatic or in moral theology, in ecclesiastical history, or in the various branches of science which border upon moral or religious topics. To these THE ECCLESIASTICAL REVIEW has been a help and often a guide, and we have frequently, when possible, gone out of our way to deal exhaustively with questions proposed in these gatherings. Where such conferences had the countenance of the authorities, they have prospered. In one or two cases which we learnt of, the Bishop thought it advisable to suppress incipient efforts made in this direction, either because he deemed them superfluous, or because it was feared that the conferences might lead to sectional movements antagonistic to the peace and harmony desirable in the body of the clergy. Regarding this phase of the subject we have no opinion to express, as he Bishop is judge and master in his diocese. In general it will, however, be admitted that such movements are productive of good, as they favor a certain uniformity of views and actions on important pastoral and disciplinary questions.

But recently there has been started a movement, which seems to us

A DECIDED ADVANCE,

because it is headed by the Bishop himself. We refrain from mentioning persons and places, as we have no special authorization to discuss the affairs of any diocese, and partly because it is not at

all necessary for the purpose of illustrating the excellence of the method adopted that we should go into details. Suffice it to say that that Ordinary, on occasion of the examinations of the junior clergy, proposed to them the formation of an *Academia*, that is a society, the object of which was to induce the priests who were so inclined to pursue special studies. He suggested that they make selection, each, of some particular study, giving attention to it almost to the exclusion of other accustomed reading, and that this study should be so directed as to enable them to give an account of the results at the end of each year, which might take the shape of an essay intended for publication. The subject was merely proposed for their consideration at the conference, and they were entirely free to act upon it or not. The Bishop's principal aim was in reality to form thinkers and writers sufficiently equipped to do battle in the warfare against modern error, and to become intellectual as well as moral leaders of the Catholic people in his diocese. The above was, briefly and broadly stated, the programme of the Bishop.

Two questions will at once occur to the mind regarding the success of the proposed scheme. First, will a sufficient number of priests be interested enough to pledge themselves to the tasks which, though self-imposed at the outset, imply a somewhat trying obligation? The answer to this is the practical result of the Bishop's proposal, who, as was stated, had left the members of his clergy perfectly free to take up and pursue courses indicated, or to put a quietus on the suggested movement. Shortly after the conference most of the junior clergy, altogether more than twenty per cent. of the whole number of priests in the diocese, offered to enter upon special studies. If we remember that the older clergy are naturally debarred from direct coöperation in such a scheme, and that even among the younger pastors many hardly have the time to assume any responsibilities beyond their pastoral work, the supervising of their schools, and attending outlying missions in the rural districts, it must be confessed that the Bishop, who does not live in a very populous city, with a cultured young clergy around him, possesses marvellous power of inspiring his priests with the ideals which have probably guided him successfully in his own pastoral life.

The second question that occurs to us is: Suppose that the young priests devote their spare time scrupulously to the special studies suggested, who will guarantee their ability to write for publication at the end of the year; and, if their essays are not published, will it not produce in them the feeling that they have wasted their time, and will not this tend to discourage them in their study?

We answer that, in order to form writers you must begin somewhere. And the first thing that seems necessary for an efficient beginning is the acquisition of knowledge. Knowledge is the most essential element in power of expression. If genius is an unlimited capacity for work, the output of that capacity is apt to bear the marks of genius. The literary habit may be an inborn inclination, but it is as often the evidence of a desire to teach what one knows well and loves. In urging his men therefore to work upon definite fields the Bishop assures his priests of one certain effect, namely the attainment of special knowledge which they are likely to value as they proceed in unfolding the secrets and beauties inherent in all truth whether of the natural or supernatural order.

But in assuming that in some cases, or even in all, the desired results of appearing as authoritative writers on the subject of their special studies, be not reached, could that be called failure? Surely no. The study, the attempt to bring the results of a year's labor in one or other of its phases to paper, as a sort of an audit of one's intellectual accounts and an endeavor to impart the knowledge acquired to others in form which admits of varying degrees of excellence and literary polish, is surely a gain. And in this way alone is talent brought out and perfected, so that eventually the man who has studied carefully and writes, and writes again, is sure to succeed.

In forming this estimate of the case we have left wholly out of account the pleasure of mind that comes from the pursuit of such work—*labor ipse voluptas*; the influence which intellectual occupation exercises upon the disposition and character of the individual; the opportunities it opens up for intercourse with intellectual men, often of the most fruitful kind, because it fosters religious spirit or at least lessens irreligious prejudice; the honor

which a studious and educated priest reflects upon his fraternity and his people; the silent power which intellectual habits exercise upon those outside the fold; finally, the pitfalls of moral ruin which a habit of study bridges over for the young priest during those early years of his ministry when steady occupation is his main protection against temptations that need only repeated opportunity, such as idleness gives, to entrap him.

The programme of special studies taken up by the members of the *Academia* here spoken of embraces the following branches: Ecclesiastical History, Sacred Scripture, Apologetics, Sociology, Geology, Biology, Philology, Church Architecture, Christian Archæology, and Pedagogy. The subjects are all of decided importance. The Bishop indicates to his priests as far as may be the main literary sources whence the members may draw information. He gives them the benefit and weight of his authority to facilitate inquiry, association with well-known specialists, access to libraries, and by calling their attention to helpful publications that come under his own notice.

Everybody who is capable of properly appreciating efforts of this kind on the part of the individual priest will realize what it means to him to have the encouragement of his bishop. A talented life is often left bare of results, and perchance shipwrecked, through a lack of encouragement and direction; gifted men are soured and alienated from their sacred allegiance frequently for want of sympathy on the part of superiors who might easily turn the talent and industry of their subjects into useful channels and thus increase the account of the glory of Holy Church.

STOLE AND COPE AT VESPERS.

Qu. Is it proper to use the purple stole and cope at Vespers and Benediction on Sundays when purple color is prescribed?

Resp. The use of the purple cope (without stole) at Benediction is proper, if Benediction follows immediately upon the Vespers of the day. It, therefore, suffices to use the white humeral veil over the purple cope for the act of Benediction.

“Si expositio SS. Sacramenti immediate sequatur aliud officium divinum, et sacerdos pluviali coloris respondentis Officio diei indutus

non recedat ab altari, tunc paramentis non mutatis velum humerale albi coloris assumatur. Quatenus vero recedat et expositio habeatur tamquam functio distincta ab officio praecedenti, paramenta albi coloris adhibeantur. Nec tamen improbandus usus assumendi pluviale album pro expositione SS. Sacramenti, etiamsi ipsa immediate sequatur officium cui competit color diversus."¹

But the stole may be worn during the Vesper service only when exposition of the Blessed Sacrament takes place before the Office of Vespers which concludes with Benediction. This appears from a decision of the S. Congregation in answer to a question proposed by the Bishop of Shrewsbury in 1883. The Bishop asked:

"An foret contra Decreta, alias edicta a S. Rituum Congregatione, si sacerdos, antequam induat pluviale pro Vesperis, simul sumat amictum et stolam propter Benedictionem SSi. quae Vesperas statim secutura est? Et quatenus hoc sit prohibitum, quaeritur: an sacerdos pluviali indutus illud apud altare deponere et reassumere debeat, sumptis interim amictu et stola, et hoc etiamsi paramenta non sint coloris albi?"

The reply of the S. Congregation was:

"Licet sumere amictum et stolam, si ante Vesperas fiat expositio, et benedictio immediate illas sequatur."²

Since the stole is not to be worn at Vespers, unless the Blessed Sacrament is exposed, with Benediction following, it will be equally convenient to have the white cope (after putting on the white stole) substituted for the cope of the color of the Office worn at Vespers.³

EASTER WATER.

Qu. Would you kindly explain the purpose for which Easter water is to be used. My neighbor, a well informed priest, told the congregation of which he is the assistant pastor, that it is to be used only during the octave of Easter; that after that (so, I am told, he said), if they needed water, it were better to get it fresh from the well.

¹ Rit. Salop. cit. in Decret. S. R. 3593, ad II.

² S. R. C., Sept. 19, 1883, n. 3593 prior. 5892.

³ See also V. d. Stappen, *De Officio Divino*, I, p. 307.

The priest's remarks have caused some comment, and I have been asked several times for information. Now, although I supposed Easter water was not to be used in the administration of the Sacraments, in common with the laity I had always thought it was a pious custom for Catholics to keep it in their homes, to be used in the blessing of themselves and their houses, and that the blessing to the water, unlike an insurance policy, did not expire at a certain time.

NEO EBORA.

Resp. The Easter water is blessed as a sacramental and intended to remind the faithful of the graces imparted to them through the washing from original sin which is the effect of their baptism. Being sprinkled with this blessed water, which is hallowed by exorcisms and the prayers of Holy Church, the faithful are exhorted each time they use it to renew the pledge of their baptismal innocence. This is done principally during the season when the new catechumens are being baptized. The water thus blessed is therefore carried by the faithful to their homes, that it may serve the inmates as a reminder of their profession of faith and a pledge of fidelity to Holy Church.

Whilst, however, the Easter water has its immediate purpose as a sacramental at the Easter period when the baptismal vows were usually made and renewed, it would be absurd to assume that it loses its virtue when the Paschal time has expired. Not so. But as long as there is virtue in fresh resolves to lead a life worthy of our baptismal pledge, so long remains the efficacy of this water blessed for the purpose.

Hence we may apply here precisely the words which St. Chrysostom uses with reference to the water blessed on occasion of the Epiphany, for it was at this time that the Church used to commemorate the Baptism of our Lord. He says: "On this day Christ has sanctified by His Baptism the very nature of all waters. Hence the faithful come to draw water on this festival at midnight and carry it to their homes, *and preserve it the whole year*, because on this day was the element of water sanctified."¹ The very same reason applies to the Easter water, since, as we said above, it is kept principally to recall the very first benefit bequeathed to the Christian as a fruit of Christ's Redemption. Of course it is pos-

¹ *Oratio de Baptism. Christi.* Op. tom. II, col. 366.

sible that the keeping of this, as of every other blessed object which is of its nature perishable, may become a nuisance; but against such abuse there are other remedies besides condemning the use of the object.

ARE CATHOLICS OBLIGED TO SUPPORT THE CATHOLIC PRESS? —NOT ALWAYS.

*To the Editor of THE ECCLESIASTICAL REVIEW:*¹

We see continually statements in some of our Catholic journals to the effect that Catholics are in conscience obliged to support the Catholic press,—which means, apparently, the particular newspaper that makes this appeal under a religious pretext, whilst in all respects, if judged according to journalistic standards pure and simple, it is not worth the paper and printer's ink mailed weekly to its befuddled subscribers. I wish THE DOLPHIN, which evidently has a high conception of editorial responsibility, would do something to dissipate the notion that every Catholic is bound to subscribe to a concern that appeals to him in the name of religion, merely because it prints the Lenten regulations and sundry cheap cuts of Fathers X— or Y—, whom it usually canonizes before his time, probably thereby intending to vindicate its claim to being a rightful organ of the Catholic faith.

Now it is true that Leo XIII, like his predecessor Pius IX, insists that Catholics should support the religious press in their respective districts. It is likewise true that if Catholics do not support a paper when it is in its modest beginnings, it can not prosper so as to improve. But it ought to be remembered that what the Chief Pastor of Christendom means when he desires Catholics to support the Catholic press is that they second and support *honest* and *capable* efforts to enlighten them in truth through the medium of the printing-press. That is undoubtedly what all the Pontifical exhortations mean. Now, honest and capable efforts to enlighten the faithful by means of a journal or magazine mean, I make bold to assert, two things—not less:

First, that the newspaper or magazine eschew all methods of obtaining support, whether by subscriptions or advertisements, which savor of false pretences.

A common way to launch a journalistic enterprise is that of making grandiloquent announcements of what the paper is *going to be*; of

¹ While this letter was addressed primarily to THE DOLPHIN, it will interest also the readers of the REVIEW.

obtaining, on the score of these prophecies, the endorsement of priests and bishops whose expressions of approbation, like those of respectable prophets generally, though conditionally worded, serve as a bait inspiring confidence. Next a glib agent exhibits the "approbations" to individual Catholics, much like a personal introduction from the bishop or priest, asking for a subscription. Advertisers are coerced or cajoled into giving their business cards, trusting the large (prospective) circulation or fearing to have themselves frozen out of legitimate trade by little squibs booming their competitors in business. Next to *obtaining* advertisements under false pretences there is the practice of *presenting* advertisements under false colors, or worse, of printing advertisements that do not simply lie as to what they promise, but which are altogether out of place in a religious publication, if not positively scandalous, because they make propaganda for what the Church and decent morals forbid.

Secondly, the newspaper which claims Catholic patronage in the name of the Church or Bishop should be *capable*, that is to say, the editor should have the literary education, the courage of his religious convictions, respect for legitimate ecclesiastical and civil authority, tact and discretion, together with practical information entitling him to take the moral leadership of a Catholic community to whom his paper appeals on grounds of religious fellowship. A man who lacks these qualifications is simply an intruder in the field of Catholic journalism, which has the mission to teach Catholic truth and goodness and to do it in a live and practical way, demonstrating its own honest purpose in the act itself. How far that is done in individual cases must be left to the judgment of the conscientious reader; but if it be not done, he is, it seems to me, perfectly justified not only in refusing his support to a paper or magazine that lacks the ability to carry out the noble purpose which it pretends, but he is justified in also discouraging others from supporting it. Such literary ventures are simply intended to provide bread and butter for penurious editors who presume to feed on the healthy body of the Church, and they have no more claim to encouragement in their profession than has a surgeon who undertakes to perform a delicate and vital operation without proper instruments or requisite skill.

I imagine from some experience in this matter, that where these requisities of honesty of purpose and ability coexist, Catholic journalism has less to fear—at least just now, in this country—than most other business enterprises, owing to the fact that the clergy are really agents

for every good work of the kind,—and God bless the priests who are so ! Despite the critics, it is true that we have some excellent Catholic weeklies which seem to prosper, and there are others which seem to move comfortably, though they are wicked enough to commit pilfering (not to call it pirating),—a practice which occasionally receives a jolt from some patient press lord who swoops down on them or exposes their systematic tricks to the reading public,—as *The Ave Maria*, which pays for its matter and selects it as a rule with evident care, has occasionally felt called on to do. Our better papers and magazines would prosper even more but for the horde of incapable and unscrupulous editors who, while they eke out a scanty existence for themselves, consume in the gross much air and food intended for healthier Catholic growth, destroying at the same time the taste of their readers for any better intellectual and religious pabulum.

I hold that the “press” which is labelled “Catholic” is sometimes a counterfeit that ought to be cashiered. The good papers could then live better and become better. But the last item brings another thought, about prices of Catholic papers and magazines, to mind which I would like to ventilate. I will only say this that the cry for cheap reading matter is often a trifle unreasonable. Good Catholic reading matter is a precious commodity for which we ought to pay a just price ; that is, a price that permits the producers, who write for a limited circle of readers and who must write with discrimination and care, a sufficient compensation for their work. As Mr. O'Donnell, an old journalist, says in a recent number of *The Tablet* (London) : Respectable Catholics will pay high prices for dogs and horses and other commodities of life, but in the matter of Catholic charities they want cheap rates and broad advertisement. I am glad THE DOLPHIN has not fallen into the error of underbidding our other high-class magazines. It is sure to prosper, if I am anything of a prophet ; and it contains more solid and reliable reading matter, set out with fine taste, than half a dozen magazines. Therefore it would be cheap in price even at double its present subscription rate. Perhaps some of my confrères may be induced to give an expression of their views to show that I am right in my estimate of the duty of Catholics to support *only an honest and capable* Catholic publication.

JOURNALIST.

THE "TRUE PURPLE" OF THE TEMPLE VEIL.

Qu. You mentioned in a previous number of THE DOLPHIN that the maidens of the tribe of Juda or rather of the House of David were selected in the Old Law to weave the Temple veil that separated the Holy Court from the Inner Sanctuary, to which the sacrificing priests alone were admitted; and that at the time of the Annunciation our Blessed Lady was weaving the *true purple*, which had fallen to her lot. This charming detail, which you further explain, is, as I understand, taken from the Apocryphal writings of the Apostolic days, and of historical value, though not vouched for by inspiration, as are the other sacred writings. Will you be good enough to say in one of your next conferences what is meant by the *true purple*. There was, I suppose, a false purple; but it would be interesting to know what constituted the difference, and whether it was merely a question of the fastness of color or something more?

Resp. The true purple spoken of in connection with the curtains of the sanctuary was a portion of the texture made of fine wool having a light reddish tint. The coloring matter for this cloth was obtained from a small vessel in the throat of a species of shell-fish called *murex trunculus* (Linnaeus). The quantity of dyeing material yielded by a single fish amounted to only one small drop, so that, if we consider the fact that the animal had to be sought almost exclusively on the southeastern coast of the Mediterranean Sea, it is easy to understand of how precious a value the dye was.

At the time of Josephus, when the Roman Emperor Titus carried off the spoils of the Temple of Jerusalem, a pound of wool dyed with this true purple (which was distinguished from a somewhat inferior quality of amethyst or violet purple) cost 1000 denars, or about 217 dollars. The amethyst purple wool, which was of less value, although still considered a rare cloth, sold at a little over one-third of that sum, about 80 dollars of our money for a pound. It is not surprising, therefore, that the word for "true purple" (*argaman*) should have been, as some philologists interpret it, considered synonymous with the expression "costly," and assumed to be identical with the Sanscrit word *râgaman*.

Some estimate can be formed of the enormous value of the Temple curtains in the days of Herod when we read the account

which Josephus gives of the dimensions and beauty of the sanctuary veil of which there is question here. He tell us¹ that this veil covered the full extent of the gates that led into the Holy of Holies. These gates, all overlaid with solid plates of gold, measured (roughly speaking, and not including the top ornaments of vines, etc.) about 90 by 30 feet. "It was a Babylonian curtain embroidered with blue (hyacinth) and fine linen, and scarlet, and purple, and of a contexture that was truly wonderful." According to the Hebrew *Shekalim* (viii, 5), mentioned by Dr. Bludau,² the thickness of this gigantic veil was a full hand's breadth, so that it could hardly be lifted at the extremities by one person. Hence a space of an ell (about three feet) was left between the two wings of the curtain for the high priest to enter freely. The weaving of this veil occupied eighty-two virgins, רבוא (probably ריבוא), especially selected for the difficult work.

It should be stated here that the actual curtain suspended in the Herodian temple at the time of the destruction of Jerusalem, which Josephus witnessed, was burnt; but there was a duplicate of the great sanctuary veil, and duplicates of the other temple curtains, kept in reserve for the annual changes in connection with the atonement and other sacrifices, when the high priest entered from the Southern Gate.

"ROSE" AS A LITURGICAL COLOR.

On the fourth Sunday of Lent, called *Laetare* (Joyful) Sunday, because the liturgy of that day indicates a spirit of hopeful joy in the anticipated accomplishment of the Redemption, the rubrics of the Ceremonial of Bishops state¹ that the purple vestments indicative of the penitential spirit are to be, if possible, exchanged for the color of rose (*rosacei coloris*). Most writers on rubrics state that this color of vestment can be used only at the solemn Mass of *Laetare* Sunday. But the Sacred Congregation has recently decided that *rose* is the proper liturgical color for *Laetare* and *Gaudete* (third Sunday of Advent) Sundays, and may therefore be used at low Mass, as well as in the solemn functions.²

¹ *Jewish War*, Bk. V, Ch. 5, n. 4.

² *Katholik*, Feb. 1902. "Der Verbleib der Geräthe d. Tempels."

¹ Lib. II, c. XIII, n. 11; and XX, n. 2.

² Decree of S. Congr. of Rites, Nov. 29, 1901.

THE TRIPLE INVOCATION IN CHANTING THE LITANY.

The method of chanting the indulgenced litanies in public devotions by allowing the choir to sing three invocations, the congregation answering by the fourth, has the endorsement of the S. Congregation.¹

A CLERIC IN MINOR ORDERS ACTING AS SUBDEACON.

If a cleric in minor orders acts, by special permission of the Ordinary, as subdeacon at a high Mass, he is not thereby privileged to purify the chalice after the Communion. This privilege belongs exclusively to those who are actually in sacred orders.²

PICTURES OF THE RESURRECTION.

Some years ago a priest, who desired to have the mysteries of the Rosary represented in the stained-glass windows of his church, had his attention called to the fact that the cartoons representing the Resurrection (the first Glorious Mystery) implied a misstatement of the facts as recorded in the sacred text. There we read: "But (Jesus) rose (rising) early in the first day of the week. And behold there was a great earthquake. For an angel of the Lord descended from heaven, and coming rolled back the stone and sat upon it. And his countenance was as lightning, and his raiment as snow. And for fear of him (the angel), the guards were struck with terror, and became as dead men." (Matt. 28: 2-4; Mark 16: 9.)

It appears from this that our Lord was not seen by the guards, who became terrified at the noise of the earthquake and the appearance of the angel who rolled back the stone, all of which took place after the Resurrection. "Most commentators," says Father Maas,³ "agree that the earthquake and the descent of the angel and the rolling away of the stone did not precede, or even accompany the Resurrection of Jesus. Many writers connect all these events with the approach of the women, who had been deliberating on the road as to who should roll away the stone

¹ Decree of S. Congr. of Rites, Dec. 6, 1901.

² Decree, Dec. 6, 1901.

³ *Life of Christ*, p. 554.

for them." After the return from Limbo the body, reunited to the soul of Jesus who had suffered and atoned for the sins of man, was now glorified. "Thus glorified, Jesus rose from the sepulchre without further external manifestation, so that the guards were left in perfect ignorance of what had taken place. The grave remained intact"; that is to say, the transfigured body of Jesus passed through the walls of His tomb without disturbing the stone, just as the light of the X-ray passes through crystal and solid matter.

Hence the conventional representation which makes the transfigured body of our Lord ascend out of the open grave is not historically accurate, nor does it express the mystery of the Resurrection in its full significance of the crowning miracle which established the Divinity of Jesus Christ. In the scene of the Resurrection the grave should be closed, Christ appearing above it, triumphantly rising, and the guards looking in the direction of our Lord, but dazed, without seeming to see or comprehend what is really taking place. The scene in which the angel is pictured sitting beside the opened grave, with the holy women entering the tomb, must properly be termed "After the Resurrection."

"A STITCH IN TIME."

To the Editor of THE ECCLESIASTICAL REVIEW :

If you will give me the space of a few lines, I think that what I have to say will be productive of good and will prevent some occasional disappointment and regret among the brethren.

A little over a year ago, having run down in health from one cause or another, I was obliged to give up my duties and seek rest and fresh vigor away from home. When I was about to return, my Bishop assigned me to this mission, as offering a better chance for my complete recovery. Shortly after coming here one day towards the end of the month the REVIEW came, addressed to my predecessor, who had died just prior to my appointment. This bethought me to write to the New York office advising them of my change of address as well as of the decease of the former incumbent of this mission. In regular course I had a letter from the office, thanking me for notification of the discontinuance of Father A—'s subscription and asking me to say by enclosed self-addressed and stamped envelope who was executor for

the deceased, as the subscription fee for a year and six months was owing. I was glad to furnish the information desired.

Meantime I had discovered that in forwarding my books and other belongings from my last residence the sexton had not packed four numbers of last year's REVIEW. These I wrote for; but only two of them could be found. To my regret, of these two only one could be supplied from New York, and my file would thus have been broken had not I secured in the most casual way the looked-for copy. All's well that ends well, and with this reflection I was well content to leave the matter there.

But that was not the end. It happened very soon after that, during a visit to a friend the REVIEW furnished one of our topics, and in the course of our conversation it turned out that he had been the victim of a somewhat kindred experience. He had only recently returned from a rather extended visit to Europe, and was now unable to gather some of the numbers of the REVIEW that had issued during his absence. Like me he had made the mistake of not seeing to it that his copies were either held in New York until his return or otherwise secured for him. Beyond the natural sympathy at the disappointment of a friend, especially when one is unable to relieve the discomfiture or make up the loss, I thought nothing more of the case. But when, within a half-year, I heard of a mishap sufficiently similiar to recall to mind Father X—'s and my own experience, as befalling Father Q—, it occurred to me that a recital of these happenings might be made to point a moral, if they do not adorn a tale. And I write you therefore, in the hope that the lessons I have taken from the affair may be of benefit also to others, for transfers and vacations and absences from home for this or for that cause are of not uncommon occurrence among the clergy, who in the worry and hurry of removal or leaving may overlook such things, to their regret and disappointment later.

As this is my first direct communication with the editorial rooms I desire to take advantage of it to express to you my sense of . . .

J. O'K.

Resp. The last few words are meant for our private edification. They are a comfort to the editor. What precedes hardly concerns the editorial sanctum. But as we are willing to publish any suggestions made in good faith and likely to be of service to our readers, we consulted with our manager and he bids us take the occasion to point the lessons suggested by the above communica-

tion, viz., that for the good of all concerned it is best and easiest to report changes of address at once, whether the change is permanent or only temporary; that in the event of a copy of the REVIEW being sent after the death of a brother priest, it is a kindness to notify the publisher; and that—if we mention this in this place, it is because we have been trapped into it by our esteemed correspondent—it is wiser to pay our debts than to leave them to those who come after, who will then have to add our burdens to their own.

THE PRIEST LEADING THE "VIA CRUCIS" FROM THE PULPIT.

Qu. Is it permissible for the priest in conducting the *Way of the Cross* to remain in the pulpit instead of moving from station to station, as is the usual custom instituted by St. Leonard of Port Maurice?

Resp. It is not necessary that the priest go from station to station, but unless there be an indult *de speciali gratia in exemplum non afferenda*, "attentis peculiaribus circumstantiis" (Rescript. authent. n. 408; 10 Mar. 1868), it is required that some person lead the way from one station to another, while the prayers are said by the priest from the pulpit. This we would infer from a recent decision of the S. Congreg. of Indulgences in reply to a *dubium* proposed last year by the Procurator General of the Institute of School Brothers. The *Dubium* reads:

"Quum ex Decreto S. C. Indulg. diei 6 Aug. 1757 in tuto positum sit pium exercitium Viae Crucis peragi aliquando posse absque motu locali de una statione ad aliam; sed juxta methodum a S. Leonardo a Portu Mauritio praescriptam in publico exercitio, unoquoque de populo locum suum tenente Sacerdos possit cum duobus clericis sive cantoribus circumire ac sistere in qualibet statione, ibique recitare consuetae preces, modo quaeritur:

I. An ista methodus item servari queat, ob loci augustiam, in Sacellis domorum Communitatum religiosarum.

Et quatenus affirmative:

II. An loco sacerdotis cum duobus clericis, unus tantum e fratribus non sacerdos circumire ac sistere in qualibet statione suetasque preces recitare valeat.

Porro S. Congtio, audito unius ex Consultoribus voto, praefatis dubiis respondendum mandavit:

Affirmative ad utrumque.

Datum Romae ex Secria ejusdem S. Congnis die 27 Febr. 1901.

P. Beringer, S.J., in his latest edition of *Die Ablässe* mentions the same condition as a modification of the original rule, which required that a priest conduct the Way of the Cross when made in common by a congregation.

THE ASHES BLESSED ON ASH WEDNESDAY.

Qu. There were a number of priests at my place the day after Ash Wednesday, and the question came up: "What did you do with the blessed ashes that were left over after the placing of them on the foreheads of the faithful?" Some said that they gave them to the people to be taken to their homes; others condemned this practice, and maintained that the ashes remaining over ought to be burned. Kindly inform me through your valuable REVIEW if there is any positive law governing the matter.

J. K.

Resp. We mentioned on a former occasion that the S. Congregation had refused to answer the question whether the practice of giving some of the ashes to persons who wish to carry them away for reverent use as a sacramental might be approved. The Archbishop of Colombo (Ceylon) had written to Rome, stating that in his missions the practice prevailed of Christians taking the blest ashes home with them in order that they might apply them in form of a sacramental to the forehead of the sick, etc. He asked whether or not, in view of the Constitution of Pope Benedict XIV, *Omnium sollicitudinum* (which forbade the ashes to be used in any other way than that prescribed by the Church), the above-mentioned custom might be tolerated. In reply, the S. Congregation simply wrote: "*Non esse interloquendum.*"¹

This means that the question was not to be categorically answered or discussed by the S. Congregation for the purpose of giving a decision. The reason seems plain. In itself the use of the ashes as a sacramental by the laity cannot be censured, nor is it excluded by the words of Benedict XIV, when duly considered

¹ Cf. S. R. C., May 7, 1892; *Collectanea*, n. 2197.

in their context. On the other hand the custom may easily be abused. Since, however, it rests with the priest who blesses the ashes to dispense or to withhold them, his discretion should be a sufficient safeguard for the reverence of the usage. It lies with him to explain the doctrine of the Church which prevents superstitious use of the ashes, and his warnings (if necessary) against possible desecration are supposed to reach the faithful to whom he ministers.

TOTAL ABSTINENCE UNION OF THE CLERGY.

To the Editor of THE ECCLESIASTICAL REVIEW:

I think your readers will be very much interested at hearing of the formation of a "Total Abstinence Society" among the clergy of Ireland. This is the first time, as far as I have ever heard, that the thing has been done, although of course many Irish priests and bishops have professed and practised this heroic virtue, and the bishops, individually and collectively, have again and again, and more than ever of late, denounced the drinking customs of the people. The present clerical movement dates back to 1896, and a letter inviting members was published in the *Irish Ecclesiastical Review* for June of that year. It did not succeed according to the hopes of its projectors, and was allowed to lapse. In October, 1901, however, more than a score of priests, representing as many more again, met in Father Mathew's own city, Cork, and organized the "Father Mathew Union of Total Abstainers," asked their bishops' blessing, which was gladly and freely accorded, and now the Union is progressing by leaps and bounds, and the turning of the tide of drunkenness that has in recent years been devastating the land of Father Mathew, may be expected to take place.

My cousin, Father M'Swiney, V.G., of Cork, is President of the Union, and the Rev. Walter O'Brien is Secretary and Treasurer. Your readers are, I presume, aware that Father Siebenfoercher, of Kenton, Ohio, started a similar association in 1898, and is trying to introduce the heroic degree of Temperance into ecclesiastical seminaries as well. Let us all recommend to God in the Holy Mass this holy and salutary movement.

Mount St. Mary's, Maryland.

EDWARD MCSWEENEY.

Ecclesiastical Library Table.

SACRED SCRIPTURE.

1. **Is it a Fad?**—*The Northwestern Christian Advocate*, a Methodist periodical published in Chicago, is of opinion that the production of new translations of the Bible into "what the authors or editors claim to be the language of the people" has already gone too far and tends to destroy the reverence due to Sacred Scripture. "There are at least half a dozen of these so-called modern English Bibles—each of which in many vital respects differs from the others, and none of which equals in sublimity and power of language the old version." Still another new translation has been added by J. B. Rotherham,¹ presenting a highly elaborate system of signs and symbols which on first view signify nothing. In point of fact, however, these marks are intended to bring the reader into touch with the original, showing how "the words would be read aloud in Hebrew." Where the emphasis marks prove insufficient, brief notes are added. Is it worth the labor? Most certainly, if the true meaning of the sacred text is thus expressed more clearly.

2. **Late Authorship of our Sacred Books.**—Our recent literature has given additional proof of the tendency to assign late dates to our inspired writings in the case of the Hexateuch, the Book of Judges, the Prophets Isaias, Amos, Nahum, and of the third and fourth Gospels. Thus Prof. Baudissin² defends the composite character and the late origin of the Hexateuch, differing from the current critical opinion only with regard to the position of Deuteronomy. He maintains that Deuteronomy (D) followed the Priest Codex (P), though he admits P to have been unknown outside priestly circles prior to 444 A. D.—Here may be mentioned F. B. Meyer's work *Joshua and the Land of Promise*,³ since

¹ *The Emphasized Bible*, Vol. I, Genesis to Ruth. Allenson. Royal 8vo, pp. 288. 8s.

² *Einleitung in die Bücher des Alten Testaments*. Leipzig: S. Hirzel. 1901.

³ Morgan and Scott, pp. 193. 2s. 6d.

it deals with a portion of the Hexateuch. The writer views Josue in God's own prophetic vision of him as revealed to us in the history of Christ. And as Josue typifies Christ, so does the Land of Promise prefigure "the land of morning glories and unexampled green."—The Rev. M. J. Lagrange⁴ is inclined to place the last redactor of the Book of Judges in the time of Esdras. This opinion is not new among Catholic scholars, but its acceptance on the part of the Reverend author in preference to other views is in keeping with the general tendency of our age to date the authorship or the redaction of our Sacred Books as late as possible. Father Lagrange's article is really a summary of an up-to-date introduction to the Book of Judges, and deserves the attention of all Biblical students. Prof. Baudissin (*l. c.*) gives a demonstration, which to some appears convincing, that Is. 40–66 is not from the pen of Isaías. The unity of the Book of Isaías was defended last year by Dr. W. H. Cobb;⁵ but the writer's arguments were put to the test and pronounced inconclusive by Dr. König, of Bonn.⁶ This does not imply that the last word has been said on the question.—Contrary to the opinion of most modern scholars, Edward Day and Walter H. Chapin regard the general tone of the Book of Amos as post-exilic.⁷ In order to escape the arguments urged for the pre-exilic authorship of the book, the foregoing writers assume that the author of Amos put his words in the mouth of one supposed to have lived in the days of Jeroboam II. Dean Farrar thus expresses the common opinion on the authorship of Amos: "It is, however, certain that Amos wrote in the days of King Jeroboam II, probably about B. C. 755."⁸ In an article entitled *The Composition of Nahum*, 1: 1–2: 3,⁹ W. R. Arnold considers the greater part of Nah. 1 as the work of a late redactor who attempted to prefix a poem as an introduction to the prophet when copying his book. But in this attempt he forgot not only parts of the poem, but also its original order and its alphabetical structure. Unable to finish his intended introduction, he began to

⁴ *Revue biblique*, January, 1902, p. 21.

⁵ *Journal of Biblical Literature for 1901*, pp. 77–100.

⁶ *Expository Times*, November and December, 1901, pp. 90–94, 132–135.

⁷ *The American Journal of Semitic Languages and Literatures*, January, 1902.

⁸ *The Expositor*, February, 1902, p. 82.

⁹ *Zeitschrift für die alttestamentliche Wissenschaft*, Heft ii, 901, pp. 225–265.

copy the text, inserting here and there phrases of the poem as they occurred to his memory and concluding this sort of work with 2 : 3.

In the field of New Testament study there has been, it is true, a notable reaction towards the traditional dates of the Sacred Books; but in certain cases this tendency has not been strong enough to vindicate the early authorship against modern critical views. P. C. Sense, e. g., has published *A Critical and Historical Enquiry*,¹⁰ in which he arrives at the conclusion that "the Third Gospel was compiled from the writing used by the sect of the Marcionites, known as the Marcionite Gospel, and from the writings of minor apostles, known as the Apocryphal Gospels." The former document was written in Pontus, before 150 A. D., by Luke, Lucanus, or Lucianus the Marcionite; the canonical Gospel was published between 168 and 177 A. D.—On the other hand, M. Jean Réville advances the customary arguments against the ancient traditions as to the life of St. John in Ephesus and his authorship of the Fourth Gospel, the Apocalypse, and the three Epistles.¹¹ He emphasizes the Alexandrian or Judæo-Hellenistic character of the Fourth Gospel as well as the allegorical nature of its narrative, and its love for theology and metaphysics rather than for historical truth. In accordance with the Logos idea of the prologue, M. Réville divides the first portion of the Gospel into three parts: (1) Christ manifests Himself as the *principle of the new economy*, 1 : 35—4 : 42; (2) He reveals Himself as the *principle of life*, 4 : 43—6 : 71; (3) He represents Himself as the *light* opposed by the growing enmity of the world and the darkness, 7 : 1—12 : 50.

3. Objective Value of the Foregoing Theories.—What is a Biblical scholar to think of the tendency to abandon the traditional view concerning the age and authorship of our Sacred Books?

1. In some cases it is the result of ignorance or critical incapacity. Mr. Sense's theory as to the origin of the Third Gospel is a case in point. The author bravely states that historical criticism is in

¹⁰ *The Origin of the Third Gospel*. Williams and Norgate. 8vo, pp. 614. 7s. 6d.

¹¹ *Le Quatrième Évangile et sa valeur historique*. Paris: Leroux. 1901. 8vo, pp. viii—344.

favor of Irenaeus, Bishop of Lyons, being regarded as the founder of Christianity; he is inclined to credit the story of Simonides that he had himself "penned the Codex Sinaiticus in the monastery of Pantelæmon on Mount Athos as recently as 1839 and 1840;" he considers Westcott and Hort's edition of St. Luke's Gospel as "not only incompatible and inconsistent with, but also utterly repugnant to, their great merits as scholars and gentlemen;" he accuses Volckmar of "great swinging falsehoods;" he explains the parable of the unjust steward by cooking the text, and then rendering "make *not* friends to yourselves of the mammon of unrighteousness."

2. In other cases our Sacred Books are assigned a late authorship on account of a preconceived theory on the part of the critic. If Prof. Baudissin,¹² e. g., assumes that Hebrew monotheism grew out of a primitive nature worship, he may be correct in maintaining that as late as the ninth and eighth centuries B. C. the formation of myth and legend constructed the traditional pre-Mosaic and Mosaic periods of Hebrew history. Thus the Mosaic authorship of the Pentateuch is simply ruled out of court; Moses cannot even be the last author or redactor of the books ascribed to him by tradition.¹³ — Again, Conybeare¹⁴ finds in Eusebius and Justin Martyr evidence for a briefer wording of the apostolic commission in Matt. 28: 19, and without regard to the results of other students¹⁵ he forthwith asks whether the shorter formula be not the original one; whether the longer text was not created between 130 and 140 A. D.; whether it be not due to the influence of the liturgical formula used in the administration of Baptism; whether it did not originate in the African Old Latin texts, and travel thence into the Roman Greek text, and establish itself in the East during the Nicene epoch. Such ready-made *a priori* theories prove at least the fertility of a critic's imagination.

3. In other cases again the critical proofs for the late dates of our Sacred Books are inconclusive or merely subjective. Réville's method of arguing, e. g., has been found faulty by two

¹² *L. c.*, p. 209.

¹³ *L. c.*, p. 64.

¹⁴ *Zeitschrift für die neutestamentliche Wissenschaft*. 1901. Heft 4, pp. 275-288.

¹⁵ Cf., e. g., Resch, *Paralleltexte*, Heft 2, pp. 398 ff.; The Baptismal Formula, by J. H. Bernard, in the *Expositor* for January, 1902, pp. 43-52.

writers of entirely different principles. W. Baldensperger¹⁶ points out that Réville regards the prologue of the Fourth Gospel as the main prop of his Philonian theory, though the very heart of the prologue, "the word became flesh," has no parallel in Philo. Réville's attempt to conceal this weakness by the vague phrase "sans qu'il y ait positivement rupture" does not satisfy his reviewer. On the other hand, the Rev. Th. Calmes¹⁷ proves from premises admitted by Réville the Johannine authorship of the Fourth Gospel—To return once more to Baudissin's *Einleitung*, it considers our present sacred text as original whenever it makes against the Mosaic authorship of the Pentateuch; but passages favorable to the traditional view are represented as possible interpolations or textual corruptions. Thus Os. 12: 14 is said to be a passage whose genuineness has been questioned (p. 59); where Nathan in II Kings 7 prophesies about the future condition of the kingdom, the narrative is said to be, on the face of it, a quite recent interpolation (p. 245 f.). Similarly, the passage in Isaias dealing with the suffering of the servant is represented as corrupted by the exegetical attempts of the commentators (p. 404).—Harnack¹⁸ contends that the First Gospel cannot have been written before 70 A. D., on the plea that it presupposes the destruction of Jerusalem in Mat. 22: 7; Otto Pfeiderer¹⁹ finds in the First Gospel the picture of the faith and Christian life of the first half of the second century, so that according to his opinion it cannot have been written before the time of Adrian, and must be placed in the fourth rather than the third decennium. For similar reasons, Prof. W. C. van Manen believes the First Gospel was written in the first half of the second century, but not after 140 A. D.,²⁰ and Ad. Jülicher considers the time about 100 as the most probable date of the First Gospel.²¹—To add another example, Canon Henson²² finds that the question of Apostolic Succession is bound

¹⁶ *Deutsche Literaturzeitung*, January 4, 1902.

¹⁷ *Revue biblique*, January 1902, p. 116 f.

¹⁸ *Chronologie der altchristlichen Litteratur bis Eusebius*, I. Leipzig, 1897, p. 653.

¹⁹ *Das Urchristenthum*. Berlin, 1887, p. 542 f.

²⁰ *Handleiding voor oudchristelijke Letterkunde*. Leiden, 1900, p. 9.

²¹ *Einleitung*, 3d edition, p. 242.

²² *The Christian World Pulpit*, December 25, 1901.

up with the Pauline authorship of the Pastoral Epistles. He forthwith pronounces this "an extremely unsatisfactory foundation for so tremendous an ecclesiastical claim," seeing that there are scholars who do not accept the Epistles "as genuine writings of St. Paul."

4. A critic's wrong idea of inspiration and of the authority belonging to an inspired book may influence him to postdate the authorship of a sacred volume. Angus M. Mackay, in the first chapter of his *Introduction to the Old Testament*,²³ tells us that the prophets were inspired, because they had a genius for religion. Shakespeare's poetic inspiration did not render him infallible in matters of history or botany, but only qualified him to turn historic events and flowers to high poetic usages. Thus prophetic inspiration does not guarantee its possessor against error in non-theological matters, but refers only to subjects pertaining to God. Such a view of inspiration once accepted, one may safely date the New Testament books after the Apostolic age, and in the field of Old Testament study one may subscribe to the views of J. P. Peters²⁴ concerning the development of Mosaisms. The reformers of the later ages of Israel are supposed to refer their religious enactments back to Moses for their justification; the tradition of Moses' life and teaching which has come down to us, is from a much later period, and is strongly mixed with legendary elements.—The latest addition to *Nowack's Handkommentar*²⁵ furnishes us another illustration. Ezra-Nehemiah is said to be composed of four different elements: (1) Extracts from an Aramaic work, written about 450 B. C., and containing, besides other matter, *partly* authentic Aramaic translations of decrees of the Persian kings; (2) memoirs of Ezra and Nehemiah; (3) other documents sometimes quoted verbatim; (4) the chronicler's own work. But it is the portion of the volume devoted to Esther that is specially objectionable. The writer agrees with Jensen in identifying the

²³ *The Churchman's Introduction to the Old Testament*. Methuen. Crown 8vo, pp. 317. 6s.

²⁴ *The Religion of Moses. Journal of Biblical Literature*, part ii, 1901, pp. 101-128.

²⁵ *Nowack's Handkommentar z. A. T.*, I. vi. 2: Ezra, Nehemiah, und Esther. Von C. Siegfried. Göttingen: Vandenhoeck und Ruprecht; Glasgow: F. Baumeister. 1901. M. 3.80.

leading characters of the Book of Esther with figures found in Babylonian myth-lore, though the Jewish writer, or writers, gave the story a wholly different coloring when transforming it for their own purposes.

5: If it be asked whether a Catholic can in no case agree with the critics in their tendency to ascribe late dates to the Sacred Books, we must keep in mind the following principles: (1) For a Catholic student, the authenticity of a sacred book may be bound up with its canonicity, either because it claims to belong to a certain inspired writer, or because it has been admitted into the canon precisely on account of its reputed authorship.²⁶ The Pauline Epistles, *e. g.*, excepting the Epistle to the Hebrews, claim St. Paul for their author; such real claims must be well kept apart from mere literary contrivances by virtue of which the Book of Wisdom, and perhaps also Ecclesiastes, are attributed to Solomon. Again, the Apocalypse was most probably admitted into the canon on account of its reputed Apostolic authorship. (2) Dogmatic considerations may be negative criteria for the date of a sacred book. It is not a mere caprice of Cardinal Franzelin that New Testament revelation closed with the time of the Apostles; nor can we be deaf to the claims of Christian apologists when they demand a solid historic foundation for their fundamental facts. This excludes post-apostolic dates in the case of our New Testament writings, and strongly affects the question of the Pentateuchal authorship. The suggestion of Mgr. Mignot²⁷ that our apologists might construct the history of Israel from the top downwards instead of from the bottom upwards, does not offer the true solution of the difficulty; not to insist on the unnatural process implied in the method, our critics have left so few and such diminutive parts of the Old Testament to pre-exilic times, that they are not sufficient to link Judaism with the Mosaic revelation. On the other hand, we believe it is a mere inadvertence on the part of Fr. Th. Calmes that he places the end of John 21, after the death of St. John.²⁸ (3) The authorship of a sacred book may rest on tradition. In this case we must, in the first

²⁶ *Études*, February 5, 1902, p. 347 f.

²⁷ *L'Apologétique et la Critique biblique*, p. 42 f.

²⁸ *Revue biblique*, January, 1902, p. 117.

place, examine into the precise value of the tradition that bears on the question; secondly, we must determine with accuracy the extent of the sacred text subject to the tradition. Fr. Lagrange²⁹ shows us in the case of the Book of Judges how to distinguish between an apparent and a real tradition, and Fr. Alfred Durand³⁰ textually examines which parts of the Pentateuch may be exempted from the traditional Mosaic authorship. If these precautions be taken, we shall not be apt to exaggerate the argument from tradition for the date and authorship of a sacred book.³¹ It is well worth the trouble, seeing that we lose rather than gain by overstating an argument.

THEOLOGY.

IN the *Zeitschrift für katholische Theologie* (H. 1) P. Pejvska, C.S.S.R., presents a study of the discussion, dating back to the thirteenth century, as to whether, in order to constitute a matrimonial impediment out of a *promissio matrimonii inter adulteros*, it is required that there should be a *repromissio*. He goes into the history of the discussion, quoting various canonists and moralists on either side. Henriquez, S.J., is for the milder opinion, but is opposed by Sanchez, S.J., whose opinion is given at length. Bellarmin, Laymann, Illsung, and Andreas Vallensis are on the milder side, and Gonzalez, Tellez, Engel, la Croix, Schmalzgrueber are in opposition. Reiffenstuel favored different sides at different times. The practical conclusion is that without a *repromissio* the impediment in question is doubtful and therefore is to be treated as no impediment.—In the same magazine, P. Kneller considers the question of St. Peter being Bishop of Rome, taking issue with Lightfoot and Harnack. Arguments are drawn from the various catalogues and from passages in the Fathers, to show that, not only in the fourth century but also long before, St. Peter's relationship to the Roman Church was considered to be that of a bishop to his flock.

²⁹ *L. c.*, p. 9 f.

³⁰ *Études*, February 3, 1902, p. 349 ff.

³¹ Cf. *Revue canonique*, May-June, 1901, p. 424 ff.

In the *Revue du Clergé Français* (Feb. 15) P. Batiffol relates the various recent controversies stirred up by Mr. Lea's *History of Auricular Confession*. The first French critic of the book was P. Boudinhon,¹ who recognized the copiousness of Mr. Lea's information, but complained of his want of thoroughness and scientific method. P. Boudinhon left himself open, however, to some of the same criticisms he had passed on Mr. Lea, for his article failed to present a clear and well-divided study of the various points in question. P. Brucker, S.J.,² soon undertook a criticism of P. Boudinhon, but did not altogether do justice to him; and although some of P. Brucker's points were well taken, his treatment of the question was not satisfactory. Then P. Vacandard began to treat the penitential discipline,³ and commenced his work with translating P. Funk's article in the *Kirchenlexikon*, although he could have found much better material in French books. P. Vacandard's analysis and criticism of Mr. Lea's book were good, for he exposed the underlying error, namely, the supposition that in the first centuries there was no form of penance except public and purely disciplinary penance; still in other respects, P. Vacandard was somewhat inexact and inconsistent. P. Harent, S.J., was the next who wrote,⁴ but he was not very fortunate, for in differing from P. Vacandard he assumed positions which could not be sustained. Another writer was the recently deceased P. Hogan.⁵ He criticised Mr. Lea severely and properly; but his exposition fails to be perfectly satisfactory, omitting as it does certain information with regard to the second and the third century. In conclusion we may say that the principles which stand out as a result of these studies are the same as what Petavius taught. The same magazine reprints Dom Mackey's paper on the Ideal Seminary according to St. Francis de Sales,—being a translation of an article prepared for THE ECCLESIASTICAL REVIEW.⁶

In our February issue we noted a discussion over the nature

¹ *Revue d'histoire et de littérature religieuses*, 1896, p. 307.

² *Études*, October 5, 1897.

³ *Revue du Clergé Français*, 1898, 1er avril; 1er mai; 1er juillet; 1er sept.; 1er nov.; 1899, 1er fev.; 1er mars.

⁴ *Études*, 1899.

⁵ *American Catholic Quarterly Review*, July, 1900.

⁶ Cf. Vol. xxiii, July, 1900, pp. 1-16.

of faith, in the pages of the *Revue du Clergé Français*. In the *Revue* of February 1, P. Pécégut defends himself against the criticisms of P. Gayraud (December 15). P. Gayraud now replies (February 15), that the error of the neo-apologists is in their denying not the relative but the absolute incapacity of "the Vatican method"; and that he protests against this as well as against certain statements of P. Pécégut calling faith a "faculty," and denying the intrinsic sufficiency of the motives of credibility as a basis for faith.—In the *Revue* of February 1, P. Ermoni presented a summary but comprehensive view of the question between the new and the old apologetic, his remarks being occasioned by P. Maisonneuve's article "Apologetique" in the sixth number of Vacant's *Dictionnaire de théologie catholique*. The *Revue* (February 15) also publishes an interesting correspondence between P. Pécégut and M. Maurice Blondel, concerned with the efficacy of the new method. Reference is made to M. Blondel's long promised and impatiently awaited work on *L'Apologetique*.—P. Ermoni also comments upon the article "Symbole des Apôtres," by PP. Batiffol and Vacant. Recently, in the *Revue Historique* (July 1, 1901), an interesting discussion on this matter was carried on between P. Vacandard and Dom Chamard, the latter sustaining the thesis that the Creed was really formulated by the Apostles; and that, moreover, the question is not a purely historical but a dogmatic one. That the Apostles actually invented the text of the Creed can scarcely be proved historically, however. P. Ermoni also mentions P. Turmel's recent articles on Original Sin in the *Revue d'histoire et de littérature religieuses*, and praises the writer's learning, honesty, independence, and critical spirit. P. Ermoni agrees with him that "in the Apostolic Fathers we find no trace of this dogma."

In the *Annales de Philosophie Chrétienne* (February), M. Gasc-Desfosses, reviewing Nicolay's recent book,⁷ declares that two great ideas made clear in this immense and valuable book are these: that in the matter of legislation and punishment the Church has been less rigorous than the State; and that the belief in a primitive revelation is universal. The purpose of the work is

⁷ *Histoire des croyances, superstitions, mœurs, usages et coutumes*. Paris: Retaux.

to show the essentially religious nature of man.—In the same issue, P. Denis concludes his "Lessons of the Present Hour," by publishing his Preface; and traces the existence of actual conditions to "a general state of mind gradually resulting from clerical education being formed on a plan alien to the needs of the age."

In *La Science Catholique* (February), P. Michel, while praising "the historical method" in theology and recognizing the good work done by its representatives, takes exception to the tendencies of certain writers, and in particular to the recent review of Bardenhewer's *Patrology*, made by P. Lenain in the *Revue d'histoire et de littérature religieuses*. P. Michel states that the reviewer omitted part of his duty by failing to establish the true meaning of certain Patristic texts which seem to depart from orthodoxy. "It would be intolerable for a Catholic reader to remain under the painful impression that the great Christian truths were more or less contested by the Doctors of the faith in the first ages."—The same magazine contains another interesting paper by P. Fontaine. Some three or four years ago P. Martin published a volume called *La Démonstration philosophique*. The book was so strongly assailed by ecclesiastical critics that it was withdrawn from circulation by its author in order to avoid "des ennuis"; but afterwards he published a volume on St. Augustine, aiming at showing that Father to have held the very doctrines reprobated by the critics. In the *Annales de Philosophie Chrétienne* (May 1, 1901), P. Grosjean commended this volume in terms of high praise. P. Grosjean's article and P. Martin's book are now written up by P. Fontaine under the title "Kantian and Protestant Infiltrations," in *La Science Catholique* (February).

In the *Divus Thomas* (fasc. 1) P. N. del Prado continues his *Lectiones de gratia*, dealing with the teaching of St. Thomas on the possibility and the conditions of merit. P. Fargues, continuing a paper on the proofs of the existence of God, discusses the possibility of reducing the various arguments to logical unity, and declares that all the nine arguments advanced may be logically reduced to the principle of causality.

In the *Revue Thomiste* (January) P. Mandonnet continues his article, already noticed in our pages (May and November 1901),

concerning the decree of Innocent XI against the teaching of Probabilism by the Jesuits; the present contribution is concerned with the troubles between the Pope and the French Jesuits, and presents the writer's reasons for believing that P. Oliva, the General of the Jesuits, did not positively conform to the decree in question.—In the same magazine, P. Montagne advances quotations from Saint Thomas and various reasons to prove that the monarchical form of government is preferable to the republican.—P. Blanc and C. de Kirwan correspond concerning transformism and, while agreeing that spiritualist evolutionism is not in conflict with Christian dogma, they disagree as to the question whether the principle of evolution can be rejected *a priori*.

The (Anglican) *Church Quarterly Review* (January) continues an historical inquiry, begun in July of last year, as to the theology of the Holy Eucharist. The first section of the article showed that "the theology taught by the Fathers, while not expressly defining the relation of the elements to the Body and Blood of Christ, or the exact nature of the Eucharistic Sacrifice, clearly affirmed that the consecrated bread and wine are Christ's Body and Blood, and that the Eucharist is a sacrifice and is intimately connected with what Christ suffered and did on the cross and does in Heaven." The second part showed that "no detailed explanations of the Eucharistic Sacrifice are found in the West in the Middle Ages, though the tendency of the schoolmen was to connect it with the cross and death of Christ, and that of the liturgical writers was to associate it more markedly with the Heavenly offering." The second part noted also that after the controversies of the ninth and following centuries "the change of the substance of the bread and wine into the substance of the Body and Blood of Christ was affirmed by Peter Lombard in less materialistic language than had previously been used,—the bread and wine were said to be 'transubstantiated' into the Body and Blood of Christ in the decrees of the Fourth Lateran Council, and the Scholastic doctrine of transubstantiation was elaborated and explained by St. Thomas Aquinas in the thirteenth century." This present part of the inquiry touches upon the doctrine in the East during the Middle Ages, and upon the differences between St. Thomas and Duns Scotus, and aims at showing that at the

close of the Middle Ages the Church entered upon a period of controversy, hampered with regard to the doctrine of the Eucharistic Sacrifice by failure to remember the Patristic teaching about the connection of the offering of the Church upon earth with the action of our Lord in Heaven, and hampered as to the doctrine of the Real Presence by being committed so strongly to a certain philosophical explanation of transubstantiation.

In *Studi Religiosi* (January-February) P. Semeria publishes a chapter from his forthcoming volume, *Dogma, Gerarchia, e Culto nella Chiesa Primitiva*. Speaking of the Apostles' Creed, he rejects as legendary the account of its Apostolic origin, first broached by Rufinus about 400 A. D., and enlarged in an uncritical way until the eighth century, when the articles began to be assigned one to each of the Apostles. The Greeks at the Council of Florence declared they recognized no Apostles' Creed. As stated by Harnack, the Creed first appeared in the second century; although in substance it is of Apostolic origin, being built upon I Tim. 6: 13; II Tim. 2: 8; 4: 1; I Ep. Joan. 4: 15; 5: 5; Acts 8: 36-38. In the fourth century it was in use as a baptismal formula. Dr. Brown, the Anglican, is probably correct in thinking that the *textus receptus* is the Roman Creed of the second century enlarged in the course of centuries.

The *Civiltà Cattolica* (January 4) outlines the teaching of the Church on divorce, in view of the recent movement in Italy to legalize divorce. The article follows the texts of the Papal Allocution on the subject. Divorce is inconsistent with the idea of matrimony as a divine institution for continuing the creative and conservative action of God on the human race. Marriage is a natural contract, based upon and determined by nature, but nevertheless differing from all other contracts in being concerned with the disposition of that over which man has not dominion, and in antedating society. The moral unity of persons resulting from the matrimonial contract is destroyed, or at least, weakened, by the legalizing of divorce. Moreover, Christ has raised marriage to the dignity of a sacrament, insisting upon monogamy, and recalling it to its original indissolubility. Hence the proposed law is a grave injury to the Christian religion, since every marriage between Christians is now a sacrament and civil interference with

it is sacrilegious. Divorce, moreover, offends the Christian sense, as may be seen in those lands where it is established by law; and it tends further to widen the breach between Church and State, for the Church will never consent to any compromise on the question. Nor will it be of any avail to introduce into the law certain provisions intended to render it less hurtful.

PHILOSOPHY.

WITH THE ANCIENT SAGES.

LAST month we lingered awhile with the gentle mystic of hoary China, to learn his final word on Being, Life, and Conduct. Not a satisfying word it was to us at least who are the heirs to the ages' wisdom illumined by the Incarnate Word. Pantheism in metaphysics and a mystical quietism in ethics sum up the philosophy of Lâo-Tsze—his wisdom as a thinker and his counsel as a teacher. It is, however, but just to the venerable philosopher to mention that so eminent a sinologist as M. de Harlez finds it possible to give the *Tâo-te-King*, the work in which Lâo-Tsze's teaching is set forth, a theistic interpretation. By *Tâo*, he claims, is meant the One, Absolute, Eternal Being, that is, God; and though Lâo-Tsze is not clear in his account of the origin of things—whether they proceed from Tâo by emanation or by creation—in any case by emanation is meant "a production which places contingent beings entirely outside the divine substance."¹ The ethics, likewise, receive a kindly interpretation under the comment of the learned Louvain professor.

Lâo-Tsze left a host of disciples, who, however, substituted for their master's metaphysics a cloud of superstitious legends, so that the works of the Tâoists are taken up largely with alchemy, amulets, the philosopher's stone, sacrifices, incantations, and the like.

Before Lâo-Tsze passed from life he was visited by his illustrious countryman *Kong-futsze* (Confucius), then his junior by half a century. The details of the dialogue recorded by Sz'-Ma-Ts'ien, the biographer of the elder sage, are highly interesting as

¹ *Dublin Review*, July, 1887, p. 39.

well as edifying. Confucius was overawed with reverence for the wisdom of the ancients. Láo-Tsze said:

"Lord, of whom you speak, the men and their bones, I suppose, have altogether rotted away. Their words only are still extant. Moreover, if a sage find his time, he rises; if he does not find his time, he wanders about like a P'ung plant [a plant growing on the sand and easily carried about by the wind]. I have heard, a wise merchant hides [his treasures] deeply, as if [his house or safe] were empty. A sage of perfect virtue gives himself the appearance as though [he were] simple-minded, yü."

"Give up your proud spirit, your many wishes, your external appearance with your exaggerated plans. These all are of no advantage to the sage's person. This is what I have to communicate to you, sir; that is all."

Sz'-Ma-Ts'ien continues:

"Confucius went; and said to his disciples: 'Of the birds I know that they can fly, of the fishes I know that they can swim, of the beasts I know that they can run. For the running, one makes nooses; for the swimming, one makes nets; for the flying, one makes arrows. As to the dragon, I do not know how he rides upon wind and clouds up to heaven. To-day I saw Láo-Tsze. Is he, perhaps, like the dragon?' "

This simple dialogue illustrates the character of the two philosophers. The older was dreamy, idealistic, mystical; the younger was matter-of-fact, realistic, sceptical.

Opposite evaluations have been made of the work of Confucius. Some place him first amongst the ancient moralists, the heir, indeed, of the primal revelation; others regard him as the corruptor of the Chinese. Some credit him with a systematic theory of life; others make him a mere purveyor of traditional maxims and adages. Here, as often elsewhere, the truth lies in the middle.

"Kong-futsze is, in truth, a great moralist, a man of large heart, and his teachings have propagated and perpetuated many admirable maxims which have certainly produced great acts of virtue. But in systematically removing from these teachings all notion of reference to God, of duty to Him, he uprooted the whole basis of morality, and destroyed in the people the religious sentiment which alone can render adhesion to moral principles interior and sincere. In this way the great philosopher destroyed religion in China, prepared that state of external virtue which conceals the most dangerous of internal vices and opens the door to all sorts of superstitions with a people that is credulous and eager for the supernatural. In this way Kong-futsze really perverted the nation and corrupted all morality and virtue at its very source. On the other hand, Kong-futsze's ideas were not exclusively his own. He was, and

² *Chinese Philosophy*, p. 53. Chicago: Open Court Publishing Co. 1898.

constantly professed to be, the principal restorer of morality and ancient maxims; he did not formulate a complete and methodical system. But although incomplete and drawn from the traditions of his nation, his teaching, none the less, constituted a system, and with him in his own mind certainly, the maxims which he left to his disciples were based on a principle and had a well-defined connection one with the other, although he has not made known to us in what way. Hence, we are quite right in speaking of the 'system' of Confucius."³

What then was this system? First of all it should be noted that, like Socrates, with whom in life and thought and aim he had so much in common, Confucius wrote no philosophy. His disciples took down his exact words, and these were carefully transmitted to posterity in three books, the *Tâ-hsiao* ("the Great Learning"), the *Kung-Yung* ("the mean, the interior Calm"), and the *Lun-Yü* ("the Conferences"). The first two contain on the whole direct teachings; the third, questions put to the master and answered by him.

Confucius seemed to have had a single aim in life, the reformation of the people in head and members, the governing and the governed. He realized the beauty of virtue and the value of example, but his teaching was throughout merely naturalistic. He recognized no duties of man to God, and had no appreciation of a divine basis and sanction of law. Though probably believing in God—*Shang-ti*—he excluded Him from his teaching and thus accustomed his followers to ignore God's existence.

He has no certain principles on the nature and origin of man. Man like all things else is a production of Heaven and Earth, the highest expression of their power, their equal. He believes in the survival of the soul after death; but this immortality is not a retribution, a moral sanction. The soul, apart from its terrestrial merits, becomes a sort of *genius* for the family; and him must his descendants worship so as to retain him in bliss.

Confucius was first and last a moralist. He grouped his teachings under the following heads: "the formation of the intelligence by the study of truth; the reform and strengthening of the heart; self-possession and self-guidance; government of the family and the empire; the happiness and peace assured to the world." All this constitutes the way of the superior man and results in the good government of the empire. Confucius wrought

³ Mgr. C. de Harlez. *Dublin Review*, July, 1887, p. 43.

it out into immense detail, applying it to the minutest guidance of self, the family, and the State.

A typical illustration of the ethical teachings of Confucius will be found in *The Great Plan*, a portion of the *Shû-King*,⁴ one of the sacred books edited by him. The *Great Plan* means the great model of government, the method of rendering the people content and happy through the perfect example of the king and his perfect administration. The introduction states that God delivered it to Yü, the son of Khwân, though its date is uncertain. P. Gaubil says that "it is a treatise at once of metaphysics, astrology, divination, morals, politics and religion, and that it has a sufficiently close resemblance to the work of Ocellus, the Lucanian." It is somewhat suggestive of the Pythagorean teaching; but the contrast between the speculative mind of the Greek and the practical sense of the Chinese is more apparent. Where the Chinese writer loses himself in the sheerest follies of fantasy, he yet gropes about for a rule of practical conduct. Out of the nine sections into which the *Great Plan* is divided we select those pertinent to our present purpose.

"The second division deals with the five (personal) matters. The first is the bodily demeanor; the second, speech; the third, seeing; the

⁴ The Sacred Books of China and the Chinese Classics may be arranged as follows:

A. The Five *K'ing*. (King means a web of cloth, or the warp which keeps the threads in their place.)

(a) *Yih-K'ing*. (Changes.)

(b) *Shû-K'ing*. (History.)

(c) *Shih-K'ing*. (Odes.)

(d) *Li-K'ing*. (Rites.)

(e) *K'un K'hiu*. (Spring and Autumn. Annals from B. C. 722 to 481.)

B. The Four Books.

(a) *Lun-Yü*. (Analects, or Table-Talk of Confucius.)

(b) *Tâ-Hsiao*. (Great Learning. Written by *Tsang-Sze*, a disciple of Confucius.)

(c) *Kung-Yung* (or Doctrine of the Mean), ascribed to *Zse-Sze*, the grandson of Confucius.

(d) Works of *Mencius*.

After the death of Confucius there was a period in which the Sacred Books were much corrupted, down to the *Han* dynasty (B. C. 201 to A. D. 24), which collected, edited, and revised them; since which time they have been watched with the greatest care.—*S. Books of the East*. Vol. III.

fourth, hearing; the fifth, thinking. (The virtue of) the bodily appearance is respectfulness; of speech, accordance (with reason); of seeing, clearness; of hearing, distinctness; of thinking, perspicaciousness. The respectfulness becomes manifest in gravity; accordance (with reason), in orderliness; the clearness, in wisdom; the distinctness, in deliberation; and the perspicaciousness, in sageness.

“The third division treats of the ‘eight objects of government.’ The first is food; the second, wealth and articles of convenience; the third, sacrifices; the fourth, (the business of) the Minister of Works; the fifth, (that of) the Minister of Instruction; the sixth, (that of) the Minister of Crime; the seventh, the observances to be paid to guests; the eighth, the army.

“The fifth, of ‘royal perfection.’ The sovereign having established (in himself) the highest degree and pattern of excellence, concentrates in his own person the five (sources of) happiness, and proceeds to diffuse them, and give them to the multitudes of the people. Then they, on their part, embodying your perfection, will give it back to you, and secure the preservation of it. Among all the multitudes of the people there will be no unlawful confederacies, and among men (in office) there will be no bad and selfish combinations;—let the sovereign establish in (himself) the highest degree and pattern of excellence.

“Among all the multitudes of the people there will be those who have ability to plan and to act, and who will keep themselves (from evil):—do you keep such a mind; and there will be those who, not coming up to the highest point of excellence, yet do not involve themselves in evil:—let the sovereign receive such. And when a placid satisfaction appears in their countenances, they say, ‘Our love is fixed on virtue,’ do you then confer favors on them:—those men will in this way advance to the perfection of the sovereign. Do not let him oppress the friendless and the childless, nor let him fear the high and distinguished. When men (in office) have ability and administrative power, let them be made still more to cultivate their conduct; and the prosperity of the country will be promoted. All (such) right men, having a competency, will go on in goodness. If you cannot cause them to have what they love in their families, they will forthwith proceed to be guilty of crime. As to those who have not the love of virtue, although you confer favors (and emoluments) on them, they will (only) involve you in the guilt of employing evil.

“He [the Count of Khi] went on to say, ‘This amplification of

the royal perfection contains the unchanging (rule), and is the (great) lesson ;—yea, it is the lesson of God. All the multitudes of the people, instructed in this amplification of the perfect excellence, and carrying it into practice, will thereby approximate to the glory of the Son of Heaven, and say the Son of Heaven is the parent of the people, and so become the sovereign of all under the sky.'

"The sixth, of the 'three virtues.'—The first is correctness and straightforwardness ; the second, strong rule ; and the third, mild rule. In peace and tranquillity, correctness and straightforwardness (must sway) ; in violence and disorder, strong rule ; in harmony and order, mild rule. For the reserved and retiring there should be (the stimulus of) the strong rule ; for the high-minded and distinguished, the restraint of the mild rule."

We make room for two appreciations of Confucian ethics by scholars eminently qualified to judge in this matter. The first is that of Mr. Edgar Quinet in his *Le Génie des Religions*, c. 7 :

"At the other end of the world a society is discovered whose principles are equality of all its members, intellect the sole ground of preëminence, personal merit the sole aristocracy. Everything there is exactly measured, calculated, weighed, by the laws of human nature ; its one great idol is good sense. But as soon as these marvels have aroused the admiration of the West, comes the discovery that this wonderful people neither breathes, nor moves, nor lives, and that all this wisdom has only ended in creating a sublime automaton. Why? Because man is there deprived of an ideal superior to himself. In Chinese society, man being his own end finds his goal in his starting-point : he cannot escape being stifled within the narrow limits of humanity. In this dwarf society, everything is deprived of its crown. Morality wants heroism ; royalty, its royal muse ; verse, poetry ; philosophy, metaphysics ; life, immortality ; because, above all, God is wanting."

To this may be added the following from M. de Harlez :

"Setting aside spirits, never speaking of God, but only—and that in very rare cases—of Heaven, taken in a vague acceptation ; checking all inquiry into the fate of the soul after death, Kong-futze created a system of ethics purely human. Without other foundation than convenience, the beauty of principles, the effects of their observance upon destinies here below, this morality without God led the Chinese into a veritable practical atheism, weakened characters, and produced a vast system of hypocrisy which hides the most shameful vices under the cloak of the purest of virtues. Grand maxims and low, corrupt morals, such is the principal result of this system. Whilst, on the one hand, the Chinese troubles himself about the rules of a civility more than childish, often in fact ridiculous, he is little concerned at deceiving and oppressing those whom he can."

On the other hand, as Greek philosophy was "a pedagogue to bring men to Christ," may it not be that, as James Freeman Clark suggests, the truth and purity in the teachings of Confucius were

providentially intended to lead this great nation in the right direction; that Confucius was a Star in the East to lead his people to Christ? One of the most authentic of his sayings is this, that "in the West the true saint must be looked for and found." He had a perception, such as truly great men have often had, of some one higher than himself who was to come after him. May it not, therefore, be that God, who forgets none of His children, has given this teacher to the swarming millions of China to lead them on till they are ready for a higher light? At all events, as Mr. Clark⁵ observes, the temporal prosperity and external virtues of this nation and their long-continued stability amid the universal changes of the world are due in no small degree to the lessons of reverence for the past, of respect for knowledge, of peace and order, and especially filial piety, which Confucius inculcated. In them has been fulfilled the divine promise: "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

WITH THE RECENT PHILOSOPHERS.

To pass from the rigid formalism of Confucian ethics, to the untrammelled, free-as-the-air speculation of modern idealism and evolutionism is like turning from the picture-forms of the Chinese characters to the cursive lines and flections of our own free and easy English script. One feels this contrast in matter and method when one takes a work such as Professor Royce's *The World and the Individual*.⁶ It reminds one of the deepest undergrowth of a tropical forest. The thought is dense, intertwined, intermatted, luxuriant,—replete, however, with many a beauteous form, and revealing hidden symmetry and departments of order to those whose eyes are used to the twilight. The task which Professor Royce has undertaken "is to show what we mean by Being in general and what by the special sorts of reality that we attribute to God, to the world, and to the human individual" (p. 11). His work therefore contains an Ontology of Natural Religion. He mentions three conceptions of natural religion. The first is a search for God through nature. The student having accepted

⁵ *Ten Great Religions*, Vol. I, p. 59.

⁶ *The World and the Individual*. By Professor Royce. The Macmillan Company. Vol. I, 1900. Vol. II, 1902.

the natural knowledge of his time as valid and not having attempted to delve beneath the foundations of that knowledge, seeks to interpret nature in the light of religious interests. The second views natural religion less as a doctrine to be proved or disproved through a study of the external world, than as a kind of consciousness whose justification lies in its rank amongst the various manifestations of our human nature; it is the voice of human nature whose faith is to be expressed, whose ideals are to be recorded, whose will and whose needs are to be, above all, consulted and portrayed. The third view identifies natural religion with the fundamental philosophy of religion. Here the student has to examine the most fundamental problems of metaphysics. It is the author's object to deal with this, the most neglected and arduous of the methods of studying the relations between religion and the ultimate problems of the theory of Being (I, pp. 3-5).

The well-informed reader at this point may justly take exception to the above tripartite division. A fourth member has obviously been omitted, viz., that which seeks the way through nature to God, not by "*accepting* the natural knowledge of the time as valid, or without having attempted to delve beneath the foundation of that knowledge," but precisely *after* having attempted this delving process. This is the conception and method familiar to every student of scholastic philosophy, in which the ultimate ontological concepts are thoroughly probed in order to lay a firm basis for the science of nature, of man, and of God, and with an ulterior view of giving a valid foundation to the science of religion. Since the concept of Being underlies all science, that of religion included, Professor Royce analyzes this concept with much care and no little subtlety. He lays bare four of its acceptations. The first is the realistic. For this conception, Being is that which is *independent* of the mere ideas that relate or that may relate to it. For this view what is, is not only external to our *ideas* of it, but absolutely and independently decides as to the validity of such ideas. "What we merely think makes no difference to fact." The second is the *mystical* conception. For it Being is that which is absolutely and finally *immediate*, the longed-for goal of desire, that which, when felt, excludes ideal definition and in this sense satisfies ideas as well as

constitutes the fact. The third conception may be called the empirico-rationalistic. For it Being is that which is purely and simply valid or true, that which experience in verifying our ideas shows to be valid therein. The real is the valid "possibility of experience." The fourth is what the author calls synthetic or the constructively idealistic. For it Being is that which finally presents in a completed experience the whole meaning of a system of ideas (I, pp. 60, 61). It is this fourth conception of Being which underlies the author's entire system. From the viewpoint of *constructive idealism* he determines the manner of Being that should be attributed to the world, to man, and to God. What then is *constructive idealism*, and what is its message? We find in the present work no succinct answer to either member or this double query. Probably we may get a clearer notion by consulting *The Spirit of Modern Philosophy*, a work in which the author has set forth his system in a more popular form. The following passages contain the briefest summary we have been able to find or to construct of the matter:

"Of no object do I speak either falsely or truly, unless I mean that object. Never do I mean an object, unless I stand in such relation thereto that were the object in this conscious moment and immediately present to me, I should myself recognize it as completing and fulfilling my present and momentary meaning. The relation of meaning an object is thus one that only conscious reflection can define, or observe, or constitute. . . . Therefore, when what is meant is outside of the moment which means, only a self inclusive of the moment and its object could complete, and so confirm or refute the opinion that the moment contains. Really to mean an object, then, whether in case of true opinion or in case of false opinion, involves the real possibility of such a reflective test of one's meaning from the point of view of a larger self. But to say, My relation to the object is such that a reflective larger self, and *only* such a reflective and inclusive self, could see that I meant the object, is to assert a fact, a relation, an existent truth in the world, that either is a truth for nobody, or is a truth for an actual reflective self, inclusive of the moment, and critical of its meaning. . . . Hence whoever believes, whether truly or falsely, about objects beyond the moment of his belief, is an organic part of a reflective and conscious larger self that has those objects immediately present to itself, and has them in organic relation with the erring or truthful momentary self that believes."

Now we cannot escape this larger Self.

"We are lost and imprisoned in the thickets of its tangled labyrinth. The moments are not at all in themselves, for as moments they have no meaning; they exist only in relation to the beyond. The larger Self alone is, and they are by reason of it, organic parts. They perish, but it remains; they have truth or error only in its overshadowing presence."

Moreover, this Self is and must be just one.

"Nay, were there *many* such, would not their manifoldness be a truth? Their relations, would not these be real? Their distinct places in the world-order, would not these things be objects of possible true or false thoughts? If so, must not there be once more the inclusive real Self for whom these truths were true, these separate selves interrelated, and their variety absorbed in the organism of its rational meaning? There is, then, at last, but one Self—organically, reflectively, consciously inclusive of all the selves—and so all truth. I have called this Self Logos, problem-solver, all-knower."

What, then, is the relation of the world of facts to this One?

"The world, then, is such stuff as ideas are made of. Thought possesses all things. But the world isn't unreal. It extends indefinitely beyond our private consciousness, because it is the world of a universal mind. What facts it is to contain only experience can inform us. There is no magic that can anticipate the work of science. Absolutely the *only* thing sure from the first about this world, however, is that it is intelligent, rational, orderly, essentially comprehensible, so that all its problems are somewhere solved, all its dark mysteries are known to the supreme self."

Man's ontological relation to the supreme Self is indicated in the closing lines of Professor Royce's latest volume:

"Despite God's absolute unity, we, as individuals, preserve and attain our unique lives and meanings, and are not lost in the very life that sustains us, and that needs us as its own expression. This life is real through us all; and we are real through our union with that life. Close is our touch with the eternal. Boundless is the meaning of our nature. Its mysteries baffle our present science and escape our present experience; but they need not blind our eyes to the central unity of Being, nor make us feel lost in a realm where all the wanderings of time mean the process whereby is discovered the homeland of eternity."

It can hardly be expected that these extracts will convey a perfectly clear concept to the reader who is accustomed to look at things from the standpoint of common sense. Indeed, even those who have been trained to follow the subtleties of modern idealism may find it difficult to discern much that the author adduces. This is likely to be the case particularly in respect to what Professor Royce declares to be the "one lesson" of his lectures, "the lesson of the unity of finite and infinite, of temporal dependence and of eternal significance, of the World and of all individuals, of the One and the Many, of God and of Man" (II, p. 417). On the surface this is pantheism. We should be loath, however, to believe that the one lesson which the leading professor of philosophy in the foremost centre of learning in America brought to the University of Aberdeen, in answer to the character of the Gifford lectureship on Natural Religion, was the

lesson of pantheism. Professor Royce's keen mind—there is none keener—doubtless sees and means certain distinctions that are evidently demanded in order to save the Theistic validity of his philosophy.

The dominant note of the *moral philosophy* taught at Harvard is definite and firm, if we may judge of it from Professor Palmer's little volume, *The Field of Ethics*.¹ His purpose is to determine the place of ethics in a rational scheme of the universe (p. 3). The plan is a demarcation of the field of ethics by means of a series of graded contrasts. Assuming the notion of ethics as the science of conduct and character, the author shows how this definition differentiates ethics from the physical sciences, from the other philosophical sciences, from history, law, and æsthetics (p. 4). Three of the six lectures are devoted to these subjects. The next two are given to the relations of ethics to religion. A brief conclusion states the differentiation of ethics from the opinions of everyday life. The outcome of the discussion is an answer to the question, What sort of being is capable of conduct and character, and therefore requires the science of ethics to explain him? The answer is presented in the following scheme:

“ Ethics deals with a human being who is conceived as unlike the being of—

1. Physics, through being conscious	}	Spirit.	} Ego or Self.
2. Philosophy, through being active			
3. History, through being free			
4. Law, through possessing subjective worth	}	Per-son.	
5. Æsthetics, through possessing objective worth			
6. Religion, through being finite	}	Indi-vidual.	
7. Common Life, through being coherent "			

The scholastic student glancing at this table and at some other minutiae of the book might be tempted to criticize certain terms and details. On closer reading, however, the temptation will melt away before the open candor, the simplicity, the gentleness which make the atmosphere of the author's thought. The merit of the work lies not in its depth and erudition, but in the varied insights and outlooks it presents and suggests and in the perfect transparency of its form and style.

¹ *The Field of Ethics*, by George H. Palmer. Boston and New York: Houghton, Mifflin & Co. 1901.

Criticisms and Notes.

THE MASTERY OF THE PACIFIC. By Archibald R. Colquhoun, author of "China in Transformation," etc. With special Maps, Frontispiece, and more than one hundred Illustrations from Original Sketches and Photographs. New York: The Macmillan Company; London: Macmillan & Co. 1902. Pp. 440.

Mr. Colquhoun, who is an experienced traveller, a man of affairs, and a keen observer of ethical and political tendencies, does not hesitate to avow the conviction that the main struggles of the great national powers during the twentieth century will find their focus in the region of the Pacific. This conviction has led him to study the territorial, industrial, and political conditions of the American and Asiatic Pacific coastlands, and later on of Australia, together with the many islands which represent the possessions of the United States, Great Britain, Holland, and Japan in the Pacific region. The present volume embodies the conclusions of Mr. Colquhoun's studies and observations. The Pacific possessions of the nations which are the chief colonial powers in the far East, are discussed in four chapters. To the remaining powers, Germany, France, Russia, and China, which are secondarily though directly interested in the government of the eastern world, the author devotes a single chapter. The introduction gives us a general outline of the past history of the peoples living in the territories described.

The work does not lay special claim to scientific or historical scholarship. It merely purposes to present a vivid impression of the various countries—their peoples, scenery, social and political life, and the parts they are destined to play "in the great drama of the mastery of the Pacific." And what is the result at which we arrive as to the probable trend of future events? The author plainly allows us to infer that the future control of the Pacific depends mainly on the action of the United States, which not only has her hand within reach of the rudder that directs, but upon the machinery which controls the political as well as the commercial interests of the Pacific countries. In the author's opinion Japan is perhaps the most important factor in the settlement of affairs which cannot be done without further strug-

gle. But the struggle need not involve the shedding of blood, only forethought, preparation, and sustained effort in the direction of a clearly outlined policy.

Regarding the vexed question of the Friars, the author explains that from the beginning the priests exercised paramount influence throughout all the Spanish possessions over the mass of the people. They were practically the only trusted emissaries and executives of the government, from whom it derived its information, and who therefore dictated its policy in the management of a remote and strange people which was accessible only to such influences as religion could command, even if we might suppose that Spanish officials at home cared for preferment in the foreign provinces where they had to expose themselves to conditions which self-sacrificing missionaries might readily accept but which were precarious otherwise. The control which the clergy, especially the regulars, exercised, was therefore a natural result of missionary activity, all the more so as there was a real absence of home care for these Islands. In course of time, therefore, the people began to look upon the clergy or the friars as the ordinary representatives of the Spanish crown to which they owed loyalty. And with this peaceful guardianship of the friars there was no need of any armed force to protect the Spanish rights. "Give me forty priests instead," was the answer of the Governor to the proposal to have a military garrison for the use of the Islands. This was well enough so long as there was no contrary influence at work in the Islands. But with the opening of the Suez Canal and the consequently increased facility of communication between the home country and the Islands, there came a great change. A horde of Spanish place-hunters poured into the Islands, bribes were freely offered and accepted for government positions, until the systematic corruption and greed after spoil began to weigh heavily upon the natives. As these had been accustomed to look upon the friars as the representatives of Spanish rule, so they now began to blame the friars for the new turn of things, all the more as the civil authorities fostered this prejudice; while the independence of the ecclesiastical element, which enjoyed its guaranteed revenues, gave emphasis to the discontent of the oppressed people. Our author does not wish, to use his own words, "to decry the work done by the Church in the Philippines. Many of the men sent out were earnest and devoted." But he believes that "others were not always worthy of their Order or the holy religion they took with them. It was an arduous mission, one that lasted for

life, but although many saintly men volunteered for it, a great many were merely the sweepings of Spanish monasteries" (p. 66). Altogether his verdict comes to this, that "the majority of the friars abused much of their power." From this charge he exempts the Jesuits, who consequently are less suspected and disliked by the natives. "Having once been banished on account of their interference in politics," he writes, "after their return they devoted themselves chiefly to education and science; and it is to them that we owe the greater part of our present knowledge of the Philippines, the charting of coasts, and many other useful works; while their world-famous observatory at Manila has been of the greatest service to sailors in these troubled seas, forecasts being telegraphed to different ports." These extracts will show that the author proposed to himself to take a fair and objective view of the things he describes; and yet here and there the lack of an inner view into the motives of Catholic activity distorts his judgment and leads him to make odious interpretation of what deserves a very different treatment at the hands of one who desires to be just to the accused. Thus he mentions the knowledge obtained through the confessional as giving the friars an unequal power over the natives. That may be true, and yet is not so in the sense in which our author suggests it, as a lever of political ascendancy. To the reflecting student of the conditions in the countries described it must be evident that if the clergy, as in the case of the Jesuits, did such educational and industrial work as the author instances, they must have, by the very condition of things, obtained a certain right and at the same time immunity from the interference of less competent political influence, which would be equivalent to political influence on their part. If the Manila observatory, to take a patent case in point, was to become an efficient service for public good by protecting vessels, and hence commerce, was it not essential that those who were alone capable of managing such safety-means should enjoy a certain freedom such as might be construed into that political power which is advanced as a charge against those who never sought such power for any other purpose than that of benefiting the people whom they had devoted their lives to civilize and Christianize? That is a view that the historian need take into consideration, if he would be thoroughly just. That there were and are unworthy friars who abuse the influence legitimately acquired and intended for the common good, no one need disclaim in order to justify the cause of religion; but that such a fact could ever vitiate the institution which is being decried, or that the possessions of

the friars were not intended and, on the whole, always used, for the benefit of the people whom the friars served even while they claimed to control, is an undeniable fact easily recognized, except for the general assumption in the public mind that the Catholic Church is in the wrong and that she may at best be but tolerated for the occasional good she urges. How very differently things will be seen if we take the bird's-eye view from above, and measure her work in all its proportions.

LEHRBUCH DER RELIGION. Ein Handbuch zu Deharbe's katholischem Katechismus und ein Lesebuch zum Selbstunterrichte. Von W. Wilmers, S.J. Sechste verbesserte Auflage, herausgegeben von Aug. Lehmkuhl, S.J. Erster Band: Lehre vom Glauben. Münster: Aschendorf. 1902. Pp. 698.

A work which is the outcome of nearly fifty years repeated and conscientious revision on the part of its author, must bear the marks of unusual perfection. It is literally true that the saintly Father Wilmers issued the first edition of this volume half a century ago, when already in the maturity of his profession, and with considerable experience as a catechist and teacher in theology, having, so to say, concentrated all his previous energy upon this branch of Christian teaching. He had entered the Society of Jesus before he had reached the age of eighteen, in 1834. After his ordination he taught philosophy and theology, and in the early 'fifties published his *Lehrbuch* in four volumes. Since then the work has been under his hands up to his old age; and he left it at his death, a year ago, with some final corrections. Accordingly the present (sixth) edition required, as Father Lehmkuhl, who writes the appreciative preface, tells us, no changes, although for the sake of clearness a few notes have been added here and there by the editor.

It is hardly necessary here to recall the detailed merits of Father Wilmers' text-book, one of many in the same line of studies which have already won a permanent reputation for the completeness and the lucidity in the matter of exposition of Catholic truth. The topics of the present volume are: the Purpose of Man's Creation, the Law of his Allegiance through the Rule of Faith, the Great Fundamental Dogmas of that Faith, namely, the Trinity and the Consequences of Man's Fall, together with his Rehabilitation,—which are treated in an exhaustive manner bringing into relief all the dogmatic phases of the subjects discussed. In controverted questions, Father Wilmers remains

usually on the conservative side. As to the descendance theory of Darwin, he maintains the Thomistic position of the *forma substantialis*, according to which the human body is essentially the casement of the soul, and could not have ever normally served any lower purpose. The editor, Father Lehmkuhl, while practically defending the same position, mentions the theory which assumes that God created the animal organism with the purpose and *germinal capacity* of a gradual development up to a point of superior animal sensitiveness, which might serve as a condition for the reception of faculties engendering that psychical activity which makes man a responsible being. Yet he states also his belief that this theory is based upon an imaginary and even impossible assumption, since a creature supposed to be a perfect animal, and nevertheless destined to be something above its own species of perfection, appears to him a monstrosity. We venture to think that this is stating the point with too much show of cogency. The question of perfectibility is one on which the imagination—quite a legitimate faculty—allows a good deal of liberty; and it is as difficult to state the limit to God's power, outside of self-contradiction, as it is to get into the facts of His original designs. To most minds that are not professionally educated the arguments of the metaphysician appeal only in a hazy way, if at all; and one cannot shake off the sensation of irritation when they are presented to us in apologetic defences of Christianity as if they settled all the practical difficulties which arise out of the assumptions, even legitimate, of science. All in all Catholics, no matter how intellectual they are, will hold to the simple theory of creation by the *fiat*; and since that theory is as a rule implicitly, if not explicitly, denied by those who quibble about the manner in which actual creation is supposed to have been evolved, we lose really nothing in our defence of the truth if we *transeat* or even admit what to many minds seems by analogy the evident process of creation—namely, that man's body is the final result of a germinal development that gradually rendered it fit for the reception of the psychical life and to which it readily adapted itself, thus becoming the *forma substantialis* which the scholastics assume was created by immediate divine act. It is true that the traditions of theologians are overwhelmingly on one side, while science furnishes really no definite data which would make the plausible arguments from analogy in nature and of perfectibility in general anything more than a conjecture which favors the materialistic tendency of our age. But the Church has defined nothing which settles the matter, and hence we

should be in favor of more scientific equity, or, better said, a less exclusive and rigorous limitation of this subject, if it must be discussed in a work of apologetics.

THE CATHOLIC DIRECTORY and Clergy List. Official. Quarterly. 1902. Complete edition. Milwaukee, Wis.: The M. H. Wiltzius Company. Pp. xlii-859-174-211.

The *Directory*, which comes to hand somewhat belated this year owing to setbacks in its mechanical preparation, increases in bulk and utility each year. The publishers have been well advised to reintroduce into this issue the topographical index, the omission of which must have been often missed from last year's volume. The register of places with references to the dioceses to which they belong and the alphabetical clergy list with page references make a serviceable guide for finding the whereabouts of pastors and assistants as well as the parishes and missions throughout the fourteen archdioceses and the seventy-three dioceses and vicariates of the United States. A new feature in this year's *Directory* is the register of the Diocese of Havana, and the summary for the Philippine Islands. Why, however, is Porto Rico omitted? And if the Island of Cuba can claim place in this annual, why give only the Diocese of Havana? In subsequent issues of the *Directory* it may be hoped that the information with regard to the Philippine Islands will be supplemented, and this portion extended so as to take in, besides Porto Rico, the Hawaiian Islands, Guam, and our other territory acquired and to be acquired. Although it is a far cry to some of these possessions, it may be said that they are nearer home in a United States Directory than are "Great Britain and Ireland, the Austro-Hungarian Monarchy, the German Empire and Switzerland," which are favored with more attention and greater space in these pages. To many, however, this section of the book will be of interest, even though from the nature of the case it cannot be quite up-to-date and accurate.

Turning to the general summary of ecclesiastical statistics and comparing the figures there given with those in the Directories of past years and with other similar compilations at hand, we must confess to a sense of disappointment, despite the *Directory's* official character and the manner of collecting its information. Thus, the Catholic population of the country for 1902 is set down as 10,976,757, an increase of only 191,968 over 1901; whereas 1901 showed a gain of 645,312 over 1900. The New York *Independent*, which used to pub-

lish yearly a survey of the statistics of the Churches in America, gave for the year 1897-1898 the total "Roman Catholic communicants" of the United States as 8,378,128, adding, "as the Roman Catholic Church includes children, a deduction is made, the result being approximate rather than absolute." At that time there were reported to be about 1,000,000 children in our schools, and it is only fair to suppose that the number of these who had not made their First Communion together with the baptized children not attending school would bring the membership of the Church to about 10,500,000. Although we do not know where the *Independent* got its figures, it will hardly be accused of "Romanizing tendencies" or suspected of padding the Catholic returns. But if we are to accept these figures as at least not too high, surely there has been an increase of more than 500,000 in the Church since 1897-1898. Again, if we go to the reports of the Congregation of the Propaganda, we find that as early as the year 1893 the number of Catholics in the United States was set down as 8,902,000, and in 1895, 10,000,000, or about one-sixth of the total population. From the same reports it is interesting to note that the Catholic population in 1790 was only one in every 107 of the total population, or 30,000 souls all told; in 1890, one in every 53 of the total population; in 1840 the Catholics numbered 3,500,000, being at that time one-seventh of the nation.

The number of priests in the United States to-day is given as 11,636, being 351 less than in January, 1901. This apparent decrease is on the side of the secular clergy, as the regulars show a gain of 34 over last year. If it is indeed true that the list of the deceased among the clergy during the past twelvemonth is higher than the list of those ordained during 1901, there is grave cause for alarm. But probably the relation of the figures is at fault, either through error in last year's reports or in this year's. The same is no doubt the case with the seeming low increase of the Church membership during 1901. Again, it is noted that the list of orphan asylums (244) and of charitable institutions (877) for 1902 is slightly less in each case than the corresponding figures for last year, yet there are more inmates in these institutions this year than in 1901. Could this difference arise from the closing of Catholic Indian schools? It is rare indeed that any of our religious or charitable institutions are closed, in the face of no matter what misfortune; but new foundations are of almost daily report in one part or another of this growing country.

However, our noticing discrepancies in this direction is not to be

taken as criticism, for we are too well aware of the vast difficulty of the undertaking to which the publishers have brought no little courage and painstaking, and in which they deserve the support and assistance of those on whom they must depend for full and accurate information.

THROUGH SCIENCE TO FAITH. By Newman Smyth. New York: Charles Scribner's Sons. 1902. Pp. x—282.

This volume embodies a course of lectures delivered by the author before the Lowell Institute during the winter of 1900—1901. It may be said to aim at doing for the living kingdoms what Josiah Cooke's well-known lectures before that Institute did so well for the mineral kingdom, that is, reveal the evidences of Divine Providence in nature.¹ Of course Mr. Cooke's position as Professor of Chemistry at Harvard lent a certain authority to his testimony for design in the sphere of nature to whose study his life was devoted,—an authority which the reading world hardly ever accords a clergyman, no matter what his acquaintance with natural science. None the less, Dr. Smyth's work manifests considerable personal observation of vital phenomena, careful interpretation and on the whole a just illative sense as well as large reading in the pertinent literature. A number of bibliographical references give a wider usefulness to the lectures. We notice a few points which might be worth considering in the preparation of a future edition. At page 11 we read: "Does created nature consist of separate realms, such as the inorganic and the organic, matter and mind, the natural and the spiritual, which are not bound together in any process of development?" There is some confusion here. Nature may and does consist of *distinct*, though not *separate*, realms, some of which may be bound together by a process of development, such as the inorganic and the organic. Other realms, such as matter and mind, are *distinct* and are not and in the nature of things cannot be bound together by any process of development. Elsewhere we read: "It is sober scientific physics which teaches us to find a constant sum of energy through all its ceaseless transformations."² Are there any ceaseless transformations in *scientific physics*? At the foot of the same page we find: "It is now demonstrated that there is no radical difference, no fundamental distinction in kind, between the vegetable

¹ The *Credentials of Science: the Warrant of Faith*. By Josiah Parsons Cooke, LL.D. New York: Robert Carter and Brothers. 1888.

² P. 13.

and the animal kingdom." The demonstration here asserted must be a secret triumph of theoretical biology not yet revealed to the outside world. At page 15 the following occurs :

"We are assured that there is 'a sense of gravitation' in plants; that the apex of a plant which turns towards the earth (geotropic) is 'a percipient organ'; that 'a brain function' may be ascribed to the sensitive apex of the root; and one observer claims to have traced 'a continuous fibrillar structure' in the substance of the cells (cytoplasm), by means of which stimuli may be transmitted in the motions of plants."

The reader may be surprised at seeing these metaphorical expressions, in which certain purely mechanico-vital movements of *vegetable* organisms are described by *analogy* with essentially different movements of *sentient* organisms, used as a proof of "the essential oneness of the two kingdoms of organic nature." We fear the second rule of syllogisms has been here overstrained. At page 22 we read: "Man's reason is the supernal Fact; but in fulfilment of one law, out of the deeps of nature's vast mystery, there has been formed and exalted even that sublime verity of reason, which now has upon its summit the Spirit's transcendent light." Further on the author declares that he accepts "clearly and positively the great generalization of the nineteenth century's science, viz., the genetic unity and the unbroken development of the whole realm of nature, to which we also belong." It is not plain how Mr. Smyth can reconcile the spirituality of the soul with its genesis from matter. Either the principle of causality which underlies his whole argumentation is not *universally* valid, or else the spiritual soul must have been and must be effected by a cause which transcends *matter*.

TRAITÉ DE PHILOSOPHIE. Conforme aux derniers programmes des Baccalauréats classique et moderne. Par le P. Gaston Sortais, S.J. Tome premier, *Psychologie Expérimentale*, pp. xxiv—594; tome deuxième, *Morale, Esthétique, Métaphysique*, pp. xxxi—864. Paris: P. Lethielleux. 1902.

The practical necessity of unfolding and adapting philosophy so as to meet the requirements of youth applying for academic degrees in the State institutions has occasioned the publication of a goodly number of scholastic text-books in French. Some of these are excellent, but none that we have seen surpasses in merit the present *Traité* by Père Sortais. It is not a simple version or an adaptation of a Latin manual, but a fresh and in some respects an original recasting and a

new adaptation of Catholic philosophy. This is markedly true of the first volume, which is entirely devoted to experimental psychology as an introduction to the rest of the philosophical system. After the general preliminaries to experimental psychology (the science of conscious *phenomena* and their *laws*), the phenomena are grouped as *sensuous* (emotions, inclinations, passions), *intellectual* (perceptions, images, memories, abstract and general ideas, judgments, reasonings), and *volitional*. This classification lays the tripartite ground-plan of the volume. A fourth book is added to expose the psychology of language, and the reciprocal relations between body and soul. We would submit here, that the caption "Rapports du physique et du moral," under which the latter subject is treated, is misleading. *Moral* seems too specialized a term to cover the general psycho-physical interactions. A glance through the first book reveals to the student the special excellence of this portion of the work to lie in the full development given to the emotional aspect of man's nature. This is precisely the portion of psychology which is treated inadequately in our Latin texts. P. Sortais has revealed no little of its hidden wealth and bearings.

The strength of the second volume consists in its fresh and thorough treatment of special and critical logic—likewise a part of the Latin manuals that might well be expanded in view of its relation to modern sciences. P. Sortais takes particular care to explain the methods followed in the several departments of the sciences,—mathematical, physical, psychological, historical, moral, and social. He thus gives a concrete application of the logical processes, enabling the young student to realize the vital value of dialectics. Some may be disappointed at the comparatively short space devoted to metaphysics, general and special. It should be remembered, however, that the author has in view the requirements of the candidate for the Baccalaureate, to whom metaphysics is of less importance than empirical psychology, and the normative sciences,—logic, æsthetics, and ethics.

The work is intended to serve in the first instance as a text-book; hence literary form yields to didactics, and the pages throughout present to the eye all those devices of varied letterpress and schematic forms which go so far to facilitate study.

CAEREMONIALE EPISCOPORUM Clementis VIII, Innocentii X et Benedicti XIII jussu editum, Benedicti XIV et Leonis XIII auctoritate recognitum. Editio prima post typicam. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Sumpt. et Typis Friderici Pustet, S. Sedis Apost. et S. Rit. Congr. Typogr. MDCCCII.

If it be remembered that the *Caeremoniale Episcoporum*, unlike other rubrical commentaries and interpretations, however strictly official, is the only collection of ceremonies which is in every respect prescriptive, we realize at once how important even for the ordinary cleric is the study of this volume. It ranks in this regard with the Missal, the Breviary, the Ritual, and Pontifical, and in many cases supplements the rubrics of the liturgical texts where these fail to provide for special functions. Thus it is reckoned among what are called the primary sources of rubrical law, as distinguished from the *Decreta* of the S. Congregations, or the teachings of approved rubricists which constitute the secondary source. By an express declaration of Clement VIII, reënforced by a Bull of Benedict XIV, the regulations laid down in the *Caeremoniale Episcoporum* are absolutely binding, and may not be interpreted at discretion. The edition here presented is in the handy and beautiful form which distinguishes the Ratisbon liturgical publications.

A MANUAL OF ASCETICAL THEOLOGY; or, The Supernatural Life of the Soul on Earth and in Heaven. By the Rev. Arthur Devine, Passionist. London: R. & T. Washbourne; New York: Benziger Brothers. 1902. Pp. 616.

The spiritual man, that is to say, the man who measures things by the divine standard of value which gives him the scale of their true worth for eternity, finds it often difficult to see his way through the mists and clouds of earthly motives that crowd in upon his path. These mists or clouds hindering his progress may be made to yield him safe passage in two ways. If he fixes his eye upon his compass, that is, the Commandments, which the unchanging doctrine of faith sets forth, and if he struggles bravely on, keeping the machinery of duty going, and watching for the warning of danger-signals in the opposite direction, he is sure to make his way safely. Or if he uses the extraordinary expedient of dissipating the mists by the bright fires of devout fervor, indicated by the pursuit of the evangelical counsels, with the sacrifice of self-denial and heroic service of charity, he will triumph over the difficulties and give light to many fellow travellers,

besides safely steering his own course. Such is the twofold method of reaching perfection to which everybody is called, and especially we priests are bound by our very profession of faith.

It is mainly to the class called to adopt the second and more heroic measure, which promises, on the whole, greater efficiency in the work of salvation, that Father Devine addresses his treatise on the spiritual life. But, apart from the method, there is really little difference in the building up of the spiritual life, as there is none in the operations of grace. This the author indicates in referring to the subtitle of his work, *The Supernatural Life of the Soul on Earth and in Heaven*. "It is well known," he says, "that in respect to human beings and God's dealing with them, there are three forms of the supernatural which are manifested, to wit, miracles, revelations, and the operations of grace. It is of this last I have to treat, and to which the whole of the work is devoted—that is, to the science of the supernatural life of our souls as effected by grace and the virtues here, and perfected by the Beatific Vision on obtaining our last end in the possession of God in heaven. . . . It is the supernatural life of the soul, its development, and its final perfection that form the subject-matter of the present volume." This, of course, includes every species of tending to perfection.

The exposition of the process through which the soul attains the ultimate perfection of the supernatural life is made in the three main divisions of the work. In the first part we study the nature and the characteristic qualities or gifts which distinguish the supernatural life of the soul on earth. This includes a detailed view of the theological teaching regarding the reciprocal relation of the Divine Persons in the Holy Trinity, as well as the relation of the created soul to its Maker, Redeemer, and Sanctifier. It covers, furthermore, the tract of grace considered as an infused gift and as an actually operating influence in the soul. Thence we come to an examination of the process by which virtue becomes the endowment of the soul, operative under the fostering influence of the gifts of the Holy Ghost. The second part of the work deals with the development of these endowments and gifts, carrying on the operations of the moral virtues wherein the idea of merit in its various phases—*de condigno*, *de congruo*—is unfolded. Here the operative influence of the Sacraments, principally the Blessed Eucharist, which brings about a peculiar union with Christ, is examined. Finally, in the third part the author takes up the consideration of the ultimate perfection of the supernatural state, which is

not attained on earth, but in heaven. The chapters on the Beatific Vision, the Condition of the Risen Body, the Pleasures of the Senses in Heaven, as compatible with absolute indefectibility and eternity of beatitude, form instructive material for the study of the theologian. The author appeals, of course, throughout to the teaching of the Fathers of the Church and to the masters of the spiritual life recognized by the universal Church, but he gives also abundant citations from the opinions of modern writers, such as Bucceroni, who succinctly sums up the general doctrine regarding the glorified state of the Blessed Virgin; or Ullathorne, who in his larger treatises on virtues and particularly in his book on *Patience* discusses in an exhaustive yet withal engaging way the different conditions of the soul striving after perfection. We imagine that Father Devine's book will be appreciated by the earnest theological student who during his Seminary course has perhaps seen only the more technical or professional side of such treatises as those on grace and merit, which are anything but inviting to the average practical mind.

LA SAINTE BIBLE POLYGLOTTE. Ancien Testament. Tome II—Josue, Les Juges, Ruth, Les Rois. Par F. Vigouroux, S.S. Paris: A. Roger et F. Chernoviz; Montreal: Cadieux et Derôme. 1901. Pp. 906.

An edition of the Bible containing the original Hebrew, the Septuagint Greek, the Latin Vulgate, together with a French version (taken from the Abbé Glaire), is a valuable help to the Scripture student of to-day, because we are constantly being referred to the older readings to settle the difficulties and doubts raised by the modern higher criticism. Thanks to the suggestions of the indefatigable Abbé Vigouroux, one of our former contributors, we have in this edition not only the original of the Hebrew, Greek, and Latin texts and versions, but also the more important variations, which together with illustrative footnotes greatly enhance the helpfulness of the not too bulky volumes of this *Polyglotte*.

From a critical point of view the Book of Josue demands careful treatment. Hence the special value of the Introduction, which repeats not only the traditional method of settling the authorship question, but enters as well into a somewhat detailed description of the land, the climate, vegetation, and other local peculiarities of Palestine, including the portion lying east of the Jordan, all of which furnishes incidentally light for the proper understanding of the question of authenticity as well as for the interpretation of many passages

in the text itself. The brief account of the Book of Ruth which serves to illustrate the Davidic genealogy, needed but little comment, and the editor passes it over accordingly with a brief notice. As regards the Books of Kings, the two first of which bear the name of Samuel, the writer of the Introduction does not commit himself to any definite theory touching its authorship. Indeed the assumption of some of the Christian Fathers attributing the work to Samuel does not have much to corroborate it apart from the Babylonian Ghemara. Some recent authors have endorsed the belief that the first twenty-four chapters might be considered as Samuel's work, the rest being the composition of the Prophets Gad and Nathan. But as we get no light from the text itself, or from the statements of the Mishna or of Josephus, except the mention of the *Book of the Just* as furnishing the source of the elegy of David over the death of Saul and Jonathan, we must rest content with the theory that the actual composer of the first two books of Kings in their present form is known to us simply as one who rewrote or compiled from certain historic and prophetic documents in his hands, which work received the canonical sanction that makes us accept the books as inspired.

The two last books of Kings—in reality but one, since its division is due to the Septuagint and Vulgate editors—which cover a period of 427 years, continuing with the history of Solomon where the second book of Samuel ceases, have been frequently attributed to the pen of Jeremias. In reality there is a great similarity of thought and of style between these books and the writings otherwise attributed to the Prophet. The Talmud makes no doubt of this fact that Jeremias wrote the history of the Kings of Juda and of Israel; but there is of course no certainty on the subject, except in so far as the writer himself refers to his sources, namely, certain books of annals of the reign of Solomon and the separate kingdoms.

The volumes present an important addition to our text literature, so far as it is actually available.

"ORATE FRATRES" seu Euchologium ad usum Sacerdotum et Clericorum. Collegit, disposuit, edidit P. Gaudentius, Ex-Definitor General. Ord. Fratr. Minor., etc. Cum approbatione Archiepiscopali. Friburgi Brisgov.; St. Louis, Mo.: B. Herder. MCM. Pp. 515.

In the matter of devotional books there are as many tastes as there are in approving the use of food and dress. Hence we need not grow

weary of new collections of prayers. Indeed, it is often useful to vary the exercises of piety by adopting for a time some new set of prayers or meditations, lest the habit of repeating the same forms beget a mechanical spirit without attention or devotional feeling. P. Gaudentius has made a good selection of *preces et pia exercitia ad usum quotidianum*, ejaculatory, special to the saints on whose lives the conduct of cleric and priest is to be modelled, prayers for morning and evening, methods for assisting at Mass, for celebrating it devoutly and edifyingly, prayers for special seasons of the year, practices of devotion for the months of the Holy Child, the Sacred Heart, for Passiontide, devotions in honor of our Blessed Lady during May and October, devotions in honor of the Angels, for the sinner, the sick, and the dying. These seem the common topics of the ordinary books of devotion, but our author has collated his material with special reference to the ecclesiastical calling, and thus the contents of the volume bear the impress of that ministry which is rendered efficient by nothing so much as thoughtful and devout prayer.

The typography is excellent and the volume of a becoming size to allow its convenient use under all ordinary circumstances.

Book Notes.

Mr. Russell Sturgis (*New York Times*, March 8), commenting upon a reproduction by the Caxton Club of a volume made for King Henry VIII, essays to interpret the inscription on the original cover, viz. :

REX : IN
AETERNUM :
VIVE : NE

as though it should be read : "Shall not the King live forever?" If that be the correct interpretation, then the reproduction is at fault by inserting a colon separating *vive* from *ne*. The colon should either give place to an *s*, connecting the two words and making it *vivesne*, or the translation should be : "Live, O King, forever." And since the *ne* is separated from the word *vive* by a colon (which, of course, has not here the significance of our modern punctuation mark, except that it indicates two distinct thoughts in the two words), it must be taken to introduce an elliptic phrase, and would contain the double interpreted answer : "Dost thou not (in reality do so)," and "Beware lest thou fail to do so!" As an epigraphical monitum, that play of words would be allowable. In ordinary writing we should repeat the entire thought with the implied refrain : "Nonne vives in aeternum? Cura ne pereas in aeternum." There may indeed be another interpretation for the *ne*, but it is not the one suggested by Mr. Sturgis.

Studies in Irish History and Biography, by C. L. Falkiner, is being issued by the Longmans. The volume deals mainly with eighteenth century characters. In this connection we would also mention a new *History of the County of Dublin*, by F. E. Ball, comprising the parishes of Monkstown, Kill o' the Grange, Dalkey, Killinney, Tully, Stillorgan, and Killmacud. To be published by Thom & Co., Dublin.

Miss Agnes Repplier, who has recently been honored with the degree of Doctor of Letters by the University of Pennsylvania, is not only an essayist of exquisite taste and originality in the field of domestic thought, but an earnest student of serious and religious literature as well. At present she is engaged upon a study of the history of pilgrimages—pilgrimages in every land and in every time. The result of her researches will appear shortly in *THE DOLPHIN*.

John Lane (London) is issuing a new edition of Aubrey de Vere's *Recollections*.

Students of early American history will be interested in a forthcoming series of papers on the life of Father Luis de Barbastro, the Florida martyr, by the Rev. L. A. Dutto, author of the recently published *Life of De Las Casas*, the first American priest. The series will be printed in *THE DOLPHIN* and *THE ECCLESIASTICAL REVIEW*.

The more we read of *Jesus Living in the Priest* the more we are impressed with the practical value of the book. The ten minutes given to its thoughtful perusal each morning of a young priest's life are apt to increase immeasurably the worth of his missionary activity.

Father Sheehan, author of *My New Curate*, is engaged upon an entirely new literary work which is likely to astonish the Philistines still more than his first anonymous venture into the field of clerical novels. The author is still in the prime of his mental vigor, and as his versatile genius is not being misspent in ephemeral efforts but is rather concentrated by retirement and study, it will not be surprising to find that his best work is yet to come. *The Delphinis* will have the privilege of knowing him first this time. Our readers have, no doubt, learnt already that the Holy Father has bestowed upon Father Sheehan the double honor of the theological Doctorate and a special medal in recognition of his services to Catholic literature.

Religion as a Credible Doctrine is the title of Mr. Mallock's new work to be published shortly by Chapman and Hall (London).

We are eagerly waiting for Mr. Henry Harland's promised new novel, *Lady Paramount*, which has been announced. His *The Cardinal's Snuffbox* was such an exquisite piece of work, and as interesting as it was truthful in its description of Catholic people, that we wish greatly to have more from the same source. Since the above mentioned work was published, the author has become a Catholic.

Père Lagrange, O.P., head of the College of Biblical Studies in Jerusalem, and editor of the *Revue Biblique Internationale*, who stands unquestionably at the head

of the Catholic school that aims at meeting with their own weapons the champions of advanced Biblical criticism, will have an article in the May issue of THE ECCLESIASTICAL REVIEW and THE DOLPHIN.

THE DOLPHIN is being apparently patronized by Anglicans. We learn from one of them that it is liked, and we trust that it will make converts by correcting some of the false notions about Roman Catholics which current prejudice fosters. The cover of THE DOLPHIN puzzles some persons. We would say in explanation that it varies with each number, indicating the liturgical colors of the different ecclesiastical seasons.

In addition to Father Peter O'Leary's *Irish Phrase Book*, which has just gone into a second edition, we have now a *Leabhar Cainte* of choice idiomatic Gaelic phrases collected by J. J. Doyle and edited by Stephen Barrett. The volume is published by the Dublin Gaelic League.

Father Henry's marvellously happy renderings of Pope Leo's poetic thoughts are being duly appreciated by the literary critics even of the secular (non-Catholic) press, to whom they have been submitted for an expression of opinion. The old cry of Catholics having to seek patronage among their fellows is being slightly reversed—at least in the case of THE DOLPHIN. Father Sheehan and Father Henry get better treatment from the unbiased judges, who see only their literary merit, than from the Catholic press which has the wider range of religious approbation to add to its just meed of praises.

Day Dreams of a Schoolmaster, by Professor Darcy Wentworth Thompson, who died a short time ago, deserves to be republished.

Half a century after the strongly anti-Catholic novels published during the anti-Tractarian feeling in England and the Knownothing madness in the United States, American and English novelists have fully perceived the artistic value of a good priest in a piece of fiction. Here and there, ignorance puts forward the ancient caricature; but for one novel disgraced by him there are at least two in which the real churchman is seen. The latest is "Fra Donato," in Mr. Clinton Scollard's *The Cloistering of Ursula*, a brave friar who dares to protect the innocent even at the peril of his life, who is sufficiently astute to outwit the wicked, and wise enough to be the trusted friend of the rulers of men. Mr. Scollard also presents the case of an archbishopric held by a daring and mercenary layman and shows how disgrace fell upon the Church through him. It is doubtful if fifty years ago there was a Protestant novelist in the country sufficiently well read in Catholic matters to think of such a situation, and certainly there was not one whose delicacy of feeling would have led him to refrain from any word by which one can guess what weak pope, what scheming cardinal were responsible for yielding to the demand for the appointment. It is a long way from *Beatrice* to *The Cloistering of Ursula*. In the note on this romance in "Recent Popular Books" for March the characters were said to "treat their duels as coolly as Collins," the last word should have been *Cellini*.

Father Herbert Thurston, S.J., who has been, as we stated before, making special studies among the *Incunabula* of the British Museum, is at present in Paris for the purpose of examining some MSS. in the Mazarine collection and in the French National Library. He will have an article in our June issue on *The Earliest Popular Almanac—The Shepherd's Calendar*. The history of the book is interesting, and we expect to give some specimens of its numerous curious illustrations.

Eugene Sullivan's (*Eoghan Ruadh Ua Suilleabhain*) poems have been collected by Father P. S. Dinneen, and are now published by the Dublin Gaelic League.

The title of Mr. Cyrus Townsend Brady's *Barbarossa*, noticed in the "Recent Popular Books" of the March DOLPHIN, has been changed to *Hohenzollern*.

The *Providence Visitor* (February 22) cleverly sketches the work of THE DOLPHIN as superior to any of our leading periodicals which have appealed to the educated Catholic public of English-speaking countries. But it does not believe that there are enough educated Catholics to support the enterprise. We do not wish to enter into a discussion as to the reasons for such a supposition; but if it were true, we should wonder what the Catholic colleges and academies must have been doing for their hundreds or thousands of graduates in superior courses. But we are thinking of what an interesting symposium might be evolved by comparing statements about our Catholic backwardness in culture with the grandiloquent self-congratulations heard from time to time in panegyrics, editorials, and after-dinner speeches where the presence of heroes in purple or black provokes belief in the things that are not seen. "We have, without doubt," said a leading churchman recently, "the most intelligent, most broadly learned, and most devoted clergy in the world, if we compare Catholics with Protestants." If the clergy are really the educators of the laity, as one should suppose, we must surely have a fair contingent of cultured Catholics who realize that knowledge and religion so mutually enhance each other as to produce the highest type of lady or gentleman.

The Benzigers are doing earnest good work in their various recent issues of books for young people. Their efforts to establish a genuinely Catholic family library, which scheme includes their monthly magazine, deserve every encouragement on the part of our clergy.

The story of *Joan of Arc* by Anatole France, soon to be published in Paris, will be immediately translated into English.

Recent Popular Books.

ANTICIPATIONS: H. G. Wells. *Harper*. \$1.80 net.

The essays in this volume deal with the wars and locomotion of the future; its probable common language; the rearrangements and new policies arising from novel inventions, in short, with what may happen in this century. The ignorant and the illogical may be harmed by it; the vicious may detach many of its clever phrases for their own purpose; the feeble may be too severely shocked by its statement of difficulties to apprehend their solution, and it cannot, therefore, be recommended without innumerable reservations. A robustly pious and fairly educated man could hardly fail to enjoy it, and to receive benefit from it, if he read all of it, and judged it in its entirety.

ASSASSINS: A. M. Meakin. *Holt*. \$1.50.

The author denies himself no extravagance in gems, jewels, architecture or landscape gardening, in his description of the domains of the Grand Master of the Assassins, and amply illustrates the supremacy of his control of his disciples. The hero and heroine, his follower and his captive, do indeed refuse to fulfil his orders to kill Saladin, but one bolt from a crossbow kills them at the very moment when they seem triumphant, and fate overtakes all other rebels much more swiftly. The Sultan and his brother are the most important real personages, and although rather highly colored, the story very well summarizes what is known of an execrable secret society.

CAPTAIN JENKS—HERO: Ernest Crosby. *Funk*. \$1.50.

The chief character's nature indicates ideal fitness for the corps to which the original bearer of his name belonged. His sinfully thoughtless father cultivates an evil disposition by giving him a set of toy soldiers, and he learns to love to play with them, descends to

the yet deeper evil of wanting to be a hero; goes to West Point and longs to be hazed, because great generals have had the same experience; enters the army and perceives non-existent evils, and, as a whole, entirely fails to accomplish the sole purpose of his creation, which seems to be to cast discredit upon war in general, upon the government of the United States, and the good sense of Americans.

CHARLOTTE: L. B. Walford. *Longmans*. \$1.50.

An unsparing portrait of the modern flirt, setting her vocabulary and her methods in a very strong light, and showing her mischievous and demoralizing influence. The book closes with the heroine's desertion of her betrothed on the morning set for their wedding, and her marriage to a man affianced to another. The sort of mother who rears a girl of this species is very well shown, and the book, although less pleasant than its author's former stories, is much abler.

COURTSHIP OF SWEET ANNE PAGE: Ellen V. Talbot. *Funk*. \$0.50.

A very little book in pseudo Elizabethan English, telling very few things not set down, according to the best of his ability, by one William Shakspeare, upon whose account the author hardly improves.

DECOY: Francis Danà. *Lane*. \$1.50.

A description of the devices by which spiritualist mediums obtain the information needed to dupe the foolish who consult them, and to control those who permit themselves to play with their evil art, is made part of a love story. The cool confessions of certain retired "mediums" furnish the author's information, and the book should deter any woman from taking any part in "circles," and from consulting "mediums," and especially from playing with "mes-

merism," "hypnotism," "mind-reading," and all juggling with brain and nerves.

EVE TRIUMPHANT: Pierre de Coulevain. Translated by Alys Hallard. *Putnam*. \$1.50.

The Parisian and Roman experience of an American wife and an American girl, and the misunderstandings between them and certain French and Italian men of good family are the subject of the story, which seems based upon thorough acquaintance with both types. The frank, unsuspecting trustfulness of the women, and the viciousness of the men are artfully contrasted, and, although the better element is triumphant, the complacency of the worse is hardly disturbed. It is not a book for an American girl to read, excepting those about to meet men similar to those in the story. The heroine is converted, and some very fine things are said of the Church, but the influence of the book is anything but religious. That she receives the Sacrament of Confession before Baptism, and is baptized wearing "a black toque trimmed with Parma violets," are details.

FIFTH STRING: J. P. Sousa. *Bowen*. \$1.25.

A violinist traffics with Satan, who gives him a wonderful violin with a fifth string, upon which he must not play, on penalty of death. He wins fame without transgressing the conditions, but the girl for whom he has sold his soul bids him play on the forbidden string or lose her, and he obeys and dies.

FIGHTING BISHOP: Herbert M. Hopkins. *Bowen*. \$1.50.

The bishop is of the American Episcopal Church, and has a wife and eight children. The book relates the story of his life during the years including Lincoln's election and the Civil War, in which some of his sons are killed. The battle of Gettysburg is described, and also the New York draft riots, and scenes in the army hospital frequented by Walt Whitman. The book is not controversial, but the bishop disapproves of Catholics and occasionally speaks his mind, and as he has a

daughter-in-law whose evil conduct is fully described, the story is scarcely worthy of a Catholic's attention.

GARDEN IN THE SUBURBS: Mrs. Leslie Williams. *Lane*. \$1.25 net.

This differs from most "garden" books in being adapted to the needs of the owner of a plot containing less than two square rods, about two American city "lots." The prices of plants and seeds are English, and also the seasons considered, but the value of the volume lies in the suggested variety of plants and methods of treatment, and in some excellent pictures.

GIANTS' GATEWAY: Max Pemberton. *Stokes*. \$1.50.

The hero, a French general, adored by the populace, tests a submarine boat offered to the ministry of war by crossing the Channel and going up the Thames, passing through the "Giants' Gate," the mines and torpedoes at the mouth. He becomes the centre of a conspiracy, barely fails to grasp imperial power, and is left imprisoned with the prospect of marrying the heroine as soon as his term expires. Many actual incidents of French history during the last four years are brought into the plot and ingeniously connected, and the Jews and their influence are denounced with apparent sincerity. In spite of some inconsistencies, the book is clever, and it has a relentlessly true portrait of a French literary woman self-advertised as having immense political influence.

GLASS AND GOLD: J. O. G. Duffy. *Harper*. \$1.50.

A girl belonging to a sect of fanatics practising public confession, owns in the presence of the congregation that she is a sinner, and is much surprised when her betrothed declines to marry her, and society closes its doors to her. Her story pursues her across the continent and even to England, but in the end she finds a man willing to forgive her, and her betrayer, who has become a Protestant monk and remained a scoundrel, comes to a bad end. The tendency of the story is to excuse lax conduct and to profane the ideal of charity.

GREYSTONE: William Jasper Nicolls.
Lippincott. \$1.50.

A pretty Irish girl and her aunt, coming to the United States hire the little country seat of an army officer, who promptly falls in love with the girl, and is rejected because she has thoughtlessly engaged herself to an ill-conditioned Englishman. This person accommodatingly falls into evil ways and so frees her to follow her inclinations. This book is very well written and some chapters are idyllic.

HESTER BLAIR: William Henry Carson. *C. M. Clark.* \$1.50.

A story of a secret marriage and of the wife's troubles when the husband dies without acknowledging her. The book ends with her second marriage and the discomfiture of the villain. The tale is very long, with an unnecessarily large company of characters, but it is one of the clean, simple stories that attract simple persons, unaccustomed to reading.

JAPAN: Mortimer Mempel. *Black.* \$6.00.

The text of this book includes descriptions of Japanese artists and artisans and their work, more minute than are commonly written, and founded on long residence and intimacy with the men and their productions. The pictures are both curious and instructive, but the book is rather for the architect, the artist and the decorator than for unprofessional persons.

KATE BONNET: Frank Stockton.
Appleton. \$1.50.

The behavior of a half-crazy Barba does planter turned pirate for amusement; the perplexed distress of his daughter and her hesitation between her two lovers; and the conduct of Thach, or Blackbeard, a pirate of the fine old school of brutality, make up the story. All the personages have much capacity for bewildering themselves and one another, and the author compels the reader to smile at them, howsoever serious their case may be, and heightens the smile by cleverly turned comment.

LACHMI BAI: Michael White. *Taylor.* \$1.50.

The endeavor of the Rani of Jhansi, at the time of the Indian Mutiny, to regain possession of the kingdom of which the English had dispossessed her is here related with many imagined details. The princess donned male attire and led her soldiers in many battles, one of which she won. The fancied parts of the story entirely lack Oriental coloring, but Lachmi is a genuine heroine.

LOVE IN ITS TENDERNESS: J. G. Aitken. *Appleton.* \$1.50.

A series of sketches of Scottish village life related without too much indulgences in the Doric, and in tone preserving a just mean between Mr. Barrie's sentiment and Mr. Douglass' disposition to blacken the character of the Scottish rustic. Unfortunately, the characters are Calvinists and their prayers and discourse on religion occupy many pages.

MADemoiselle Fouchette: Charles Theodore Murray. *Lippincott.* \$1.50.

The heroine, a Parisian waif, is brought to the attention of the police by a ruffian's attempt to drown her, and is placed under the care of the Sisters of the Good Shepherd whom the author roundly abuses. After five years, she runs away to escape undeserved punishment, and passing through many adventures, at last sacrifices herself to the happiness of a girl whom she has discovered to be her sister. The author's standard of frankness is French, and he chooses some characters generally conceded to be unmentionable.

MADNESS OF PHILIP: Josephine Dodge Daskam. *McClure.* \$1.50.

Truthful, and therefore wildly funny descriptions of kindergarten doings; and stories of the strange freaks of childhood, and of children's pathetic misunderstandings of life, of their elders, and of one another. The book is neither sentimental nor coarse, like much work of its species; it is written in the English language; and since

the stories of which it is composed began to appear they have been unsuccessfully imitated by three several authors.

MELOMANIACS: James Huneker.
Scribner. \$1.50.

A volume of stories in which the failings, weaknesses, and besetting sins of the musician are unsparingly described, especial stress being laid on vanity and on the fallacy that the artistic temperament excuses folly and sin. They are not pretty stories, but they may palliate some of the evils which they condemn, and prevent some weak souls from being subdued by "artistic" pretensions.

METHODS OF LADY WALDERHURST: Frances Hodgson Burnett.
Stokes. \$1.50.

The heroine of "The Making of a Marchioness" is shown during her engagement to the marquis, and after her marriage, and the reader sees her conquering envy, meanness, and even murderous intent by the charity that thinks not of evil. It is a pretty story, excellently illustrated, and the originality of the heroine and the hero's likeness to the average British peer are preserved to the very end.

NAUGHTY NAN: John Luther Long.
Century. \$1.50.

The heiress of a fortune bequeathed on condition of her marriage to a distant cousin, loves another cousin and tries to make him persuade her to break her pledges. He refuses, and after many long talks applies to the betrothed man to release her, and discovers that he has already pledged himself to another. The book has humor and cleverness, but they are made ineffective by dissipation in pointless chatter.

PATRICIA OF THE HILLS: C. K. Burrow.
Putnam. \$1.00.

A beautiful Irish girl becomes a public singer, in the hope of repairing the family fortunes wrecked by her father. Her two lovers, the reckless heir of a peerage, and a worthy young squire, remain faithful, but she will not

marry the former because she does not love him, and she thinks that the squire does not love her as devotedly as he should. Comments on the land question and enthusiastic praise of the Irish peasants' character are freely scattered throughout the book which ends happily.

POLICEMAN FLYNN: Elliott Flower.
Century. \$1.50.

Flynn, a big, brave, rather slow man, illiterate, but with occasional vivid flashes of cleverness, is shown in his encounters with crime, with boyish mischief, with his wife's attempts to improve him, with corrupt politics, and many other evils to be found in a policeman's lot; and if he be not always happily triumphant, he is always triumphantly funny, and his brogue is good, and he has found the sure cure for an anarchistic street orator.

ROCKHAVEN: Charles Clarke Munn.
Lee. \$1.50.

The hero is intentionally made commonplace in everything except heroic honesty, and the heroine is a simple girl with a genius for violin-playing, but otherwise not remarkable. Their love affair is exactly on the level of the average American reader's apprehension and experience, and an honest but perfectly moral disbeliever in the prevalent Calvinism amid which he lives is drawn from the life. The story seems exactly adapted to its end, which is to show simple readers the means by which sham stock companies, soliciting their money through advertisements and the post-office, rob them and leave them penniless. The "bucket shops" are also described, and the story, simple as it is, suffices to carry the sermon.

ROYAL ROGUES: Alberta Bancroft.
Putnam. \$1.35.

A fairy romance in which the twin sons of a fairy prince, with Puck and their kobold friends, encounter nixies and elves of many kinds, and after a terrible struggle with witches, meet their mother's father, and reconcile the quarrel between him and their parents. [Eight to ten years.]

STORY OF EDEN : Dolf Wyllarde.
Lane. \$1.50.

South African English society, military and civilian, is here exhibited as hopelessly corrupt, and the reason for its condition is stated to be irresponsibility based on the feeling that everything is temporary. The heroine, so elaborately innocent that her conversation is chiefly remarks capable of double interpretation, sins flagrantly as soon as she has an opportunity, and then marries an excellent man. Her lover and a man who knows of her conduct then go into action and are shot, and she feels that a chapter in her life is closed, but has no other especial emotion. Nothing is left to the reader's fancy.

VALLEY OF DECISION : Edith Wharton. *Scribner.* 2 vols. \$2.00.

The hero, after a youth of vicissitudes, is acknowledged as the heir apparent of a dukedom and sees the life of the Italian upper classes in the period immediately preceding and during the French Revolution. He becomes acquainted with many of the Illuminati, and through the influence of a certain Signorina Vivaldi he attempts, when he becomes Duke, to give his people a constitution, but they angrily reject it. Later, the Liberal party forces him to abdicate. In the course of the tale, he accepts many erroneous judgments of the Church, but knowledge removes his doubts of every species. An admirable Jesuit ; a picture of Alfieri ; some scenes ; Cagliostro not much disguised ; court intrigues of some subtlety are adjuncts of the story, but it is the Jesuit's arguments which dominate everything at the close. The morality of the time necessitates certain references not fit for a very young girl's reading, but such an one will find nothing worse in the story than her school-books will tell her. The style is that of the eighteenth century, and interpolated

imitations of Arthur Young and Li Sage are surpassingly good.

VIRGINIAN ; A Horseman of the Plains : Owen Wister. *Macmillan.* \$1.50.

The hero, first a cowboy, and later a species of superintendent, is brave and silent, and shows himself, during a revolt against his authority, to be sagacious and a manager of men. His attempts to reach his own standard of worthiness to marry the woman whom he loves, are pathetic, and his comments on books, art, and life are extraordinarily inept, and yet shrewd within the limits of his knowledge.

WINDING ROAD : Elizabeth Godfrey. *Holt.* \$1.50.

The hero, one of those abnormal creatures to whom wandering is the only life possible, belongs to a good family, is educated, and charms all who hear his violin-playing. The heroine, an orphan, weary of the monotony of farm life, yields to his wooing, marries him, and the two wander away together, she playing the harp and he the violin. He never ceases to love her in his fashion, but the desire of change, of making a long journey, seizes him more than once ; she, perfectly faithful in heart, wearies of incessant travelling, and when he returns from one of his excursions, he finds her and his little son dead together. The story is exquisitely written, and the hero is a new character.

WOLFVILLE DAYS : Alfred E. Lewis. *Stokes.* \$1.50.

Life in a mining town is described in three times as much rude language as is necessary to express the thought. The book is meant to be humorous, but is drawlingly tedious. Still, a similar book, published four years ago, sold well, as the author boasts in a preface wonderfully bad in taste and grammatical construction.

Books Received.

THEOLOGY.

DIE SIMONIE. Ein Kanonistische Studie. Von A. Leinz, Doctor Beider Rechte, Divisionspfarrer. Mit Approbation des hochw. Herrn Erzbischofs von Freiburg. St. Louis, Mo.: B. Herder. 1902. Pp. 154. Preis, \$0.85.

A FEW FIRST PRINCIPLES OF RELIGIOUS LIFE. A Spiritual Instruction to Religious Men and Women. By Fr. H. Reginald Buckler, O.P. London: Burns and Oates; New York: Benziger Brothers. 1902. Pp. 52. Price, \$0.25.

WHERE IS THE CHURCH OF CHRIST? By M. Van der Hagen, S.J. With the approbation of the Church. Translated from the Dutch by the Rev. Alphonsus Canon Van de Rydt. Bruges, Belgium: Society of St. Augustine. 1902. Pp. 200. Price, 10d.

OFFICIA PASSIONIS. Officia Propria Mysteriorum et Instrumentorum Passionis D. N. J. C. juxta Breviarium Romanum, cum Psalmis et Precibus in extenso. Cum approbatione Sacrorum Rituum Congregationis. Ratisbonae, Romae, et Neo Eboraci. Sumptibus et typis Friderici Pustet. 1899. Pp. iv—156. Pretium, \$0.75.

AVANT ET APRÈS LA COMMUNION. Par M. l'abbé P. Lejeune, Chanoine Honoraire de Reims. Paris: P. Lethielleux. 1902. Pp. xii—396. Prix, 3 fr.

LEHRBUCH DER RELIGION. Ein Handbuch zu Deharbe's katholischem Katechismus und ein Lesebuch zum Selbstunterrichte. Von W. Wilmers, S.J. Sechste verbesserte Auflage herausgegeben von Aug. Lehmkühl, S.J. Erster Band: Lehre vom Glauben. Münster: Aschendorff. 1902. Pp. 698. Preis, 25 marks.

CÆREMONIALE EPISCOPORUM, Clementis VIII, Innocentii X et Benedicti XIII jessu editum, Benedicti XIV et Leonis XIII auctoritate recognitum. Editio prima post typicam. Ratisbonae, Romae, Neo Eboraci et Cincinnati, Sumptibus et typis Friderici Pustet. MDCCCII. Pp. xix—388. Pretium, \$1.00 net.

DIE RELIGIÖSEN BESTREBUNGEN DER GEGENWART INNERHALB DER KATHOLISCHEN KIRCHE. Hirtenbrief des hochwürdigsten Herrn Bischofs von Trier, Michael Felix Korum, vom 28 Jan. 1902. Freier Druck und Verlag der Paulinus Druckerei. 1902. Pp. 32. Preis, brosch., 30 Pfg.

PHILOSOPHY.

TRAITÉ DE PHILOSOPHIE. Conforme aux derniers programmes des Baccalauréats classique et moderne. Par le P. Gaston Sortais, S.J. Tome premier, Psychologie Expérimentale, pp. xxiv—594; tome deuxième, Logique, Morale, Esthétique. Métaphysique, pp. xxxi—864. Paris: P. Lethielleux. 1902. 2 vols., 12 francs.

THE MASTERY OF THE PACIFIC. By Archibald R. Colquhoun. With special Maps, Frontispiece, and more than one hundred Illustrations from Original Sketches and Photographs. New York: The Macmillan Company; London: Macmillan & Co. 1902. Pp. xvi—440. Price, \$4.00 net.

THROUGH SCIENCE TO FAITH. By Newman Smith. New York: Charles Scribner's Sons. 1902. Pp. x—282. Price, \$1.50 net.

DIE SIEBILLE VON TIBUR. Schauspiel in drei Aufzügen, gedichtet und neu bearbeitet von Emilie Ringseis. Zweite Auflage. St. Louis, Mo.: B. Herder. 1896. Pp. 90.

HISTORY.

FLAVIUS JOSEPHUS JÜDISCHE ALTERTHÜMER. Uebersetzt von Dr. Fr. Kaulen. Dritte Auflage. Köln am Rhein: J. P. Bachem; St. Louis, Mo.: B. Herder. 1902. Pp. x—722. Preis, \$3.15, net.

JOURNAL INTIME DE MONSIEUR DUPANLOUP, Évêque d'Orléans. Extraits recueillis et publiés par L. Branchereau, Supérieur du Grand Séminaire d'Orléans. Paris: Ancienne Maison Douniol, P. Téqui. 1902. Pp. 368. Prix, 3 fr. 50.

LES MARTYRS. Par le R. P. Dom H. Leclercq, O.S.B. Recueil de pièces authentiques sur les martyrs depuis les origines du christianisme jusqu'au XX^e siècle. Tome I—Les Temps Néroniens et le Deuxième Siècle. Précédé d'une introduction. Paris: H. Oudin. 1902. Pp. cxi—229. Prix, 3 fr. 50.

THE CATHOLIC DIRECTORY, and Clergy List for the United States and Canada. Official. Quarterly. Milwaukee, Wis.: The M. H. Wiltzius Company. 1902. Price, \$1.25.

MISCELLANEOUS.

THE YOUNG MAN IN MODERN LIFE. By Beverly Warner, D.D., Author of *Facts and the Faith; A Study in the Rationalism of the Apostles' Creed*, etc. New York: Dodd, Mead & Co. 1902. Pp. xi—193. Price, \$0.85 net.

MICHAEL ROSS, MINISTER. By Annie E. Holdsworth, author of *Joanna Traill, Spinster; The Gods Arrive*, etc. New York: Dodd, Mead & Company. 1902. Pp. 331. Price, \$1.50.

MARY TRACY'S FORTUNE. By Anna T. Sadlier. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 169. Price, 45 cents.

BUNT AND BILL. By Clara Mulholland. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 153. Price, 45 cents.

RECRUIT TOMMY COLLINS. By Mary G. Bonesteel. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 148. Price, 45 cents.

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THE ECCLESIASTICAL REVIEW.

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TRAINING PREACHERS IN THE SEMINARY.

TWO articles signed "Censor," which have recently appeared in the REVIEW, direct attention to an important and very difficult element in the work of the higher seminary—the training of the preacher. If I venture to offer here some suggestions on the same subject, it is because I am aware that there are earnest efforts being made in various quarters to solve the troublesome problem involved in the attempt to make efficient preachers out of our candidates for the Holy Ministry. As the most practical way of stating my views, I shall briefly set forth a plan which has been in operation for some years back in one of our seminaries, and, if I may judge from personal observations, with encouraging success. Before outlining the method of teaching eloquence, to which I refer here, I would recall some general principles in regard to the subject.

It need hardly be asserted that no system will make preachers out of our students, unless the professor himself takes personal interest in carrying it into execution; and, in order to do this, he must be animated by a certain amount of enthusiasm, and be capable of inspiring his students with a like enthusiasm. He must, moreover, have that kind of genius which has been defined as "an infinite capacity for taking pains." Given the proper ambition in the student, and the necessary enthusiasm and persistence in the professor, there is no reason why the least promising candidate for the priesthood should not attain the power of being a sufficiently attractive speaker, provided a requisite amount of time be devoted to his preparation.

Although it is not essential that a teacher of the art of preaching be an eloquent speaker himself, he will succeed much more easily if he be himself a good preacher. What is, however, of real importance is this, that he have a love for his work of making eloquent priests; that he have a tactful appreciation of his duties; that he be a close student of human nature, the powers and limitations of the individual, and a critic who recognizes defects, whether natural or acquired, and is determined to find ways and means of correcting them.

One of the principal reasons why sacred eloquence has not been more successfully taught in our seminaries is probably the fact that the students have not been impressed with the importance of the subject. The average student has, as far my observation goes, been allowed to look on the preaching class as too many students look on the class of plain chant, as a good thing in itself, but not essential in the training of the priest. And the professor of eloquence, as well as the professor of plain chant, will never succeed as they should succeed, until these branches are recognized as of equal importance with liturgy and moral theology when there is question of passing on the fitness or unfitness of candidates for Holy Orders. Let the students understand that no man will be called to orders who has not, during his seminary career, made decidedly conscientious efforts to become as good a preacher and as good a singer as his natural powers will enable him to be. Thus both these branches would be raised to a position of importance in the curriculum of studies which has seldom been accorded to them, but which they certainly deserve. The writer has witnessed the results of this rule where it had been enforced for some time, and had produced most gratifying results. And it is a noteworthy fact that these efforts to become better preachers and better singers did not lessen the proficiency of the ordinands in their other studies of theology, or history, or Sacred Scripture, or canon law.

Every teacher must realize the gratification it affords him to assist an aspirant to the priesthood who is anxious to fit himself as perfectly as he can for the high and holy office of properly preaching the Word of God. If, on the other hand, the student writes his sermon merely as a matter of routine work, because

he is obliged to do it, and if he goes into the pulpit to preach as if he were going to his doom, little good fruit can be expected from the exercise.

The first step, therefore, toward attaining results from the teaching of sacred eloquence is an effort on the part of the professor, or of those in authority in the seminary, to stir up in the student a strong enthusiasm, a holy ambition to rise to the highest point that he is capable of reaching, in the great mission of preaching. The professor himself should, as has already been said, find means of stirring up this enthusiasm, using every effort to communicate to his class his own love for a noble presentation of the spoken Word of God.

In the seminary to which I refer there are two classes of sacred eloquence—one in English and one in German; separate attention being given to preaching in Polish. Each student of theology is obliged to preach twice during the scholastic year. His audience is the students under the supervision of the professor. Sometimes others are invited to be present; but this is not the rule.

PREPARING THE SERMON.

At the beginning of each scholastic year a list of subjects for sermons is posted on the bulletin board. Each class of theology is given its own set of subjects. To the beginners are assigned such topics as the feasts of the year, death, judgment, devotion to the Blessed Virgin, to the Souls in Purgatory, etc. For the more advanced students the subjects are made to accord with their studies in moral and dogmatic theology, and in Sacred Scripture. The candidates nearing ordination are required to write on Catholic education and such other subjects as the need and special circumstances of our social and missionary life suggest. No student is allowed to write on a subject which does not appear on the list, unless the professor of the sermon class gives his sanction.

When the student has chosen his subject and before he begins to write, he is required to sketch a plan or synopsis of his sermon, with divisions and subdivisions of the subject. The plan is presented to the professor, who approves, or rejects, or changes

it. This is done in the student's presence, and the reasons are pointed out for whatever alterations may be made. Suggestions are then given the student both as to the sources of information he might consult, and the method of setting about his work, with such other indications as would be likely to prove helpful to him. The sketch of the sermon having thus been settled the student goes to work developing it, but without any particular attention or effort at style or that finished polish which is the final task before the delivery of the sermon. When this draft is finished the student brings it to the professor, and together they go carefully over it. Here indeed the work of the professor shows itself in the help which he affords his pupil by correcting and supplementing. Sometimes he will find it necessary to change the order of the parts, to cut out, condense ; again it is necessary to examine critically the connection of thought from a logical or rhetorical point of view, to point out faulty expressions, to suggest fine shades of difference in the meaning of apparently synonymous words ; in short, to attend to the hundred and one little things which taste, judgment, and experience suggest. The result is naturally a decided help to the student, who returns to his room a wiser man disposed to profit by the lessons received, and to write anew his sermon and prepare it for delivery. The finished copy he likewise submits to the professor, who usually takes occasion immediately after the delivery of the sermon to call attention to defects in the composition, if still there be any.

DELIVERING THE SERMON.

The advanced students are required to announce the feasts and devotions of the coming week, and to read the Epistle and Gospel before beginning to preach. Each writes the announcements and submits them to the professor beforehand. Half an hour before the time of preaching, professor and pupil meet in the chapel for a rehearsal. The announcements are made by the student, the Epistle and Gospel are read, and a part of the sermon is gone over. Standing posture, position of hands and feet and head, tone and inflection of voice, emphasis, gesture, and various other phases of expression are dealt with during this meeting

between professor and pupil alone. The great aim is to get a proper focus on the individual's natural gifts for speaking, and then to endeavor to lift him up toward the highest level which he can reach in the scale of oratory.

At the given time the bell rings, and the audience files in to listen to the sermon. The student who preaches wears a surplice. The directions he has just received during the preliminary practice have taught him something about the sound of his own voice, and given him an idea of how to stand before an audience, all of which is apt to give him a certain ease and confidence which he would not otherwise have had. Hence he is prepared to do something like justice to himself in the delivery of his sermon. The preacher is allowed to proceed without interruption to the close, when the professor makes his criticism, favorable or otherwise, especially upon the delivery. On these occasions the professor finds opportunity to supplement his directions on sermon writing given in the class. The public delivery of the sermon before the students is a serious affair, and calls for great attention and critical notice on the part of the students themselves.

THE HOMILY CLASSES.

Besides the regular sermon class, we have every Monday, during the first two years of theology, what is called the Homily Classes—one in English and the other in German. In these classes the students are required to outline sketches or plans of short discourses, one regularly on the Gospel of the previous Sunday, or on some subject assigned. The sketches are expected to contain about three hundred words, including introduction and conclusion. The subject is divided usually into three points, the sub-headings of each point being merely indicated, without any development. These homilies are prepared for the class, and the professor takes them to his room for examination. During the class hour (three-quarters of an hour) the students are exercised in careful reading of the Epistles and Gospels. This practice, which is kept up for a greater part of the year, proves to be very interesting and profitable; for the reading is made the occasion of reflections upon the correct sense of the words; and it not

infrequently happens that the entire class time is taken up with the consideration of a single passage or sentence of the Sacred Text, in order to determine the proper manner of its expression. One great benefit of this exercise of finding what may be called *the best expression* for a simple and familiar passage, lies in the fact that the student is made aware that he must take pains carefully to prepare for the public reading of the Epistle and Gospel.

Another exercise of the homily class is to require from the student an oral expression of what he has written. As he has before him merely the outline or order of thought, without the developed forms of speech required to properly clothe it, he is thus gradually led to the practice of *ex tempore* speaking.

LESSONS IN ELOCUTION.

Our students have had, at different times, the advantage of courses of training by different professional elocutionists of recognized ability; but the results have been far from satisfactory. In stating this fact, the writer has no intention to depreciate elocutionary training for seminarians. On the contrary, he is convinced of its importance; but he has yet to meet the professional elocutionist who, in an hour's instruction to a class of a hundred students, once or twice a week, has succeeded in creating perceptible improvement in them. No doubt the causes of failure are in most cases attributable to the students rather than to the professor. After the first lesson or two, when the novelty of elocutionary instruction has died away, the interest of the students usually vanishes with it; they fail to practise outside class the exercises prescribed, and during the lessons themselves they follow them only mechanically. In the face of such conditions the best efforts of the master fail to produce the desired results. If the students had the time, and the seminary could afford to employ an elocutionist who would give semi-weekly or tri-weekly lessons to individual students, or to small bands of students, there is no doubt but that good would be accomplished.

For some years past our professor of sacred eloquence has been giving weekly class drills in elocution to the students. It is no exaggeration to say that the results are at least as satisfactory as when we employed the services of a high-priced elocutionist.

The tragic style of declamation and practice of stage attitudes, which characterized the methods of the professional instructors, are set aside, and the class work is all along lines which tend to develop the preacher rather than the actor. The elocution class is but an adjunct of the sermon class, and its efficiency is measured by the help it lends to the former. In the individual instruction given to the preacher, especially during the rehearsals for the delivery of his sermon, the lessons of the elocution class are emphasized and reduced to practice.

It would be claiming too much to assert that the régime here described has succeeded in turning out what are called great preachers; but it is simply stating the truth to say that the percentage of respectable preachers has increased under it, and that the number of poor preachers has been greatly decreased thereby. The system is valuable in proportion to the care with which it is carried out, which means long and hard labor by professor and student.

OBSTACLES TO SUCCESS.

When students enter the seminary capable, as might be expected, of rightly using their mother tongue, the task of making them preachers, as far as their natural gifts otherwise admit, is comparatively easy of accomplishment. For the others, who have a less satisfactory preparation, all the time that can be given to them in the seminary will be needed to correct their defects. A considerable percentage of those who enter the seminary are not sufficiently educated to write a passably good sermon. As a consequence, much of the professor's time is consumed in the attempt to overcome defects which should have been corrected in the classes of grammar or rhetoric. As a rule the defects in delivery are more numerous and harder to correct than those of composition. Habits of slovenly articulation and erroneous pronunciation—habits grown into second nature—have to be overcome, and this can be done only by long and persistent drilling. The students are not mere boys when they come to the seminary. Their vocal organs are frequently hardened in false moulds, and their sense of hearing is vitiated by listening to wrong sounds. No matter how good the will or how great the ambition for im-

provement, there are some young men who are totally unable to recognize their own errors of pronunciation and modulation, even after these have been pointed out to them again and again. Only one who has been engaged in this work can form any just idea of the labor and patience necessary to correct these evils.

Many, very many of the faults of speech which young men bring with them into the seminary are due to the habit of hasty reading and speaking. Indistinctness of utterance, slurring over small words, half pronouncing and mispronouncing, and similar defects which we notice in the grown man, may readily be traced to the rapid manner in which the boy was allowed to speak and read.

If the art of reading were properly taught in our parochial schools, the professor of eloquence in the seminary would be saved many an hour's labor and annoyance. Ninety-nine boys out of every hundred learning to read think that fast reading is good reading. To read with the greatest possible rapidity is the aim of every boy in the upper forms. Thus the proper expression of the sense is entirely lost sight of. As the eye becomes trained to run rapidly over the words, the tongue and vocal organs are taxed beyond their ability to articulate, and the result is necessarily a very defective utterance. This habit of rapid reading is carried out of the primary school and through the college, increasing in time, so that when he enters the seminary he finds that he has to begin all over again. To correct these defects the professor is obliged to send students back to exercises which properly belong to the kindergarten. The very elementary sounds of the language must be practised; syllables and words must be repeated, again and again, slowly and distinctly, until a new foundation of speech is laid, on which the edifice of expression may be reared. To remove this one fault lies with the parochial school. If our boys were properly taught how to read, our seminarians could readily be taught how to preach.

A SEMINARY PROFESSOR.

A MARYLAND MARRIAGE QUESTION: A. D. 1713.

SOME years ago, we first lighted upon a Case of Conscience, forwarded from Maryland about the year 1713, and now duly preserved in the archives of Stonyhurst College, England. Recently we found a second document in the same archives, treating of the same question and contemporary with the other paper, but not forwarded from Maryland. We were surprised that so interesting a literary relic of the olden times should have escaped notice and comment, when the other copies of American historical remains were sent over from these archives, about thirty years ago, and were largely given to the American public.¹

A reason or two does occur, why the ancient paper should have been passed over by the very worthy Henry Foley, S.J., who has deserved so well in other respects of the English and American literary world. One is, that at least the first page of the Maryland missionary's case is well nigh undecipherable; and Brother Foley's eyesight failed him in his latter years. Then the huge folio sheets, to the extent of three pages and three lines, are written over in the minute characters of a missionary, who has not the luxury of much paper, nor probably of much postage, to spare. Again, the Latin style is tied up and knotted, so to speak, with the abbreviations, as well as the close syllogisms, of a strictly scholastic style. Finally, history, not theology, was the object of the quest for which the worthy Brother's services had been engaged; though some live points of history were passed over when this document was neglected.

The title could not have failed to be observed; for it is quite legible:

Quaestio

An Disparitas cultūs sit Impedimentū dirimens Matrimonium in Marylandiā.

"An Inquiry, Whether difference of religion is an invalidating impediment of Matrimony in Maryland." And, on the blank part of the fourth page reserved for the address, the writer, who must

¹Stonyhurst College Archives; documents chiefly from the fourth folio volume of the series called "Anglia A."

also be the author of the case, puts this superscription, which is sufficiently legible :

Quaestio
de
Disparitate Cultūs.

W. K.²

His hand, like his style, is enviable. To its distinctness we may refer the scant residue of legibility on the first page, in defiance of damp, wear and tear, goldbeater's skin, and, we fear, progressive deterioration. It was probably Dr. Oliver who applied the goldbeater's skin. But, like other remedies of former times for healing the complaints of manuscripts or curing the ills of mortal men, the nostrum has only aggravated the disease.

I.

To cull first the historical items in and around the missionary's paper, we may remark that, without a doubt, "W. K." is the Jesuit Father William Killick, or Wood, who went to Maryland in 1700, was professed at some date after 1705, and died there in 1720. The estimate formed of him by several English Provincials was substantially that his talents were of a very high order, and his success in studies had corresponded therewith; that, in matters of practical administration, his abilities improved with time, and his experience became considerable. He was considered to be qualified for teaching, for the missionary life, and for most positions in the Society, "so far," subjoined one Provincial, "as his health permits." This promising young man was a native of Surrey; his true name was Guillick or Killick, not Wood; and at the time of his writing this case, which we venture to place at about the year 1713, he was forty-two years of age. He did not live to see his fiftieth year. For the continual bad health with which he was afflicted, he seems to have entertained a particular grudge against quinine; nor did his family connection with the Jesuits' bark mollify his resentment. He says to his Provincial, Father De Sabran or Whitmore, writing on July 14,

² Stonyhurst MSS. ; Anglia A, iv, No. 108, 1; ff. 224-5.

1710, that his indisposition of body is "almost continual; yet very seldom makes me bed-sick. 'Twas first in part occasion'd (as I think) by that ugly Jesuits powder, wh was given me, I suppose, too crude, in the last year I lived in y^r parts, for the cure of small ague. The cure was far worse than y^e disease."

No date appears anywhere in the case. He makes an allusion to the foundation of the colony as having taken place "about 80 years ago." The experimental knowledge, which he draws upon to develop his arguments about Maryland, does also imply that a sufficient length of time had passed over his head in that American mission. It is from this experience that he furnishes the historical items, which we shall record immediately.

In the meantime, we should pass a remark by way of introduction to the second paper, which we have found in the same archives upon the same question. It reproduces substantially Father Killick's argumentation, only amplified, reconstructed according to another writer's conception of the thesis, and illustrated with quotations, which seem to show that, unlike the Maryland missionary, the composer of this second paper is at home among his books. Abbreviations have been largely dispensed with; no pressure appears for economizing paper and space; and, were it not for a theological misconception which we find adopted in this second redaction from Father Killick's first production, we should have taken this paper to come from the pen of one of the General Revisors in Rome, or one of the theological professors, and to have been intended by the Father General for presentation to a Sacred Congregation, in eight carefully written and easily read quarto pages. This document is in a section of the Stonyhurst archives quite apart from the volume containing the well-known American documents; and it looks as if it were a later acquisition than the others.³

While all the facts that are of missionary import are second-hand on the part of this professor, and are lacking in the more vivid touches of the writer who has actual experience of Maryland, still there are just two slight phrases, on matter of fact, which he may have borrowed elsewhere. On the other hand, it

³ Stonyhurst MSS., B. ii, 12; a 4to vol.; document I; 8 pp.

is quite clear that the missionary was wanting in the resources of the home professor, and he must have been drawing on his memory and his notes for his learning. This was the most salient feature in his paper, when first we read it, how a missionary could produce such a thesis with such apparent facility, and with such conscious security. Now, on deciphering it more accurately, we find towards the close this statement: *Consulatur la Croix alibi; non enim habeo mecū ejus tomū de matrim^o verba prae citata antea notaverā.* La Croix, *De Legibus*, is the author whom he uses most regularly. Others come in only incidentally—Laymann, Bellarmine, Tyrinus. On the whole, we are prone to infer that the missionary possessed in his head or in his notes quite a fund of canon law and theology.

II.

Such being the historical points relating to his person, we may state now the historical data which he has thought fit to use in treating his subject-matter. They are some social and economical conditions of Maryland, and we shall cite them at once.

He says that the difficulty, which he is proposing, arises from the presence in Maryland of many Negroes and Quakers. These being unbaptized are unbelievers; and the matrimonial impediment of *disparitas cultus* affects all marriages of Christians with them. In view of impracticable consequences, which Father Killick amplifies, he undertakes to show that such consequences have no right to exist at all; for the simple reason that the condition of unbelief or infidelity in the Negro and Quaker is not what was contemplated by the impediment, and, therefore, is not affected by the same. At most, the impediment should be only prohibitive. It should not be disabling, or, as the term is, "diriment."

The Negroes, he says while developing his first argument, "are in the hands of Christian masters, who are able and who mean to prevent them from blaspheming Christ." Nay, the Negroes themselves never venture on such a thing; but they are happy enough to believe in Christ and to receive baptism, especially when the prospect of marriage holds out an inducement (*p'sertim matrimonio invitante*). Secondly, as to the Quakers, they believe in Christ after their own fashion, and they worship

Him as much as the other Protestant Christians. Wherefore, if these unbelievers, improperly so called, had lived at the time when this impediment was introduced, whether as a precaution against perversion or as a mark of hatred for Judaism, no law or custom invalidating marriage among such persons would ever have come into vogue, any more than among the rest of the heretics (*inter reliquos haereticos*).

In the second argument he says of the Negroes: "These slaves are bought by merchants; and they are forced to cohabit with unmarried Christian Negroes." "They are rarely permitted to marry the slaves of other masters; and they are oftentimes bought for the purpose of being matched with unmarried Christians, whence the latter must marry these infidels, or else live in the continual and proximate occasion of sin." Here it is that the European paper introduces a statement which does not appear so expressed in the American one: *Nam coguntur ab heris eodem uti lecto (vel nullo)*.

In his fourth argument Father Killick casts a glance back at the historical origin of Maryland. "You will say," he argues, "that this custom came into use as a law in Maryland also, from the very beginning of its settlement by Europeans. The answer to that is: It was never accepted by Protestants and Quakers, who make up more than nine-tenths of this Province. It was, indeed, brought into practice by a few priests, but through a mistaken notion and against their will. From the beginning (that is, about 80 years ago), there were few Negroes here, or Quakers. So there was never, or rarely, an occasion for bringing this custom into use." Here he writes "custom" as a correction over the word "law," which he erases; and he continues: "Afterwards, as time went on, the number of these classes increased; and then at last it was seen and felt what a vast difficulty attended the prevalence of this custom." Here again the second writer introduces a local item somewhat different. Instead of saying nine-tenths of the Province are Protestants and Quakers, he puts it thus: *vix vigesima pars est Catholica*, "hardly the one-twentieth part is Catholic."

In the first of the two appendices, which Father Killick adds, he inserts one further historical item, bearing on the condition of

religious life and intercourse. Speaking of the presumed ground on which such a law rests, that of apostasy resulting from these marriages, he denies that the presumption holds, either as to the fact of apostasy unto infidelity, or as to the danger. "In this Province you will scarcely find any apostasies of that kind. The law, then, is founded on the presumed danger of such apostasies. But neither is there such a danger among the Negroes, as was said before; nor among the Quakers is there danger of apostatizing to Judaism or paganism, but only to Quakerism, which falls in very much with Protestantism."

From these statements of fact concerning the life of the colony we pass on to the statements of right, and his arguments.

III.

The thesis is one which is based entirely upon the conditions of dire necessity. The missionary discountenances all such marriages with persons unbaptized. He would have them barred by an impediment; but a prohibitive and preventive one, not a diriment and destructive one. In the face of what he considers an impossible situation, he argues against enforcing a disabling law, which does disable, and yet does not prevent. It would be better to prevent, and not attempt to disable. Wherefore, he proceeds to the origin of this impediment; to its application and effects. And he calls for the substitution of a prohibitive impediment, which will at least ensure for such illicit marriages their intrinsic validity, and will not transform them into organized unions of sin.

His thesis begins in scholastic style with the opposite or affirmative opinion, and its proofs, as against his own. Then he follows with the negative opinion, and enlarges upon it.

"Arguments for the affirmative.

"First. For six hundred years and more there has come into force throughout Europe the custom of regarding as invalid the marriage of a believer with an unbeliever, who is not baptized. But that custom has the force of law. Therefore. Secondly, Laymann says here, that a marriage of this kind, even with a catechumen, is by ecclesiastical law null and void." This is inferred from the canon *Si Chrisma sit*, "That is, if the person, says

the Gloss, be *catechizata* [under instruction], it is not enough, unless both are initiated in the Sacrament of Baptism. So all the Doctors hold. Hence it appears that the statute or custom has passed into common law, which binds all and binds everywhere."

"For the negative.

"Argument the first. But let us premise that there are two kinds of infidels. One consists of those unbelievers, properly so-called, who deny Christ and blaspheme Him, as the Jews do, or else who deny the true God and worship idols, as do the pagans. The second sort consists of unbelievers, improperly so-named, people who profess belief in Christ and the Christian religion, and abhor idols; but who take baptism to be a thing useless (*baptismū velut inutile recipiunt*); as in our days, are the Quakers and well-instructed Negroes, except that these latter do commonly desire baptism. It is with regard to infidels of this second class that our arguments run."

His first argument is to the effect, that, when the entire object for the sake of which a law came into being has itself ceased to be, then does the law no longer exist. Such is the case of this disabling impediment in Maryland. Therefore it does not exist in that community. The entire object of the law, he says, was to prevent the perversion of Christians, in consequence of their marrying Jews and Saracens. These people, and particularly the Jews, were inflamed with a hatred for Christianity, and they were scattered all over Europe. The Saracens, from the eighth century onwards, had overrun Spain, Sicily, and Italy. Hence a whole series of decrees were formulated against them, especially in Spain. He refers to the Councils of Toledo, third, fourth, etc. "It seems probable, too, that the aforesaid custom was introduced out of hatred for these peoples. In any case, it seems certain that it was only on account of Jews and Saracens the aforesaid impediment was brought in. For at that time there were scarcely any other unbelievers in Europe except Jews and Saracens. Of Quakers and Anabaptists the name had not yet been heard." This argument Father Killick then enforces with the local considerations given above, that the Negroes are not disposed to blaspheme Christ, quite otherwise; and that the Quakers are very much like Protestant Christians. Hence, had these two classes

been the only infidels existing at the time when the impediment was devised, it would never have been devised, any more than against heretics. Now, as against heretics, the Church never thought there was reason enough for making a law to invalidate marriage with them, if they believed in the Trinity. She passed no law disqualifying for matrimony, "although she did formulate one forbidding it; just what we, too, gladly accept, and believe to be useful;" *qualem nos et libenter amplectimur, et credimus eē utilis.*

But you will say, he resumes, that the total object or policy of such a law has not ceased in any part of the world. The legislators could have contemplated, at least as a secondary object, the ensuring for the contract of marriage its substance and effect as a Sacrament, since the law guarantees that it shall be entered into only between persons duly qualified by baptism, which is the door to all the other Sacraments. The missionary replies that this defence of the law is not conclusive. For it is probable that the Christian consort does receive the substance and effect of the Sacrament. "Secondly. The same difficulty recurs, at least as regards the effect, in any marriage betwixt a Catholic and a non-Catholic; and besides there is great hope, at all events, in regard of the Negroes, that the Sacrament will revive, on occasion of the other party entering the Church." Thirdly. Suppose that this were a partial cause for setting up the impediment; still, be it said, that it alone could never have been a sufficient cause as against the liberty of marriage, which is a subject-matter highly privileged. "Allowing, then, just for the sake of argument, that there was such a partial object, merely partial and not at all principal, still, as it would be far from sufficient to originate a law so odious to human liberty, in like manner, if there be no other reason along with it, this partial one alone cannot justify the continuance of the law as a whole. For the proportion of part to part is the same as that of the whole to the whole; to wit, as, when the whole final object disappears, the whole law becomes obsolete, so, when that final object survives only partially, then does the law, too, remain only partially (if it remains at all); that is to say, it survives so far as prohibitive, not so far as it is diriment."

IV.

The foregoing argument is treated at considerable length, occupying fully a third part of the entire document. His second line of reasoning leaves intact the presumption of a law or custom existing, and then proceeds against it as having no binding force in the social and political life of Maryland. To prove this, he says the law is useless; it is pernicious to the State; it is morally impossible for many to observe. Its uselessness comes into evidence as a corollary of the first argument; for want of a sufficient object or policy to justify it, the impediment falls into decay of itself. It is useless also on another account: that something less would be quite sufficient—a merely prohibitive law, and not a disqualifying one. As to its being pernicious, he proves that first with respect to the Quakers; for when one party becomes converted, there must be, as he conceives it, a separation between the parties, and a breaking-up of the family, even though children have been born—certainly, a most grievous result, if it were true. Secondly, he establishes the same point with respect to the Negroes, by considerations taken from their utter dependence and helplessness, as sketched above; being unable, on account of this impediment, to enter into marriage, they are placed in continual and proximate occasions of sin. If the law were merely prohibitive, the very difficulty of their situation would excuse them from its observance. Finally, as to the moral impossibility, he shows, with regard to a converted Quaker, that there are enormous difficulties, moral and legal, against separating from the unconverted consort, and marrying again; possibly, with a family already grown up about them; and there is little question of recommending the alternative course, that they live together like brother and sister. With the Negroes the case is hopeless, as well from their condition of slavery, as from the moral weakness of their character.

The third argument is merely a reinforcement or amplification of the second; that, from the foregoing, it appears the disabling impediment of *disparitas cultus* is at one and the same time useless, pernicious to the community, and morally impossible. Now any one of these heads would alone suffice to take off the obligation of the law. How much more when all go together?

The fourth and last argument of his main thesis is from Belarmine and others. The impediment of *disparitas cultus* is sanctioned by no universal law, but has been superinduced by a custom acquiring the force of law. On the strength of this, Father Killick proceeds: A custom should not migrate from place to place; or, as the other paper expresses it, *non est ambulatoria de loco in locum*. It does not go on a travelling circuit from Europe to Maryland; especially when there is not the same, or an equivalent, reason for bringing it over; and the people of the other place do not want it.—Both papers quote the same passage of La Croix, n. 573.

Here he meets an objection that the impediment has always held in Maryland. He answers, as intimated before, with a kind of yes and no: that there was originally no occasion for making a stand against it, because there were no unbelievers, and so it came in by default. "It is certain that no legislators would ever have made the aforesaid law, nor would any people have ever introduced such a custom for this province in its present condition.

"In like manner if, at the beginning and as time went on, the question had been put to priest and Catholics: In case it were free for them to accept or reject such a custom [would they have it?], all of them, in view of the present situation of things, would have unanimously replied, that it was extremely prejudicial to this Province, and so should on no account be accepted. Now a custom (if there be any) that has been brought in by mistake (especially when it comes in among a few) (*inter paucos praesertim*), has no binding force, as La Croix says here, n. 573. The mistake then, when found out, is to be rectified. We might add, that, as many parts of Europe had no mind to receive the Council of Trent on the subject of clandestine marriages, so neither are we minded to accept this law or custom, whichever it be, and that for reasons much more cogent.

"Thus we can answer the arguments put forward on behalf of the Affirmative opinion [placed at the beginning]; to wit, that for this Province the total objective reason, or at all events far away the principal cause for the existence of this law, has ceased to be; and if any final use does remain, it does not remain to a degree sufficient, either for making or for keeping up a law so odious.

to the liberty of marriage—nay, pernicious too, and morally impossible to observe.

“All that has been said may be confirmed by the authority of Father Tyrinus, and other doctors who agree with him on ch. 7, Ep. i. ad Cor. 5: 12, where he says about the impediment of *disparitas cultus*: ‘This impediment is very onerous and odious in many places; wherefore some learned men (*virī quidam doctī*) think that it may be circumscribed in its application to unbelievers properly so-called; that is, to those who do not believe at all in Christ, but worship idols—as the Anabaptists of our day do not do. . . . And so the same persons are of opinion, with due submission to a better judgment, that these Anabaptists are to be regarded in the same light as the other heretics: that is to say, there is here no impediment invalidating or nullifying matrimony, but only one prohibiting it. I pass no judgment; but I leave that question to scholastic [that is, dogmatic] professors.’ So speaks Father Tyrinus. I subscribe to his opinion in all its parts, at least as far as this province is concerned; and, like him, I defer to a better judgment.”

However, from the foregoing this at least seems to follow: that, if married persons have acted in good faith, even with the aforesaid impediment, “they may continue, and are not to be separated. Because marriage contracted in good faith is in possession against an impediment that is dubious. That the impediment is dubious, to say the very least, seems to be made out by our arguments. See La Croix *de Matrimonio*, n. 302 (and elsewhere).” Then, after a quotation from that author, he makes the remark cited before: “Consult La Croix elsewhere, for I have not with me his tome on Matrimony; the aforesaid words I had noted previously.” The tone of this parenthesis seems to be one of directions. If we had Killick’s letter, that accompanied this paper, we might find his whole disquisition to be only what he considered the rough material for a finished thesis.

Then follow two appendices. The first contains a fifth argument upon the error of fact, as well with reference to the presumption of actual apostasies, as with regard to the danger of the same. We have mentioned this item of fact already. The second, consisting of three lines on his fourth and last page, states the

corollary, that from his second and third arguments it appears the law in question becomes, not merely negatively null, but positively contrary, [that is, impossible or illicit], as applied to the community of this Province; hence, by the common consent of theologians, it has no place. "See La Croix [de leg.] n. 865."

His other quotations from this author are: "hic. [de consuetudine], n. 573;" *de Matrimonio*, n. 302.

V.

The other writer takes this matter and puts it, with additional developments, quite in the form of an elaborate thesis, wherein nine preliminary observations clear away obscurities and explain the principles to be presumed; and then, in the light of them, prosecutes the inquiry with two main arguments.

The first of these is on the weight of authority, which it must be admitted is all in the affirmative sense, that the diriment impediment exists for the whole Church. So St. Thomas and the Doctors maintain, relying upon a passage in 1 Esdras, c. 10, and upon the third and fourth Councils of Toledo. The writer takes up both points, that of Esdras and that of the Spanish Councils, and he finds that neither affords a sufficient basis for such a traditional opinion. Nay, retorting the argument as based on those Councils, he reasons that the said decrees, if extended by the Church to be universal, were extended in the sense of the said Councils. But these made no diriment impediment of a general bearing, even for Spain. Therefore neither did the Church for the world.

Reproducing the authority of Tyrinus, as given in the former paper, he adds that of the well-known Irish Jesuit professor of Louvain, Father Archdekin, of Kilkenny, who, in tome II, p. iii, tract. 4, cap. 8 *de matrimonio*, reasons in this manner: "After saying that *disparitas cultus* is diversity of religion between a person baptized and another not baptized, and therefore marriage with [such as are baptized, that is] heretics is valid, though generally illicit, he adds: I think, however, that the marriage of a Catholic with an Anabaptist is null, if the party has not yet received baptism; where, by the term 'I think,' he seems to admit that both sides of the question are probable, and therefore that neither is certain, albeit one is more probable to him."

With this he advances to his second main argument, which is direct and positive on the question: "I answer secondly and chiefly, that *disparitas cultus* does not comprise absolutely all persons unbaptized; for instance, our African slaves (Negroes), Anabaptists, Quakers, or other unbelievers, if such there be, loosely so called. Note that, though most of the following proofs seem to cover the universal Church, still I would have them understood only as regards Maryland, for which they are more conclusive still." Here follow nine arguments in closely syllogistic style. They are drawn from the inconclusive reasoning on the other side; from the rights of liberty in matrimony, as strongly advocated by Urban VIII and Alexander VII, in favor of infidels (*vide* La Croix, tom. viii, a n^o 42); from the solid probability of an opinion advanced by one or more grave authors, favoring the validity of matrimony, as outweighing the opinion of many, who impugn the said validity; from the presumption of right, always standing in favor of a marriage contract; from the moral impossibility attending the observance of such a disqualifying precept; from the total cessation of the object and meaning, which is a law's only justification for a community, and which gives way to a totally opposite purport (that of being impossible or illicit), and thereby nullifies a law even with respect to a private person; from the mistake in the presumptions of fact, as to perversions or their danger; from the necessary limitations to be placed to a custom, which must not be allowed to go promenading about the world (*non est ambulatoria*); finally, from the aggregate probabilities of all these arguments taken together.

His thesis closes with a "Corollary. What has been said proves this at least: That marriages between Catholics and Negroes, Anabaptists, Quakers, etc., people unbaptized in Maryland, have a solid probability of being valid; therefore they are not to be annulled, but rather to be maintained as valid. Yes, and at times they will be licit, as much so as with heretics who have received baptism; for, though these marriages are in general illicit, still in some circumstances they can be and are actually lawful. All which, however, I submit to the sense of the Church and a better judgment."

VI.

In one tenet of these two writers we fail to keep up with them. Both of them assume, and argue upon the assumption, that the marriage of two unbelievers is dissolved by the baptism of one of them, and that they must separate, even though a family has grown up around them. And the terms employed are so general, that no notice seems to be taken of those special circumstances which authorize a Christian party, according to St. Paul, to depart from the consort, and by contracting a new marriage to go liberated from the former one. Fr. Killick says, in his second argument, where he shows that the law is generally pernicious: "1. As to Quakers, when one party has received baptism. These people sometimes, after being joined in wedlock after their own manner, are converted to the faith. Now, if one party is converted, and the other unbaptized consort declines to do so, as happens at times, then, in virtue of this impediment, the party converted should be obliged to abandon that adulterous union," *stante hoc impedimento deberet pars conversa obligari ad separandē a thoro isto adulterino; etiā post liberos genitos*. Then, enlarging upon the mischief of such a requirement, he says: "What obstacles hence, in the way of such people entering the Church, any one that reflects may see; but much more those, who have had experience of the situation." The other writer is clearly of the same mind. In his second answer, he says under the fifth argument: "If this impediment comprised all persons unbaptized, it would oblige many of them to that which is morally impossible, at least in Maryland. Now no custom can oblige so. Therefore. The minor is evident from the Preliminary Observation, n° 8. The major is proved. For it is morally impossible that a Catholic or heretic converted to the faith should desert his wife unbaptized (and vice versa) in this Province, where such a marriage is held to be valid by the laws," etc. Here it is evident that they both regard the effect of a disqualifying or diriment impediment as reaching to the nullification of a matrimonial contract already perfect, although, it is true, a mere natural contract. But this is an oversight; for an impediment which invalidates by disqualifying the persons beforehand does not nullify by invalidating a good contract *ex post facto*. The doctrine of St. Paul shows the conditions on which the natural

contract may be annulled; and not independently of such conditions.⁴

As to the general history of this question, some points may be taken from the *Opus Theologicum* of Ballerini-Palmieri, Vol. VI; *de Matrimonio*, cap. iii, dub. 2, § 703, page 556.⁵ This legal and diriment impediment having had its origin in a custom, Diana, Vericelli, Clericati⁶ and, after them, Benedict XIV in the Constitution, *Singulari nobis*, of February 9, 1749, take occasion to relate, how several grave theologians, and Lessius among them, gave it as their opinion, in a consultation held in Rome, that, among the Chinese and Japanese, *disparitas cultus* was not a diriment impediment in those early beginnings of Christianity (*iis initiis conversionis*); and that, in such circumstances, the Bishops there could suspend the promulgation of the law. Benedict XIV adds that an end was put to the investigation by a decree, in consequence of which it was thought proper for the Holy See to confer faculties on the Vicars Apostolic, that they might dispense in the impediment of *disparitas cultus*, while Chinese and Japanese were beginning to accept the Catholic faith.⁷

⁴ Father Dominic Palmieri, S.J., to whom we have submitted this matter, fails to suggest an explanation for such a turn in the argument of these two writers.

⁵ Third edition.

⁶ For the reference see *ibid.*

⁷ In connection with this we may record, that Gregory XIII, by the letters apostolic, *Populis ac Nationibus*, Jan. 25, 1585, granted to the ordinary parish priests and to the Jesuit missionaries in Angola, Ethiopia, Brazil, and other Indian countries, the faculty "dispensandi cum quolibet conjugē, qui christianae Religionis nomen dare voluerit, ut novum matrimonium possit inire, omissa interpellatione prioris conjugis infidelis, dummodo constet, etiam summarie et extrajudicialiter, conjugem absentem moneri legitime non potuisse, aut monitum, suum consensum, intra tempus in monitione praefixum, non significasse; et matrimonia sic contracta, voluit et declaravit idem Pontifex esse omnino firma et valida, etiam si postea innotesceret priores conjuges infideles suam voluntatem juste impeditos declarare non potuisse, vel ad fidem tempore secundi matrimonii conversos jam fuisse." Such a faculty was to be used by Jesuit missionaries, according to the will and at the discretion of the General, by whom it was to be communicated, only where he thought fit. Benedict XIV, by the brief, *In Suprema*, Jan. 6, 1745, bestowed a similar privilege on the Apostolic Nunzios for the house of Neophytes in Venice.—For the above cited apostolic letters of Gregory XIII, and their bearing on the gravest of questions regarding the indissolubility of marriage, see Ballerini-Palmieri, *Opus Theologicum*, Vol. vi, § 444, pp. 349—340, Edit. 3a, under the heading: *Pontificis Potestas in Matrimonia Infidelium*. And of particular interest now to the American world is the important document on the

But, under Clement XIII, it was prescribed, in an Instruction issued to missionaries from the Sacred Congregation of the Inquisition, that if marriage had been contracted by Catholics and infidels without dispensation, then, on the receipt of the dispensation, *the consent was to be renewed*. Whence it appears that, at this later date, the impediment was held to be diriment.⁸

VII.

In this matter, the English and Maryland antecedents diverge considerably from those of what was called India, or the Indies in general. Thus, in the time of Campion and Parsons, England was not conceived to be in need of dispensations which regarded unbaptized infidels. In a list of faculties drawn up for Ireland, it was thought that the English faculties in Father Parsons' hands would do well. Then, in the formula common to priests, throughout Great Britain exclusive of Ireland, there is only a power of dispensing in the third and fourth degrees of consanguinity, simple or mixed. But, in those faculties which were reserved for Superiors, the second head gives power to dispense in all impediments of positive law, *in Matrimoniiis contractis vel contrahendis, quae scilicet impediunt ad contrahendum, sed non contractum*.⁹

Such seems to have been the condition of this department of jurisdiction, when the first expedition started out for Maryland, in 1633. Then the English Province, making an application to the General with regard to that expedition, expressly distinguished between the faculties which were enjoyed in England, and the special faculties which would be needed for Maryland. To this the General replied, by empowering the Ameri-

Philippine Islands, and subscribed by twelve Jesuits of the Roman College—Bellarmine among them—under the title, as extracted from the Propaganda Archives by Zephyrini Zitelli: “Disputatio Apostolicae Sedi exhibita a Patribus Soc. Jesu, qua Romano Pontifici vindicatur potestas solvendi matrimonium consummatum infidelium.” See Zeph. Zitelli, *De Dispensationibus Matrimonialibus*; Romae, 1887; Appendix, monumentum XI, § VII.

⁸ Ballerini-Palmieri, *ibid.*

⁹ That is, there was no power over diriment impediments.

can missionaries to use the faculties enjoyed by the Society for the Indies.¹⁰

One should think that this settled the matter. Perhaps it did. But a good many suns rose and set before Father Killick and his generation encountered the difficulties of Maryland. The Indians were nowhere by that time. At one date, under the Commonwealth, the Fathers themselves had been anywhere except in Maryland—hunted, captured, and dying off wholesale. In default of Indian missions, the faculties for the Indies may have gone out of sight, while, just at the same time, two thousand miles farther westward, the Indian missionaries of New Mexico were negotiating the renewal and even the unlimited perpetuation of the genuine Indian faculties for all their missions then under cultivation, or ever to be brought under culture; until, as Father Giles writes in 1701 from Sonora, all the Californias and all America having been converted, we shall still reach out to Japan and other islands, and shall still feel the same need for those new Christian settlements of enjoying the same privilege as was in use and now is “for the conversion of the Serores, the Pimanes, the Californians, the Opares, etc., in whose service we are actually laboring.”¹¹

In all Fr. Killick's contention there is not a reference to Indians, or to corresponding powers. In 1701, the very year when Father Giles was writing from Sonora, the English provincial Father Blake writes to Father Robert Brooke, Superior of Maryland, giving him as Superior those same English faculties, though not numbered in the same way, which seem to have held in England a hundred years before.¹² Finally, in what may have been the result of Father Killick's plea, we find certain ample powers granted, but not the proposition which he had propounded, nor the large faculties which a Mexican missionary could claim. On

¹⁰ Archives S. J.; Angl. Histor. II, p. 704, a Memorandum on Father Parsons, etc., and Ireland.—Stonyhurst MSS.; Anglia VII, n. 53, Facultates pro Sacerdotibus.—*Ibid.* A. v. 1, c. 9, ff. 39v0-41; Facultates Superioribus reservatae.—Arch. S. J.; General. Epist. Anglia; Decemb. 1633; Postulatum et Responsum.

¹¹ Father Adam Giles, Pueblo of Sonora, North America, 1701, January 21; to Father James Willy, Rome.

¹² Father Attwood's copy: “Ex litteris Rdi. P. Jacobi Blake Provincialis ad Rm. PM. Robertu Brooke Superiore Missionis Nov. 24, 1701.”

November 28, 1723, the English Provincial, "Mr. Hill," that is, Father Robert Beeston, went with Father Attwood to see Bishop Gifford, Vicar Apostolic of London; and, after other arrangements regarding feasts and fasts for Maryland, the Bishop granted "also the power to dispense *in impedimento disparis cultus, in matrimonio contracto*." This was "to stand good, and in full force, till actually revoked by him or his successors."¹³ Such was the arrangement made, about ten years after the thesis on *disparitas cultus* had been written in Maryland; and about three years after the writer had been laid in his grave.

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OBSERVATIONES ET CASUS DE SANATIONE MATRIMONII IN RADICE.¹

IV.

LYDIA, male tractata a Julio marito, accepto divortio civili nubit Tullio. Julius moritur. Post tres annos id comperit Lydia; ideo propter solum adhuc obstans impedimentum criminis ex matrimonio contracto vivente priori conjuge vult convalidare matrimonium cum Tullio, idque ob recusationem obstinatam ejusdem renovandi consensum conjugalem, per sanationem in radice. Potestne haec obtineri ab Episcopo vi facultatis sextae Formulae D?

Resp. (a) Sanatio fieri nequit ab initio matrimonii contracti cum Tullio; cum consensus eorum vitiatum fuerit impedimento juris divini scil. ligaminis.

(b) Nec fieri potest (ut puto) morte Julii, priusquam ea cognita fuerit Lydiae et Tullio. Ratio est, quia sese censebant constitutos sub impedimento ligaminis et eorum consensus ex hoc

¹³ Father Attwood's attested copy: Md—N. Y. Provincial Arch.: L. 1.—Father Palmieri observes that this faculty is not *sanatio in radice*, scarcely ever communicated by the Holy See in those times; and that, of course, it requires the renewal of consent betwixt the parties.

¹ Cf. THE ECCLESIASTICAL REVIEW, March 1902, p. 270 ff., April, p. 413 ff.

adhuc fuit vitiatus, ita ut, moraliter loquendo, Ecclesia eum nondum potuerit sanare.

(c) Fieri certe potest sanatio ex momento, quo notitiam acceperunt de morte Julii; et ceteris paribus nihil obstare videtur applicationi dictae potestatis Episcopi ex S. Sedis delegatione obtentae.

At quaeritur: An a Lydia et Tullio novus consensus sit eliciendus, ut possit sanari a facultatem habente? Affirmant Lehmkühl, Vol. 2, ed. 5, n. 829, et *Theologia Mechliniensis*, n. 102 ap. De Becker, p. 346, qui vero addit: "Satis est, ut talis novus consensus re et facto praestetur, postquam partes cognoverant cessasse impedimentum juris divini: tunc etenim aliquid amplius habetur, quam mere perseverans prior consensus radicaliter vitiatus." Gasparri, n. 1137, novum praecise consensum non requirit, sed contentus est cum ejus existentia, et n. 1154 dicit, talem sanationem in radice esse improprie dictam et incompletam. Quidquid de hac re sit, pacifica conjugum cohabitatio pro obtinenda dispensatione matrimonii in radice a S. Sede requiri solet, ita ut separati et in dissensione viventes eam de regula obtinere nequeant.

NOTA.—Gasparri, auctor alias omni laude superior, pergit n. 1155: "Si matrimonium ab initio nullum fuit ob defectum consensus, (sanatio proprie dicta ne intelligi quidem potest); licet deinde defectus consensus purgatus sit; e. gr. si Sempronia nubens Titio, simulavit publice consensum, deinde consentit revera, et modo petit sanationem in radice absque renovatione consensus." Ad quod recte advertit *Mon. eccl.* XII, 71, sanationem talis matrimonii a momento quo fuit contractum, utique esse impossibile relate ad Semproniam, cum ejus consensus tum non exstitit: attamen a momento, quo purgatus est, nihil sanationi obstare. Allegat dein Gasparri ad thesin suam probandam decisionem S.C.C. in causa *Pragensi* de 13 Jul. 1720, 16 Jan. 1723, 28 Aug. 1723 et 18 Sept. 1723² at prorsus erronee. In hac scil. causa duo nobiles bohemi fatentur, se bona fide matrimonium contraxisse coram sacerdote non parocho proprio nec delegato ad assistendum a parocho vel Episcopo, sese liberos procreasse, etc., attamen cum ex lege bohémica eorum legitimatio per subsequens matrimonium obtineri nequeat iique propterea nobilitate priventur,

² *Thesaur. Resol. S.C.C.*, tom. I, 339, tom. II, 258, 355, 369; Pallotini v. *Dispensatio*, tom. VII, § XI, n. 11-16; Ben. XIV, *Quaest. canon.*, n. 174; Kutschker *Eherecht* V, p. 373.

etc., ideo se petere sanationem sui matrimonii in radice. S. Congr. informatione ab Ordinario capta, qua dicebatur, ipsos duos nobiles considerari tanquam concubinarios, cum hae inculpationes insufficienter refutarentur, petitionem eorum pro sanatione sui matrimonii rejecit. Huic decisioni tanquam finali ad thesin suam probandam insistit Gasparri, sed perperam. Melioribus enim probationibus propositis obtenta nova audientia S.C.C. (post mortem viri) 18 Sept. 1723 respondit: Praevio recessu a decisis consulendum SSmo pro dispensatione in radice matrimonii.³

V.

Baldus confessarius accurrit ad Decium delegatum in regione remotiore Dioecesis ad exercendas facultates Form. D et E, ergo etiam sanationem matrimoniorum in radice. "Habeo casum urgentem, recursum ad Episcopum non permittentem."—"Quid ergo?"—"Caja in confessione generali mihi aperuit, se ante matrimonii celebrationem copulam habuisse cum nepote sui viri ideoque impedimentum dirimens affinitatis ex copula illicita sibi contraxisse, quod quidem semper mansit occultum, at ante matrimonium dispensatione non sublatum, et nunc ejus remotionem conjugiique validationem ita urgere, ut Caja propter copulam conjugalem ultra tres dies expectare nequeat, nedum maritum suspiciosum et querulum de impedimento hoc et consensus renovatione monere possit. Sanatio in radice requiritur, quam enixe precor concedere." Decius valde occupatus et tempori parcere intendens, statim dicit: "Sano radicem hujus matrimonii in nomine P. et F. et Sp. S. Prolemque declaro legitimam. In poenitentiam salutarem Caja per duos menses accedat singulis quaternis hebdomadibus ad Sacramenta et per totum tempus singulis hebdomadibus recitet bis tertiam partem Rosarii B. V. M. In eleemosynam congruam, per Episcopum erogandam mihi transmittat \$5.00—et si pauper sit, saltem \$1.00. Valeas."

Quaer. I. An dispensatio haec in radice matrimonii fuerit valida? Et si secus—

2. an et quomodo Baldus pro ejus validatione teneatur curam gerere?

Resp. ad 1^{um}. Non valet, quia subreptitia. Nam juxta In-

³ Hoc ipse Gasparri n. 1155 allegat.

struct. S. C. de Prop. Fide de 9 Mai. 1877 (ap. Conc. Pl. Balt. III, p. 249, 252, 253), in litteris supplicibus (ergo etiam in precibus viva voce expressis) pro dispensatione (ergo et pro illa in radice) obtinenda exprimenda sunt, ita ut si etiam ignoranter taceatur veritas aut narretur falsitas, dispensatio nulla efficiatur: “. . . 6. variae circumstantiae, scil. si matrimonium jam contractum sit, aperiri debet, an bona fide, saltem ex parte unius, vel cum scientia impedimenti, item an praemissis denunciationibus et juxta formam Tridentini; vel an spe facilius dispensationem obtinendi; demum an sit consummatum, si mala fide, saltem unius partis seu cum scientia impedimenti.” Haec omnia a Baldo sunt ommissa, neque a Decio, ut debuerat, per quaestiones suppleta, imo Caja, ac si certo fuisset graviter culpabilis, gravi poenitentia castigata. Ex quo sequitur, petitiones pro dispensationibus matrimonialibus, etsi non de valore, tamen urgenti consilio in scriptis semper esse proponendas, nam, prout auctor practicus Anacletus Reiffenstuel in Append. ad libr. IV, Decr. n. 511, sapienter id exponit, “in supplicatione verbali *saepe non omnia, vel non debite et sufficienter* proponuntur vel rite proposita *non semper bene percipiuntur* vel bene percepta *oblivione* ex parte iterum delentur, consequenter dispensationem nonnumquam penitus invalidam vel non debite clausulatam secum trahunt.” Eaedem rationes, uti idem auctor l. c. n. 524, exponit, valent etiam pro dispensante, ut quantum possibile est, omnes dispensationes in scriptis concedat; imo S. C. de Prop. Fide 8 Sept. 1869,⁴ *mandavit* Vicariis Ap. Indiae, ut dispensationes in impedimentis matrimonialibus *semper in scriptis* concedantur.

Resp. ad 2^{dum}. Hoc (scil. An Baldus teneatur validationem petere?) dependet ab agendi modo, quem observat S. Sedes in sanatione eorum matrimoniorum invalidorum, in quibus utraque pars est in bona fide, ignorando impedimentum et matrimonii nullitatem. Auctores diversa referunt. *Monitor eccl.* XII, 74, ita scribit: “Aliquando S. Sedes, si utraque pars ignorat impedimentum et matrimonii nullitatem, rescribit, eas relinquendas esse in bona fide, et hoc quidem dum una pars absque culpa utitur matrimonio, ut altera quando matrimonium evadit infelix, et nocivum saluti aeternae contrahentium, modum habeat illud solvendi

⁴ Coll. de P. F. n. 1489.

et annullandi. Idem fere dicit Berardi, *Praxis Confess.*, ed. 3, Faventiae, 1899, Vol. IV, n. 987, III, et Feije, n. 772. Ergo S. Sedes concedit sanationem in radice si utraque pars est in bona fide et de nullitate matrimonii sui moneri absque gravi incommodo nequit, prout inter causas graves etiam habetur error Episcopi, Parochi et Confessarii in usu facultatis, ex quo difficile fit, partes de nullitate actus certiorare; attamen si specialis causa adest eos absque dispensatione relinquendi in bona fide, uti praesertim possibilitas solutionis matrimonii in casu mali ejus eventus, eorum matrimonium non sanat et respondet: "sileat de his Episcopus et permittat eas perseverare in bona fide." Haec et similis causa facile inveniri potest in casibus, in quibus ita fuit responsum ut e. gr. in illa cujusdam Episcopi Germaniae, qui facultates pro Catholicis concessas adhibuit pro matrimoniis mixtis: cfr. Resp. S. C. S. Off. 12 Sept. 1866 ap. Feije n. 628, in illa Japoniae de 11 Mart. 1868 ap. *Coll. S. C. de P. F.* n. 1226; dum in aliis S. Pontifex concessit sanationem, quia ei nihil obstitit, quales habentur in eadem Collectione n. 1567; 1568; item ibi n. 1232. Ita etiam natura rei requirere videtur, ut gratiae sacramentalis, ad portandum onus grave matrimonii tam necessariae, omnes fiant participes, quibus ad illam acquirendam nihil obstat.

Ideo, quod Baldum in casu nostro attinet, videre nequeo, quomodo bona conscientia dimittere possit Cajam absque sacramentali gratia ex convalidatione matrimonii, cujus privationis ipse non omnino inculpabilis fuerat causa. Recurrat igitur ad Episcopum, se abscondens forsan sub nomine mentito, casum cum omnibus circumstantiis nitide exponat, et Episcopus, ni fallor, facile gratiam factam praebebit. Formulam pro supplicatione adaptare poterit ex ea, quae habetur ap. Van de Burgt, pag. 117.

VI.

Varro cognatus Cassiae in gradu tertio cum ea matrimonium init absque dispensatione. Quinque annis post Varro ex operatione chirurgica privatur utroque testiculo fitque perpetuo impotens. Varro et Cassia publice putantur conjuges. Ideo ad infamiam declinandam et ad filios legitimandos petunt sanationem in radice et revalidationem sui conjugii.

Quaeritur: An horum conjugum conjunctio fieri possit verum matrimonium?

Resp. Hoc affirmant aliqui, et quidem id fieri eo ut per fictionem juris matrimonium retroactive ab initio sanetur, cui *postea* accessisse supponitur dictum impedimentum perpetuae impotentiae, ergo *subsequens*, non *antecedens* matrimonio, ideo valori matrimonii non obstands. Huic opinioni accedit Van de Burgt pag. 111, 3°, et juxta Gasparri n. 1149 ei adhaerent Scavini Lib. III, n. 1000; Giovine V. I, § 323, 326; De Angelis IV, tit. 17, n. 3. Feije n. 771 allegat ad hanc sententiam probandam, sanationem in radice a Pio IX anno 1848 concessam, etsi matrimonio cum impedimento juris ecclesiastici contracto supervenerit impotentia perpetua. Casus hic etiam transscriptus habetur ap. Konings *Comp.* II, p. 290, 4°. Prae ceteris vero pro hac hypothese stat Müllendorf, qui eam in *Zeitschr. f. k. Theol.*, Innsbr. 1879, pag. 476–493, primus docte defendit; assecclas vero non videtur acquisivisse. Impugnant hoc Gasparri n. 1151, *Mon. eccl.*, l. c., p. 76, et alii. Ratio eorum est:

1. Quia quidem *effectus* juridici ex consensu vitiatō descendentes per fictionem juris, restituuntur, in matrimonio ipso autem per talem fictionem nihil efficere intenditur, prouti dicit Ben. XIV, const. *Etsi matrimonialis*, 27 Sept. 1755: “*Per eam* [sanationem in radice] *non fit, ut matrimonium nulliter contractum non ita fuerit contractum, sed effectus de medio tolluntur, qui ob hujusmodi matrimonii nullitatem ante indultam dispensationem atque etiam in ipso matrimonii contrahendi actu producti fuerunt.*” Ergo de ipso matrimonio antecederet ad convalidationem nihil fit, usque dum ex mutuo consensu in radice matrimonii sanato et perseverante in sanationis applicatione matrimonium validum et sacramentale exsurgat. Inde ille communis loquendi modus: in sanatione in radice effectus juridici intrant *ex tunc*, matrimonii validatio *ex nunc*.

2. Quia forma et materia sacramenti seu mutua corporum traditio et acceptatio in sacramento matrimonii pertinent ad jus divinum, ideo non sunt objectum fictionis juris, et applicandum est, quod Reiffenstuel, Lib. I, tit. 2, n. 196, dicit: “Fictio juris non trahitur ad illa, quae sunt impossibilia secundum naturam.” Materia et forma sacramenti in facto consistunt, ideo non sunt fictionis objectum.

3. Quoad sanationem a Pio IX factam cum Gasparri l. c. dicit idem *Mon.*, eam non constitisse in vera validatione matrimonii ipsius, sed tantum in legitimatione prolis. Cui forsán additum est, sicut in Resp. S. C. S. Off. 8 Mart. 1900, ad casum a citato aliquantum diversum: "Putati conjuges, si eos separari impossibile est, saltem adhibitis cautelis sub eodem tecto cohabitent uti frater et soror."

NOTA FINALIS.—Ex hisce casibus et observationibus plura forsán videbuntur addenda ad dissertationem de sanatione matrimonii in radice,⁵ ea praesertim, quae applicationem facultatis Formulae D respiciunt et in casu III sub B habentur aliave. Quae mutata velim, sunt sequentia: pag. 10, lin. 16, omitte verba "habilitas . . . contrahendum, etc";—p. 11, lin. 2, post "qui" adde "circa requisita ad matrimonium sufficienter instructi"; ead. p. 11, lin. 20, post verba "plene cognita" insere "consensum revocando";—p. 14, lin. 14, post verbum "perspicitur" addi potest "Idem contingit etiam ob alias rationes."

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TEN YEARS IN PALESTINE.

THE Editor of THE ECCLESIASTICAL REVIEW requests me to make a statement in its pages as to what we have done in Palestine during the ten years since the foundation of the Dominican Biblical School at Jerusalem. In view of the encouragement that has been given to our work by educated Americans, I am very glad to comply with the proposal; and accordingly I shall in the present article give a summary of the principal discoveries made in Palestine during the last decade.

When Rénan published his *Life of Jesus*, he intimated that a familiarity with the Hebrew language was sufficient to make us understand the peculiarities of the text of the Bible; and that such a knowledge would serve to explain many things hitherto viewed as supernatural, showing them to have been merely the relations of conditions viewed with the imaginative mind of the

⁵ ECCLESIASTICAL REVIEW, January, 1902, pp. 9-18.

Oriental. This impression he managed to emphasize in publishing the results of his exploration of Phœnicia. He hardly considered the site of Jerusalem as worthy of careful investigation, and after only a few days' sojourn here he concluded that he had material enough to form a proper estimate of the history of Israel. Its wonders were to him the results of purely natural causes.

To-day no serious writer personally acquainted with the conditions of the Holy Land will admit Rénan's account as a true story of Eastern life. The explorers and missionaries, both Catholic and Protestant, who vie with one another in zealous efforts to obtain data that will throw light on the history of Israel, bear witness to the superficial methods of the school of writers of which Rénan is a representative. Among those who have done much to correct the false impressions thus created about Palestine may be mentioned the Marquis de Vogüé, for his admirable monographs on the Haram of Jerusalem, the site of the ancient Temple,¹ as well as for his earlier work on the churches of the Holy Land;² Mr. Guérin, writer of accurate and clear accounts of Judea, Samaria, and Galilee.³ Among Protestants we have Dr. Robinson,⁴ an American, whose keen power of observation is seldom at fault; the English Commission of the Anglican Church, to which we are under obligations for an excellent map of Western Palestine and for many valuable excavations near Jerusalem;⁵ the German Dr. Guthe, whose work at Jerusalem has been so fruitful.⁶ And to the Franciscan Fathers belongs the credit of having frequently settled important questions of topography, as in the discovery in Medieh of Modin, the city of the Maccabees. Catholics therefore have not been backward in the work; only, they had not shown that steady, systematic, organized research one might look for.

¹ *Le Temple de Jérusalem*. Paris. 1864.

² *Les Églises de la Terre Sainte*. Paris. 1860.

³ *Description de la Galilée, Samarie, Judée*, 6 vols.

⁴ *Biblical Researches in the Holy Land*, 3 vols.; *Later Biblical Researches*, 1 vol.; *Physical Geography of the Holy Land*, 1 vol.

⁵ *Ordnance Survey of Jerusalem; Survey of Jerusalem; Survey of Western Palestine*; also *Maps, Memoirs, etc.*

⁶ *Ausgrabungen bei Jerusalem*. *Zeitschrift des Deutschen Palästina Vereins*.

The English and German workers had founded societies which undertook the publication of erudite periodicals for the propagation of their labors and results.⁷ Mr. Conrad Schick, an architect whose residence at Jerusalem dates back some fifty years, has always made it a point to examine personally, measure, and describe every ancient stone found in the city, and his reports to the *Quarterly* of the Palestine Exploration Fund and to its German companion keep their readers well informed on all discoveries. It was under these circumstances that, with the approbation and indeed I may say the *motu proprio* suggestion of Leo XIII, our Biblical School was founded by the Very Rev. Father Larocca, at that time Master General of the Dominicans. As a warranty of the spirit that animates its work it has steadily kept before it the Catholic faith as the rule of its teaching, whilst our aim is apologetic. Its professors strive to make their labors contribute to a better understanding of revealed truth. But truth is served by neither falsehood nor by that negligence that accepts proofs from all sources without first carefully weighing them and testing their value. The time had come for going to the Orient and making the Orient testify to Revelation, or at least to render it more accessible to us in its historical aspect, and thus refute the statements that had been made in its name. Many Protestant Bible students strove with this same end in view, conscientious and sincere workers who sought the truth. Our School therefore had no reason to assume hostilities with other religious bodies; and from the beginning it has maintained towards English and German scholars an attitude of courtesy, and often of cordiality. This feeling has been reciprocated, and these savants, particularly Dr. Bliss, have come to us with their discoveries and frequently submit to us the details of their work. In this way it has come about that the names of the Dominicans of St. Stephen's have appeared often in their publications, so that I have been assured that in America Father Lagrange passes for a Protestant missionary. At our conferences many not of the faith may often be seen, a fact that has elicited the special approbation of the

⁷ *Palestine Exploration Fund Quarterly Statement. Zeitschrift des Deutschen Palästina Vereins. Mittheilungen und Nachrichten des Deutschen Palästina Vereins.*

Holy Father.⁸ We hail this as another admirable trait of the Sovereign Pontiff, conscious of his mission to lead all men to Christ. And if we make appeals for unity and union, where can we begin better than with loyal research for all that concerns revealed truth?

When the School had been founded, the first thing to be done was to put it in rapport with other institutions of a similar aim, and to publish our courses. Our Master General was of opinion that we should organize our classes and begin work in a modest way. Gradually we made ourselves familiar with the actual state of affairs, without losing sight of what had already been achieved. As I have said, we were not the first in the field. Palestinology had been started long before our School was opened. It was important, therefore, not to engage or interfere with any work of discovery in the hands of others. Yet it is most difficult to steer clear of all mistake in this regard, as we have learned from the experience of others; at the same time it is easy enough to avoid persistent neglect of the results obtained by one's predecessors. In one sense these results are manifold; though in another they are indeed meagre. The fixed idea that everything is to be found, if not in Bædecker, then in other handbooks, prevents many tourists from deriving proper benefit from their travels. Even though an object may be often seen and noted by the passing tourist, it may happen that the particular object has never been thoroughly examined by the trained eye of an experienced archæologist, who alone can rate it at its real value. On the other hand, one may suppose that he has discovered an inscription and immediately claim the honor of the find; but later on he learns that in this much-travelled region there are not so many new things after all. For the newcomer to Jerusalem every block of masonry dates from Solomon; every chiselled rock is pre-Israelitish. The Bible student, often mindful only of the fact that the Holy Land is the country of God's chosen people, goes back at one bound to the remote ages of its history and associates every vestige of a ruin with the monuments of that

⁸ "Nunc vero lætitia est Nobis, audito rem ipsam, te Dilecte Fili, moderante opemque sodalibus conferentibus, prospero ire cursu coepisse, tum cultorum frequentia eorumque non ex hominibus tantum Sacri Ordinis, neque ex catholicis tantum, tum etiam bonis fructibus consecutis." 17 Dec. 1892.

people. He may forget that the greatest of ancient civilizations succeeded that of the old Hebrews. Byzantine Jerusalem rivalled in splendor the Jerusalem of Herod. The Mussulmans reared monuments. The Crusaders were not idle in their time, and they wielded the trowel as well as the sword. It is the cherished dream of the archæologist to find the history of the Israelites, written by themselves, on the stones of Palestine. This was thought to be the case in the discovery of the Sinaitic inscriptions; unfortunately, however, the date of their composition is fifteen centuries later than that originally assigned. It may be that hidden away in the bowels of this land are some carved stones that will yet throw a gleam of light into the dark corners of history. While we await their discovery, we must carefully gather together the few fragments at hand.

The only way to make any important discoveries in Palestine is by systematic excavations. Occasionally some find is made in digging for the foundations of a new house or other construction. In the first rank may be mentioned the excavations of the Palestine Exploration Fund under the supervision of Dr. F. J. Bliss, whose colleagues were Messrs. A. Dickie and M. A. Stuart Macalister. When Dr. Bliss began the task that he has recently yielded up after ten years of faithful and fruitful service, he succeeded Dr. Flinders Petrie, who had already done work at Tell-el-Hesy. On the right of the road about half-way between Beit Djibrin, the ancient Eleutheropolis, and Gaza, lies a remarkable hill commanding the passages through the surrounding valleys. The regularity of its outline shows immediately that it is an artificial *tell*; the form scarce ever deceives the practised eye, and it is always the site of some ancient settlement. Near by is Oom Lakis, a name that recalls the city of Judah where Sennacherib received the presents and peace overtures of Ezechias.⁹ This little city has become famous since the discovery of a bas-relief showing the Assyrian king seated on a throne and receiving the spoils of Lakis.¹⁰ The name has evidently been changed, and Lakis is identified with the neighboring Tell-el-Hesy on account of its commanding position. The diggings made there were very extensive; a quarter of the hill was

⁹ 4 Kings 18 : 13 ff.

¹⁰ Schrader : *Die Keilinschriften und das Alte Testament*, p. 287.

cut away from top to bottom in such a way as to leave exposed to view layers of debris, the ruins of several concealed ancient cities. Details of their interesting remains are given in Dr. Bliss' description of the excavations there.¹¹

A very important discovery about which we must say a few words, was that of a cuneiform tablet. The discovery was questioned for the reason that the document was a letter of a certain functionary to his master, in which he complains of the hostile activity of a certain Zimrida and of another personage whose name cannot be certainly deciphered. This Zimrida is known through the letters or cuneiform tablets unearthed at Tell-el-Amarna in Egypt. He was governor or prefect of Lakis. The authenticity of the relic is not questioned, as it has the guarantee of the Tell-el-Amarna tablets. The difficulty lies in accounting for its presence at Tell-el-Hesy. Dr. Bliss was not on the spot when the precious tablet was brought to light. Someone in Germany has insinuated that somebody who had got possession of one of the Tell-el-Amarna tablets, widely dispersed after their discovery, brought it to Tell-el-Hesy, and at a favorable opportunity rediscovered it during the excavations there. It is not at all likely that such a trick could have been perpetrated upon so conscientious and skilful an explorer as Dr. Bliss. He knows very well the foreman of the works who saw the discovery, and he has every confidence in his testimony. Moreover, it is difficult to imagine a peasant burying and rediscovering a tablet that he might have sold for an enormous price. As a matter of fact all the other Tell-el-Amarna tablets came originally from Palestine, and it should not be a matter of surprise that one had been inadvertently left behind. Somewhat similar instances equally difficult to account for were the discoveries at the Church of the *Ecce Homo* in Jerusalem, of a fragment of a cuneiform tablet of Sargon, and, in the ruins of St. Stephen's, of a small Egyptian tablet.

One point, however, is still obscure. This letter that speaks of Zimrida of Lakis was not written at Lakis. Are we then to conclude that Tell-el-Amarna is not Lakis, or that the letter never reached Egypt, because it was intercepted by Zimrida? This

¹¹ *A Mound of Many Cities*. London. 1894.

latter hypothesis is the more probable on account of the great likelihood of the identity of Lakis and Tell-el-Hesy.

In his second campaign Dr. Bliss ransacked the Holy City itself. Previous excavations had been confined to the walls about the Temple area. It still remained to mark out the lines followed by the south and south-east city walls. The work was done methodically. Starting from the point where his predecessor, Maudsley, had left off, at the school and cemetery of the Anglican Bishop Gobat, he followed the wall, and found the gates at the point marked out by the best theoretical researches based on the text of Josephus. A cemetery that lay across the line of the trenches interrupted the work for a short distance, but it was taken up again at the other side and continued. The recovery of the city gates showed them to be of different epochs, and of at least three different constructions. A street of the ancient city leading from one of the gates was also recovered. Interest was at fever heat as the work drew nigh to the Pool of Siloe. Soon a very important find was made. The exact situation of the Pool was known in a general way, but the only authentic vestige of antiquity visible was the mouth of the famous subterranean canal that brought the water from the Fountain of the Virgin. The diggings of Dr. Bliss have exposed to view the whole of one of the corners of the Pool, as it existed in the time of our Lord. A church, built over the spot by the early Christians, and some mosaics were also found. Unfortunately these places have not come into the possession of Christians. The Turks were of a sudden seized by a fit of unusual veneration for the holy places, and a mosque was erected over the ancient Pool, the ruins of the church being covered up. The interest of topographers increased when the explorers reached the point separating the two hills of Jerusalem—the one to the west crowned by the Coenaculum and the so-called tower of David, and the other to the east that lay just below the Temple. Till then the main question had been as to which of these two hills was the site of the Jerusalem of the Jebusites, the primitive Sion. The question was a vital one, as it involved the whole history of Jerusalem. There was hope of solving the question when Dr. Bliss came upon a spacious stairway that led

up from the Pool. Was this the stair of Nehemias up to the city of David on the site of the olden Sion? If so, it would settle the matter, according as it ran east or west. The partisans of both opinions regarding the site of Sion hastened to claim the victory, yet without any good reason. On the one hand it is certain that the way from the head of the stairway ran toward the Temple, and so it offered no argument for the western Sion. On the other hand, it was in no wise certain that this stairway was built by Nehemias; it might have been an entrance to the Pool built in the time of Herod. The fact that the Biblical School favored the Oriental Sion prevents me from insisting upon this latter possibility.

Dr. Bliss would have liked to have penetrated to the very heart of the eastern hill, and to have given a final answer to this disputed point, but the plan of work to be pursued had been mapped out beforehand, and no provision was made by the Committee of the Fund for the examination of the eastern hill, that had promised little of importance. Yet there it was that were found the only Hebrew letters unearthed in the course of excavations—a seal bearing an inscription in archaic characters. For details I must again refer to the published report by Dr. Bliss.¹² Everything was measured and sketched at the time of their discovery. The directors of the work were encamped on the spot, and there was nothing but passed under their scrutiny. All the upturned earth was sieved, so that not the least object of interest might escape notice. Most of the ditches that were then dug have been filled up since; but tourists who are not afraid of the dust may descend into the few that are still open and there see the remains of the ancient city walls. The line of the walls of Jerusalem is definitely fixed, and we can trace its course around the city in the time of Judah, of Herod, and in the fifth century when the Empress Eudoxia extended the city to its former limits.

The next campaign of excavation, which lasted from October, 1898, to September, 1900, was in Philistia. Of its five great cities, Gaza, Azot, Ascalon and Akkaron have been identified; the other, Gath, has never been certainly located. Research therefore was directed mainly to the recovery of this last-mentioned

¹² *Excavations at Jerusalem, 1894—1897. Plans and Illustrations, 1898.*

city. Faithful to the method that had taught him the importance of the *tells*, Dr. Bliss operated on four of these, namely, Tell Zakaria, Tell Safieh, Tell Judeieh, and Tell Sandahanna. But the exact situation of Gath is still a mystery. Most likely it is in the vicinity of the present Beih Jibrin. None the less, though one may fail of the chief object of search, other discoveries often requite the labor. The principal finds during these diggings were a number of jar-handles bearing ancient characters, and numberless small objects belonging to the different civilizations that flourished in these parts from the days of the great Egyptian conquerors down to the Roman period. More than sixty of these jar-handles with inscriptions as old as any known form of letters, were found. With the exception of Mr. Pilcher, who assigns to the age of Herod the Siloam inscription, which everybody else gives to the time of Ezechias, no one claims that the jar-handles of Dr. Bliss are later than the exile.

But the problem to which they give rise is not easily settled. Similar legends had been found before, but never explained. None of the handles bears more than two words. For instance, a number bore the letters L M L K Z P H. Now *Ziph* is the name of a city. Is the other word *Molock*, or *Melek*? *Molock* is the name of a god; *melek* means king. Those who see in the inscription a religious allusion read *Molok*. But if the reading be "To the King of Ziph," may it not be a reference to one of the Canaanitish princes conquered by Joshua? It is hardly probable that it dates from so remote a period. The results of the excavations of Dr. Bliss brought the question to another period. We find on all the handles mention of only four cities, namely, Hebron, Ziph, Socho, and an unknown city called Memchat (approximate pronunciation). It is not likely that there would have been found the names of these four cities only, if all the Canaanitish cities had used similar stamps. Moreover, the paleographic character of the writing, more cursive than that of the Moabite Stone, does not permit us to carry the inscriptions back to pre-Israelitish times. The examinations of several experts, and especially of M. Clermont-Ganneau, point out as probable one or other of the following solutions. Either we must read, "To the King [from] Hebron," [from] "Ziph," etc., on the supposition

that these jars contained the dues of those cities in grain, wine, or oil; or we must conclude with Dr. Bliss that this was a sort of "trademark" of royal factories or markets of jars situated in these four cities. Still, the religious aspect of the question remains, if either of these solutions be adopted. Together with the letters always goes one of two symbols: either an Egyptian *scarabaeus*, or a solar symbol of Egyptian origin, but which was spread through Syria as early as the beginning of the eighth century, B. C. Could it have happened that some of the Judean kings permitted the use of this idolatrous symbol, provided no religious significance were attached to it? That is a question not easy of answer. While waiting for the published account of their work by Dr. Bliss and Mr. Macalister, the reader may consult for details the recent numbers of the *Quarterly Statements*, which contain plans of cities, temples, houses, churches and grottoes, together with sketches of numberless smaller articles of interest, though of obscure significance.

The cordial welcome always extended to the visiting collaborators of the *Revue biblique* has made it possible for us to give timely notes on these interesting excavations. In view of these results, which, though they are not so imposing as those of Egypt and Chaldea, yet contribute to the advance of the knowledge of the Bible, the Fund does not consider that the very large sums of money spent in Palestinian excavations have been expended to no purpose. The *École Biblique* has not been financially able to undertake such gigantic labors. When it opened in November, 1890, it possessed hardly a guide-book and a map; and the support of the professors was assured only by the allowance made for them by Divine Providence! Moreover, it was necessary to build a house in which to lodge prospective students, and the sanctuary of the Stoning of St. Stephen, Proto-martyr, restored to the devotion of the faithful by the Dominicans, could not be left in ruins. We could only keep an observant eye on every foundation newly dug in the hope of finding some chance remain, and watch vigilantly the surface of the land in search of some treasure trove that might have escaped our predecessors. It is not my intention to give a detailed account of our successful efforts, but I will content myself in this connection with a brief reference to some facts of general interest.

Everybody has heard of the Mosaic Map of Madaba. Twenty years ago this spot was marked only by ruins; the name survived and was applied to a confused heap of stones on a hillock barely raised above the vast plains of Moab. I have elsewhere fully described the recovery of the ancient city.¹³ Certain Orthodox Greeks, at the time of their struggles with the Mussulmans in their city of Kerak, dissatisfied with the Greek clergy who did not give proper attention to their spiritual wants, journeyed to Jerusalem and laid their case before the Latin Patriarch there. It was a most touching spectacle to see these neglected children of the desert thronging into the courtyard of the modest Patriarchate crying out at the top of their harsh voices, "*Batrak effendi*, we want to belong to you." Mgr. Bracco, of holy memory, received them kindly and appointed a pastor to take care of them. But as their conversion seemed only to make matters worse for them in their old home, he installed them in the territory that had been acquired on the other side of the Dead Sea, amidst the ruins of Madaba. The new converts were half-nomads and used to dwelling for many months of the year in tents, yet not disdaining to live during the winter months under more substantial roofs. In their search for building materials, Madaba, an ancient episcopal city, was unearthed; several churches, beautiful mosaics, pagan and Christian, were also found. One of these Christian mosaics bore a curious inscription in Greek verses in honor of the Mother of God. At the time of my first visit, in 1890, a basalt stone bearing a Nabatean inscription had just been discovered, of which I published a copy and translation at the time.¹⁴ Some of the schismatic Greeks followed the Catholics to their new home, and won by the natural advantages of the place established themselves there in considerable numbers. When they set about building a church for themselves, they naturally choose one of the ancient sites, and by rare good fortune their choice fell upon the very one that contained the famous mosaic map. What was found is only a portion of the original map, although it embraces the country from Nablous to the Delta,

¹³ *Au delà du Jourdain*, Paris, 1890, extrait de la *Science catholique*.

¹⁴ Thanks to the zeal of the Latin missionaries, the stone has been added to the treasures of the Vatican Museum. Published in the *Corpus Inscriptionum Semiticarum*; Aramaic Part, No. 196.

from the Mediterranean to the regions beyond the Dead Sea. Every geographical map is of its nature symbolic, as the maker uses arbitrary signs to represent cities, rivers, mountains, and valleys; unlike the painter, he does not reproduce the objects themselves. The chart in question is a compromise between science and art; it speaks to the eye in so far as is possible in a geographical map. The mountains, represented by great boulders, show grey in Palestine; in Sinai, in order to picture the rose granite of the peninsula, they are red. Palm trees line the banks of the Jordan; fishes swim in the stream and in the Nile, but not in the Dead Sea. For the sources of running waters are brilliant emeralds set in the rock. The forms of the cities are neither round nor square, but have a special shape showing the colonnades, fountains, ramparts, and the parts of the more important towns. These picturesque details give a peculiar character and interest to this wonderful discovery.

Does the map contribute to a better knowledge of ancient geography? Assuredly it does, in many ways. Not to mention the absolutely new names that it records, it is a great advantage to know the Greek names that the author substituted for the ancient names, and fortunately he has taken great care to transcribe them fully. The impression gained by a general survey of these olden cities is very valuable. How often does the disappointed traveller, when crossing these desolate hills, ask himself, "Is this the country overflowing with milk and honey?" The Palestine of the Madaba map is the Christian Palestine, and its splendor, of which history tells us, is here pictured, and we behold the magnificent cities that once stood on the spots marked by the wretched villages of to-day. The Holy City of Jerusalem, enthroned in the very centre of the map, attracts especial attention.¹⁵ This mosaic composition has stirred up fruitful discussion with regard to the situation and disposition of some of the chief sanctuaries—Calvary, the Holy Sepulchre, the Cœnaculum, and other notable places. By an ingenious combination of colors we are enabled to recognize with certainty colonnades, basilicas, and towers, thus rendering the accounts of early pilgrims more interesting, and throwing light upon passages hitherto obscure.

¹⁵ Cf. Chromolithographie, *Revue biblique*, Juillet, 1897.

Furthermore, the map is of great importance when considered in connection with Byzantine traditions. It may be asked, why do we attribute such importance to all Byzantine relics? For Christians their value is of the highest. The influence of Jerusalem as one of the primitive churches has never been properly appreciated. It is true indeed that Jerusalem never produced any such names as St. Athanasius, or St. Chrysostom; that her patriarchal title was not recognized before the middle of the fifth century; and that she has never attained to the rank of the churches of Alexandria and of Antioch with their great number of suffragans. None the less, within her pale more than within that of any other church the study of Bible history has flourished. She numbered among her learned sons Origen for a time, Eusebius of Cæsarea, St. Cyril, and St. Jerome. Unlike the other great cities of the Orient she was always orthodox. At the crisis after the Council of Chalcedon, when she seemed to hesitate on the very brink of ruin, her great monks, St. Sabas and St. Theodosius, rushed in from their desert caves and saved her from the monophysite heresy. Such reflections are truly touching to one who in the midst of these vast solitudes comes across reminders of these great men. The explorer Palmer says that in the presence of monastery ruins one does not feel the sense of melancholy that is often inspired by other ruins.¹⁶ Our experience is otherwise, and the *École biblique* has made it its duty to look for the lonely cells and cœnobias that formerly made this great Judean desert a house of psalmody and prayer. We can now place the retreats of St. Chariton, St. Euthenius, St. Sabas, St. Theodosius, and of many others less famous. The hagiographer, Cyril of Scythopolis, above all, has left us topographical data of these monasteries which were so flourishing in the early centuries of Christianity. Again, Byzantine relics are valuable for the identification and explanation of New and even of Old Testament discoveries. The map of Madaba is almost an artistic execution of the Onomasticon of Eusebius, who identifies all the Bible sites as they were known in the fourth century, as well as the ancient and, if changed, the new names, and not infrequently the distances in Roman miles from other known sites. But it was

¹⁶ *The Desert of Exodus*, Ch. VIII, *in fine*.

already a far cry from the kings of Juda to the fourth century of the Christian era, and its information is therefore to be taken with reserve. In the days of Eusebius exegetical topography was studied as it is to-day, and the exegetes of that epoch were liable to error just as we are. But where the old name had been preserved they had a safe basis to work upon. The Byzantine tradition is an indispensable link in the chain which joins us with Hebrew antiquity, and for this reason we have always been at pains to gather every detail of information to be found on the old Roman roads that run through Palestine. Thanks to the indefatigable zeal and skill of our friend and collaborator, Father Germer-Durand, of the Augustinians of the Assumption, we have during the past ten years brought to light numerous milestones far superior to those hitherto known. Students of Roman archaeology have derived great profit from our discoveries of the names of hitherto unknown imperial governors, thus enabling them to make many corrections in the history of the Provinces of Arabia and of Palestine.

One of these Roman highways, skilfully traced through the desert to the east of the land of Moab, conducts us to Petra. There lived the Nabateans, whose history has more than one point of contact with that of the Asmoneans through alliance or war, the latter as a rule the consequence of the former, just as the marriage of Herod Antipas to the daughter of Aretas was followed by war with the Nabatean king after Herod's repudiation of the daughter. Petra had indeed been visited, but no account of its Nabatean inscriptions had been made, or they had at most been badly copied, and the epigraphic work of our School there was the first to yield reliable results. Very soon thereafter, Euting, the well-known German epigraphist, visited Petra. He had been furnished with all the information we could give in respect to the inscriptions in those regions, and was able to add some new names to the list already acquired. We have found at Petra some sanctuaries of great interest and two obelisks that probably stood at the entrance to the road leading up to the principal "high place" of the Nabateans. An American traveller, Mr. Robinson, published in the *Biblical World* of January, 1901, interesting photographs of this "high place;" but he fails to mention our journey or our

suggestion in regard to it. In returning from Petra we discovered the site of Fenan,¹⁷ whose name had been pointed to by Seetzen among those of the country of Chambak.¹⁸ There is no doubt of this Fenan being Phunon of the Israelites, a place made famous through the passage of the Israelites over the desert "and for the copper mines" to which many Christians of Palestine were condemned during the persecutions. Contrary to the theories of some moderns the city was just where the Greek tradition placed it—in the depression of the Jordan and the Dead Sea valley, a little to the south of the latter. It is a capital point for fixing the itinerary of the Israelites from the extremity of the Gulf of Akabah to the country of Moab. Of less importance for Bible traditions than for Greek monuments, are ancient Arabic inscriptions; but by reason of their great rarity they are of interest mainly to the specialist. Two very good specimens have been furnished by the chance excavations of which we have spoken above. A village sheik of Amwas, while digging in the ruins not far from that city (Emaus-Nicopolis) found a milestone of Abd-el-Melek.¹⁹ In form it was a simple marble slab that must have been plastered on the wall of some building. The indication of the distances and the form of the letters were subjects of much interest. Of still more interest was the discovery in the Coptic convent by the Holy Sepulchre of a Cufic inscription that for a time looked as though it might start a discussion about some of the Holy Places.

In bringing these few notes to a close I find myself in the same embarrassment as I was at the outset, in that by prolonging them I run the risk of tiring the reader by presenting facts that are of little interest unless given in their details; whereas if I stop here, I am liable to leave only the impression that we have not done wonders after all. However, I prefer the latter risk; and if it be found that we have done but little, we can only say that it is not given to everybody to do great work in the Holy City, and that it suffices to show that in the Holy Land Catholics are not behind in zeal, and that they are making all possible efforts to

¹⁷ *Revue biblique*, 1898, pp. 112-15; 1900, pp. 284-286.

¹⁸ *Reisen durch Syrien*, III, p. 17.

¹⁹ *Revue biblique*, 1894, pp. 136 ff., and 1897, p. 105; photo.

gather together the least details likely to be of service in the better understanding of the Word and the action of God.

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THE OXFORD MOVEMENT AND ITS LATEST OUTCOME.

WHEN Lacordaire in 1838 brought back to France the proscribed religious orders in the folds of his mendicant habit, he scarcely ushered in a more striking period than that which began with the Assize Sermon on National Apostasy, preached by the poet John Keble before the University of Oxford, in 1833. The story of this most eventful sermon and of the Movement which arose out of it has often been told—sometimes by those who bore a part in the Movement, sometimes by those who stood aloof and were mere spectators. It is difficult at this length of time to call up all that it arose from and all it meant. Those of us who live beyond the seas in the New World, which stands watching beside what may be the deathbed of the Old, have a hard task to throw themselves into the subtle atmosphere of feelings and traditions which is given as an heirloom, for good or evil, to the people of the East. And in 1833, when the Oxford Movement began, the States of America were just beginning to echo menacingly with the dull murmurs of that internal upheaval which was to break out with such terrifying vigor some thirty years thereafter. The young Republic which granted an open door to all religions, could hardly busy itself over what appeared to be the wrangling of some belated and hoary sects over an empty question of bells and fringes. Even those of us who have been born into that newer religious atmosphere which has been cleared and sweetened by the Oxford Movement amongst many other causes, cannot easily place ourselves in the Europe of our grandfathers who had to pass their lives without trains and telegrams. It is hard for us to realize that in 1830 the Iron Duke, the invincible Wellington, the very pink and pattern of an English statesman, should give it as his opinion that the reform measures demanded by the Birmingham Political Union were fatal

to the British Constitution. Events proved the inaccuracy of his diagnosis.

At this interval of time, it is strange to read that the saviour of Europe, not to say of England, was driven from office for refusing to sanction electoral legislation which put an end to rotten boroughs, and gave a ten-pound franchise.

Yet the victor of Waterloo may well have hesitated before opening the door to a popular movement which had few guarantees against anarchy. I doubt if he had any serious scruples against Reform; what he dreaded was Revolution. Of that he had seen too much in his eventful life. The principles which had sent Charles I to the block and had flung the tea-chests into Boston Harbor, had recrossed the ocean to a land of emotion and idealism. The fanaticism of popular principles had at the outset demanded its pound of flesh, which was given it by the masked headsman of Charles I. In America the efforts made for freedom and representative government, though revolutionary, were neither regicide nor anarchical. The colonies never lost the continuity of their primitive institutions. And as their struggle was mainly against the intrusion of new principles of government into their old easy Home Rule, they fought grimly round their own log cabins like men who had nothing to win and all to lose by a spasm of anarchy. It was otherwise with the feverish proletariat of France. The aim of those who had power—and the maddest seem to have had most power—was to create a ruin, and to search among the embers for what booty might be found. Wellington was one of those whom Europe commissioned to seize and bind France in her folly, and he did it gently, remembering the many noble lessons Europe owed to France in her right mind. But even in the hour of her aberration, if France could not be a teacher, she could not cease to be an example; and it was, perhaps, while threading his way among the brave French peasantry whom his bullets had shot down, that Wellington made up his mind how to deal with men who clamored for Reform.

The Whig government under Grey which succeeded Wellington, represented aspirations for reform that ranged from such as we should now consider palliative and half-hearted, to those that we look upon as anarchical. The Emancipation Act of 1829

had sent O'Connell to Westminster, and for the first time in the history of the Empire every grade of society was represented in the legislature, from the financiers of Lombard Street to the crofters of Clare. Moreover, the tide that swept Grey to power was made up of revolutionary currents which might finally carry everything their way. When poets like Wordsworth sang the French Revolution, and philosophers like Mill justified and, so to say, canonized it, thousands of lesser minds could hardly help invoking it. But, as in France the first blow was struck at the established Church, so, too, in England daring minds soon suggested that in the name of liberty, which was destroyed by an ecclesiastical monopoly, and in the name of equality, which was mocked by an ecclesiastical establishment, and in the name of fraternity, which was travestied by the patriarchal benevolence of an ecclesiastical aristocracy, the Church of England by Law Established should be brought into line with the new notions of freedom, utilitarianism, and progress. While the English Church was thus threatened from outside with the weightiest attack that she had yet borne, the enemies within her were no less dangerous than the enemies without. There had sprung up a school of liberal thought even within the ranks of her beneficed clergy. The men who looked on Arnold as their mouthpiece were none the less rationalistic in dogma because they were ascetic in practice. In 1832 Arnold's essay on Church reform advocated the inclusion of Dissenters in the Church. If the National Church was long to remain the faithful spouse of the English nation, it was argued by men of Arnold's stamp that her frontiers should be widened until commensurate with the national religious thought. Men would not endow what they differed from. And it was felt on many sides that it was better in the interests of the nation that the union between State and Church should be preserved rather than that the Church should be forcibly divorced and granted a mere financial allowance.

There were still many of the High Church party who believed that if the Church's unction did not confer a divine right on kings, still less, without this mystic ceremony, could it confer a divine right on a parliament elected by a ten-pound franchise and charged with the drastic duty of reformation. It was felt that, however

useful the right of king and Commons had been in bringing forth the Church of England by Law Established in the sixteenth century, it would be a sacrilege for parliament to superintend the education and reformation of the English Church in the nineteenth century. But the Erastian purpose of parliament was supported by the majority of the nation. Inside the Church the party of liberal ecclesiastics would have welcomed almost every reform that parliament might choose to demand. They would have reduced the Church to a mere organ of the nation's religious thought. And the party of the Low Church, never marked by any leaders of distinction, found it to their taste not to meddle with the will of a legislative body which had done so much to give their semi-Calvinistic doctrines house-room within the Church's formularies during the process of their rubrication in the sixteenth century. It was evident then that if the Established Church was not to timidly allow itself to be degraded into an Erastian department of the State, salvation could only be looked for from the handful of scholarly High Churchmen grouped around the poet Keble, who carried the mind back two centuries to the courteous chevaliers to whom the shedding of one's heart's blood for a lost cause was but a gentle art.

It had been a part of High Church principles to lay stress upon the article of the Creed which reads, "I believe in the Holy Catholic Church." In their terror of mind High Churchmen realized that before a handful of clergy could hold in check the greater part of Englishmen, help must be sought out of England. What is a truism to Catholics looked like a hopeful paradox to them, viz., that a combination of national strength pitted against a national Church can only be checked and routed by an alliance with the world-wide Church. To put it in the words of the *Apologia*:

"I thought little of the Evangelicals as a class. I thought they played into the hands of the Liberals. With the Establishment thus divided and threatened, thus ignorant of its true strength, I compared that fresh vigorous Power of which I was reading in the first centuries. In her triumphant zeal on behalf of that Primeval Mystery, to which I had so great a devotion from my youth, I recognized the movement of my Spiritual Mother. 'Incessu patuit Dea.' The self-conquest of her ascetics, the patience of her martyrs, the irresistible determination of her Bishops, the joyous swing of her advance, both exalted and abashed me. I said to myself,

‘Look upon this picture, and on that.’ I felt affection for my own Church but not tenderness; I felt dismay at her prospect, anger and scorn at her do nothing perplexity. I thought that if Liberalism once got a footing within her, it was sure of victory in the event. I saw that Reformation principles were powerless to rescue her. As to leaving her, the thought never crossed my imagination; still, I ever kept before me that there was something greater than the Established Church, and that that was the Church Catholic and Apostolic, set up from the beginning, of which she was but the local presence and the organ. She was nothing unless she was this. She must be dealt with strongly or she would be lost. There was need of a second Reformation.’

And it was to be a Reformation not in the direction of the new rationalism which was finding its ways into thought and action, into philosophy and politics, but in the direction of the old principle of authority which was everywhere being sent into banishment or oblivion.

Many of the events which were directed toward banishing the idea of the world-wide Church served effectively to recall it. The revolution now subsiding in some countries, and rising in others, had brought about the ruin of mediævalism. When institutions are in ruins they excite pity rather than hatred. A wave of poetic emotion for all that was beautiful in the old order swept over the literary world. The new utilitarianism was too commercial, too practical to appeal to the finer emotional side of literary men. But despoiled abbeys, ruined minsters, dethroned ideals, were poetry or the makings of poetry. Scott, Wordsworth, Chateaubriand, De Maistre, Coleridge, enlisted the imagination on the side of Catholic truth. Their writings ranged from the most subtle and mystical philosophy to the deepest and tenderest poetry. No one could live long in their company without consciously or unconsciously furnishing his fancy with a series of brilliant or pathetic pictures, and providing a line of easy thought when the mind was jarred by the rough and senseless denunciations of bigotry. Then, too, England, and we might almost say Europe, overflowed with *émigrés* priests, pathetic exiles for conscience sake, who, to their honor, made the world see that they had been driven from their land rather than bend their knee to Baal. Whilst Englishmen with sound Church principles were preparing to stay on in their comfortable rectories by submitting to the Erastianism of a liberal legislature, there was much that was touching and even reproachful in the presence of these meek

curés, most of them scholars, many of them saints, who witnessed for God and against Mammon by teaching their beloved mother-tongue to classes of jeering school-boys. In His own good time God will surely show what graces came upon the land in reward for the brotherly welcome which England gave these exiled priests. It opens out a deep view of God's unthought providences, to read in the *Apologia* the following simple words: "The French master was an *émigré* priest, but he was simply made a butt, as French masters too commonly were in that day, and spoke English very imperfectly."

However apostolical principles may have been suggested or strengthened in the mind of High Churchmen, it was perfectly clear that they were the only principles that could save the Establishment from a reformation "unto death." To prevent the National Church from being a mere branch of the national service it was necessary to maintain that it was a branch of a higher organization, a member of the world-wide commonwealth, the Holy, Catholic, Apostolic Church. But the difficulty was that such an assertion had not merely to be maintained but proved. Its greatest supporters could not say that it was self-evident, unless the Holy Catholic Church was to mean an invisible something in which membership was claimed by Dissenters equally with the stoutest Churchmen. An assertion has little weight with men who have time to think. The branch assertion would convince nobody until it became the branch theory. What was wanted was a philosopher. And the Church of England brought him forward—a man to reckon with, John Henry Newman.

The story of Newman's life is the best proof that he was one of nature's gifted thinkers. From his childhood things had been to him the parent of thoughts. Nature was not so much a lesson demanding to be learned as the enigma waiting to be solved,—a question patient of an answer. "I thought life might be a dream, or I an angel, and all this world a deception, my fellow-angels by a playful device concealing themselves from me, and deceiving me with the semblance of a material world." These are strange thoughts for a boy,—but not for a boy marked out for fame. "When I was fourteen I read Paine's Tracts against the Old Testament, and found pleasure in thinking of the objections

which were contained in them. Also I read some of Hume's essays: and perhaps that on Miracles. . . . Also I recollect copying out some French verses, perhaps Voltaire's, in denial of the immortality of the soul, and saying to myself something like 'how dreadful, yet how plausible.'"¹ True philosopher that he was, every new book and every new friend was a new influence, until the time came for him to give rather than receive. *Butler's Analogy* became the mould in which his thought was cast. Hence students of Butler and Newman are not unaccustomed to view the *Development of Doctrine* as nothing less or more than a second volume of the *Analogy*. The poetic atmosphere of Oriel and the personal influence of Whateley developed the reasoning faculties of Newman until, as he writes, "I was beginning to prefer intellectual excellence to moral; I was drifting in the direction of the Liberalism of the day. I was rudely awakened from my dream at the end of 1827 by two great blows—illness and bereavement."

Thus the thinker who set about planning a theory for a Church which had gone on well enough for three hundred years without a theory, was well qualified to think facts into their true setting. A true philosopher must be catholic-minded in his world-wide view. He must not merely relate things to their environment, but trace relationship between things and their remotest causes and most distant effects. The fascination of scepticism and liberalism which had passed over Newman had found him a daring thinker and left him a tried philosopher. His difficulties could not add to his genius, but they could add to his experience. He had gone through the fire and the water, and might be trusted to give the true philosophy of the solid earth.

He could not have started with a more effective mental mould than that which had been given him in his long hours' communion with Butler's *Analogy*—a book brimful of the true philosophy which has made the *De civitate Dei* and the *Summa*. If a theory of the Establishment had to be framed, it was foregone that it would be all-embracing; it would be thorough; it would be philosophical. It might turn out to be false; but it could not fail

¹ *Apologia*.

to be subtle and influential. When the Tracts for the Times began to appear in 1833, it was soon felt that a power to be reckoned with had suddenly made its appearance from the common room of an Oxford college. The Catholic principles which the Tracts and their writers put forward, exerted a force which surprised their propagators even more than their opponents. The originators, indeed, of the Movement "would have found it difficult to say what they aimed at of a practical kind; rather they put forth views and principles for their own sake, because they were true, as if they were obliged to say them; and though their object certainly was to strengthen the Establishment, yet it would have been very difficult for them to state precisely the intermediate process or definite application by which, in matter of fact, their preaching was to arrive at that result. . . . In a very few years a school of opinion was formed, fixed in its principles, indefinite and progressive in their range, and it extended into every country."²

Men wrote because they had to say something, quite as much as because they had something to say. They put their thoughts on paper to give them shape, more than to give them publicity. And as they wrote, a theory formed itself in the mind of their leader. To put it in his own words: "Two things were necessary for the defence of the Anglican Church,—a broad intellectual, intelligible theory, and a logical and historical foundation for that theory; and he was content to attempt the former, taking the latter for granted."³ The theory developed was that of the *Via Media* or Branch theory. It was sketched out somewhat fully in the lectures on the Prophetical Office of the Church and published in 1837. In 1841 it was supplemented by Tract XC, a most daring attempt to reconcile the Thirty-nine Articles with the Decrees of the Church, including those of Trent. It is significant that in point of fact this Branch theory of Newman's has supplied the High Church party all the philosophy of their system which they have yet employed. They still hold to it, lest they should slip into Protestantism on the one side or into Catholicism on the

² Communion with the Roman See the legitimate issue of the Movement of 1833. Lecture IV.

³ *Prophetical Office of the Church*; Preface to the third edition.

other. Moreover, some of Newman's clever evasions, for they cannot be called explanations, of the Articles are still current and still powerful. It is just thinkable that a deep intellect such as Newman's might under the stress of a great moral trial press his loyalty to the Church of his childhood to the point of reading Catholic truth into Protestant formularies; but that he should long continue in this state of tension, or that he should definitely adopt it as a dogmatic rule, would discredit his moral or intellectual worth. In the event he abandoned his theories, not indeed by contradicting all he once said, but by supplementing all that he truly said with those other truths which he had assumed or implied.

Meanwhile the profession of the Catholic principles of Apostolic succession, the Sacramental system, episcopal jurisdiction, anti-Erastianism, and the rest, which was working unto death in the mind of Newman, was winning a quick and striking success everywhere with High Churchmen. For the moment patrons of the new Movement detected the note of life in the quality of success. It was impossible for them to see that the victories won by Catholic principles were in the world of theological thought rather than in the world of ecclesiastical politics. True enough the Movement stayed the hand of the State for a moment. But the next moment the State had closed with its new enemy, and its mailed hand came down even heavier than before. Nothing that the Movement taught has appreciably loosened the death grip of the national legislature over the national Church. Every official or quasi-official act since 1833 has but forged the fetters more closely around the Establishment. Even in the present year we have seen a blow struck at the English Church which would have driven a Catholic Hierarchy into exile. It is almost unnoticed by the Erastianizing prelates of the national Church. In the case of Canon Gore's confirmation in the See of Worcester it has been decided by the law officers that charges of heresy or schism against a nominee for a bishopric are not to be decided by the spiritual officers, by the bishops or the metropolitan, but by the lay patron, *i. e.*, by the State.

It is suggestive to remark that as Newman was the philosopher of the Movement, there is scarcely any phase of the later

history of the Movement which he did not foresee, and scarce a difficulty which he did not answer. Wilberforce, if I remember rightly, went to Littlemore to consult Newman on a new view of that most unsettling event, the Elizabethan Settlement. Newman heard him patiently to the end and then said gently, "It is very clever. Perhaps it may satisfy you. But *I found I could not rest in it.*"

Even the later developments in the way of Reunion were thought out and rejected. He writes in the *Apologia*: "I believed that we had the Apostolical succession in the Anglican Church and the grace of the Sacraments; I was not sure that the difficulties of its isolation might not be overcome, though I was far from sure that it could. I did not see any clear proof that it had committed itself to any heresy, or had taken part against the truth, and I was not sure that it would not revive into full Apostolical purity and strength and grow into union with Rome itself (Rome explaining her doctrines and guarding against their abuse), that is, if we were but patient and hopeful. *I began to wish for union between the Anglican Church and Rome*, if, and when, it was possible; and I did what I could to gain weekly prayers for that object."⁴

In this spirit Tract XC was written to lessen the official distance between Rome and Canterbury. There is a world of pathos in the words of the *Apologia*: "I observe also that though my Tract was an experiment, it was, as I said at the time, no *feeler*; the event showed this; for when my principle was not granted, *I did not draw back, but gave up*. I would not hold office in a Church which would not allow my sense of the Articles."⁵

The endeavor to Catholicize the Anglican Church has been forcibly put by Newman himself: "I do not think that we have yet made fair trial of how much the English Church will bear. I know it is a hazardous experiment—like proving cannon. Yet we must not take it that the metal will burst."⁶ But in the end he considered that the Anglican Church as a religious organization had not burst for the reason that it had never been an organism with personal existence, but that it owed its continuance to its ambiguous formularies and its Erastian alliance with the State.

⁴ *Apologia*, Ch. III.

⁵ *Ibid.*

⁶ *Ibid.*

His Catholic principles needed a Catholic environment, and in October, 1845, Father Dominic received and welcomed him into the Alma Mater of his soul.

Newman was a philosopher. Before all things else he was a pioneer of thought, the framer of a great theory of which he could truly write: "I fully acknowledge the force and effectiveness of the genuine Anglican theory, and that it was all but proof against the disputants of Rome; but still, like Achilles, it had a vulnerable point, and that St. Leo had found it out for me, and that I could not help it;—that were it not for matter of fact, the theory would be great indeed; it would be irresistible, if it were only true."⁷

Now, a philosopher is clearly distinguished from a logician, and in point of fact Newman writes, "I had a great dislike for paper logic."⁸ A philosopher may be compared to a discoverer who opens up new regions. What men seem to think instinct in him is a judgment determined by a long chain of considerations and facts which his master-mind alone can weigh. He detects things at a glance. He has an eye for locality. His guesses are prophetic. And though he may not patiently parcel out the country by miles and yards, yet it is known to him in every yard and mile. But a logician is a surveyor. With his chain and level he goes over the country traversed by his chief, and the hastily formed sketches drawn by the man of genius may come under his revision. Before Newman came to the end of this philosophy of Anglican theology William George Ward began to deal with the new theory as a surveyor deals with newly explored country. He took the thoroughly English instruments of level and chain. He stated propositions in their simplest terms. His mathematical training had taught him to simplify and to state clearly. But as the corrections of a plodding surveyor may prove tiresome to the great man in his discoveries, so, too, the new school which cut across the Movement of 1833, and by a charge of logic precipitated the mistiness of the *Via Media*, could hardly fail to distress the father of the theory. Newman's interpretation of the Articles might have passed uncondemned. But when Ward's logically

⁷ *Ibid.*, Chap. IV.

⁸ *Id. d.*

blunt mind called that interpretation non-natural, and challenged anyone to own that they subscribed each of the Articles in a natural sense, the fearless thought-surveyor was condemned.

In his masterly *Ideal of a Christian Church*, Ward's orderly and straightforward mind is everywhere seen. The argument falls into the most logical and consistent divisions. It is proved by every mood and figure, that God must have granted an end and an ideal to the Church, and that the Anglican Church was very far from reaching the divine plan. Ward, of course, was more than a logician. His acquaintance with the utilitarian views on philosophy and politics had taught him not merely to argue, but also to think. Like Newman he had won his soul by fighting for it. He had lifted himself out of liberalism into the dogmatic principle. He had held to theism not merely because he was born to it, but because he had thought it out. And the *Ideal* is the work of a philosopher. Yet it is consummate logic, though its conclusions are more acceptable to the understanding than to flesh and blood. Ward had not always the gift of striking with a gloved hand. His blows were ringing, but they were honest. Men felt him to be inconsistent with himself, even when they degraded him for being consistent with Anglicanism in writing the famous words of the *Ideal*: "For my own part I think it would not be right to conceal; indeed, I am anxious to openly express my own most firm and undoubting conviction that were we, as a Church, to pursue such a line of conduct as has been here sketched, in proportion as we did so, we should be taught from above to discern and appreciate the plain marks of divine wisdom and authority in the Roman Church, to repent in sorrow and bitterness of heart our great sin in deserting her communion, and to sue humbly at her feet for pardon and restoration" (p. 473). This was his last development in 1844. But some time before that he had been fascinated, as his master had been, by the Branch theory, which aimed at a future Reunion of a branch and stem. "He followed Mr. Newman in the view that the English Church was on her trial. If she could recover her Catholic character, if the movement continued to progress and to grow, the ultimate result would be Reunion with the Roman Church; and it seemed wrong by any hasty step on the part of individuals to frus-

trate so glorious a prospect."⁹ But both the true philosophy of Newman and the good logic or good sense of Ward at length overthrew the bad theology and the delusive dreams of the *Via Media*. A month before Newman knelt at the feet of Father Dominic, Ward had knelt before Father Brownbill, S.J., in the Jesuit Church, Bolton Street. Thus philosophy and logic had reached the same conclusion, viz., that Catholic principles are a foreign growth in the Establishment, and that the true home of the men who hold them and weigh them and are prepared to obey them at all costs is in the bosom of the One, Holy, Catholic, Apostolic Church of which Rome is the central See and the Pope the visible Head.

In my two previous papers I have treated of a book written by Mr. Spencer Jones dealing with the subject of Reunion. I would link his name with those of Newman and Ward. To the philosopher and logician I would add the catechist. After the discoverer and surveyor comes the geographer. The principles discovered or reproclaimed by Newman and coördinated by Ward are popularized by Spencer Jones. The three men have a common gift of honesty and straightforwardness of character. They make no secret of their bias. They put things at their strongest, so that men may see the best and worst of them. And as it has been the fate of Newman and Ward to be accused of the one fault of disingenuousness, which they could not commit, it may be even the fate of Mr. Spencer Jones. To think with them may be to suffer with them. A better omen is the final evolution of the religious views of the master and his sturdy supporter. It was given to them to see the true home of their principles and to follow them whithersoever they led. Both men went out from their brethren and turned their back unflinchingly on every worldly prospect to espouse Him who is the Truth. It is significant that the men who planned and framed the only intelligible theory the Anglican Church has ever had, who gave it an intellectual footing; who knew what was in it, if any man did; who dreamed of Reunion,—at length gave it up as a dream and turned to realities by offering the rest of their years and all of their

⁹ *William George Ward and the Oxford Movement*, by Wilfrid Ward, p. 150.

talents to the See which has never faltered in its continuous witness to Catholic principles.

Surely the Oxford Movement has run a course since the Assize Sermon until to-day, when, as Mr. Spencer Jones informs us, "It is not merely that the majority of English Churchmen have appealed away from the Privy Council; many thousands of them have also appealed on points that cannot be described as insignificant, away from the episcopate in England to the Holy Church throughout all the world outside." It is a long way back to Newman, for whom a "Bishop's lightest word was heavy;" but it is a step toward Rome, a day's journey nearer the City of Peace, whose gates at length closed in welcome behind the masters of the Movement. The men who carried forward the Anglo-Catholic revival were set on obtaining that 'lasting peace which is farthest away when principles are surrendered or truth compromised. Their aim was peace through the truth. God granted their heart's wish, when they were given the grace to pass into the great world-wide *Pax Romana*. No matter how eloquently or convincingly they may have written, their deeds are still more eloquent and forcible than their words. Not what they have written, but what they have sacrificed, is the true lesson of their lives. The terminus of the Movement is the terminus of its first movers. Those who follow them, one by one, may take comfort in the thought that whoever makes his peace in his own name with the See of Peter has come back for good to his true *Sancta Mater Ecclesia*, from whom his beloved land received the double dowry of human knowledge and Divine Faith, whilst England was but a man-child among the nations.

God grant that of the thousands who have appealed away from the Anglican episcopate to the Catholic Church many may have the grace to seek shelter with that See by whom they will find themselves befriended in every enterprise for Catholic principles, and to whom the present Erastian peace and plenty of the English Church is a degradation of Faith and a denial of our Blessed Lord's promise: "The Gates of Hell shall not prevail against it."

VINCENT McNABB, O.P.

Woodchester, England.



Analecta.

EX ACTIS LEONIS XIII.

(E SECRET. BREVIUM.)

I.

INDULG. PLENARIA CONCEDITUR VISITANTIBUS, CERTIS DIEBUS QUOLIBET ANNO, ALIQ. ECCLESIAM ORD. CAPUCCINORUM: AD SEPTENNIIUM.

LEO PP. XIII.

Ad futuram rei memoriam.

Oblatis Nobis precibus benigne annuentes, de Omnipotentis Dei misericordia ac BB. Petri et Pauli Apostolorum eius auctoritate confisi, omnibus et singulis ex utroque sexu Christifidelibus, qui vere poenitentes et confessi ac S. Communione refecti, ecclesiam quamlibet ubique terrarum existentem Coenobiis adnexam Fratrum seu Monialium Ordinis Capulorum diebus vigesima-quarta Martii, undecima ac trigesimaprima Maii, vigesimaseptima Iulii ac trigesima Octobris mensium, a primis vesperis usque ad occasum solis dierum huiusmodi singulis annis devote visitaverint ibique pro Christianorum Principum concordia, haeresum extir-

patione, peccatorum conversione, ac S. Matris Ecclesiae exaltatione-
 pias ad Deum preces effuderint, quo ex hisce die id egerint, Ple-
 nariam omnium peccatorum suorum indulgentiam et remissionem
 etiam animabus fidelium in purgatorio detentis per modum suffragii
 applicabilem misericorditer in Domino concedimus. Praesentibus
 ad septennium valituris. Volumus autem ut praesentium litter-
 arum transumptis seu exemplis etiam impressis manu alicuius
 Notarii publici subscriptis et sigillo personae in ecclesiastica digni-
 tate constitutae praemunitis eadem prorsus adhibeatur fides quae
 adhiberetur ipsis praesentibus, si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub annulo Piscatoris die-
 11 Decembris MDCCCCI, Pontificatus Nostri vigesimo quarto.

Pro Dno *Card. MACCHI.*

L. + S.

N. MARINI, *Subst.*

II.

CONCEDUNTUR INDULG. FAVORE SCAPULARIS SS. CORDIUM JESU
 ET MARIAE.

LEO PP. XIII.

Ad perpetuam rei memoriam.

Ad fidelium cultum pietatemque erga Divinum Cor Iesu atque-
 Purissimum Cor Deiparae Virginis magis fovendam et excitandam,
 supplicationibus, quas Nobis adhibuere tum Venerabilis Frater
 Episcopus Massiliensis, tum religiosae Sorores ex Instituto Filia-
 rum Cordis Iesu, libenter obsecundavimus, et per Decretum SS.
 Rituum Congregationis die IV Aprilis MDCCC datum, scapulare
 eiusdem S. Cordis Iesu in agonia positi necnon Amantissimi
 Cordis Mariae Perdolentis una cum proprio ritu et formula bene-
 dictionis et impositionis adprobavimus. Quum vero nunc a Nobis
 postulatum fuerit ut nonnullas dicto scapulari indulgentias adnec-
 tere et applicare velimus, Nos ut etiam in hac re piis votis annua-
 mus, de Omnipotentis Dei misericordia ac BB. Petri et Pauli App.
 eius auctoritate confisi, omnibus et singulis Christifidelibus in
 universo orbe degentibus, qui praedictum scapulare, dummodo sit
 confectum iuxta formam in supradicto Decreto descriptam, de-
 manu Sacerdotis, cui ab Apostolica Sede facultas facta fuerit,

receperint, si die receptionis vere poenitentes et confessi ad S. Synaxim accesserint, plenariam; item in cuiusque eorum mortis articulo, si vere etiam poenitentes et confessi ac S. Communione refecti, vel quatenus id facere nequiverint, saltem contriti, nomen Iesu ore, si potuerint, sin minus corde, devote invocaverint etiam plenariam; et si vere poenitentes et confessi ac S. Communione refecti quamlibet Ecclesiam seu Oratorium publicum solemnitate SSmi Corporis Christi, feria sexta post octavam eiusdem solemnitate, postrema dominica mensis augusti et festivitate Immaculatae Conceptionis B. M. V. a primis vespers ad occasum solis dierum huiusmodi quotannis devote visitaverint, ibique pro Christianorum Principum concordia, haeresum extirpatione, peccatorum conversione ac S. Matris Ecclesiae exaltatione pias ad Deum preces effuderint, quo die praedictorum id egerint, plenariam similiter omnium peccatorum indulgentiam et remissionem misericorditer in Domino concedimus. Contrariis non obstantibus quibuscumque. Volumus autem ut praesentium Litterarum transumptis seu exemplis etiam impressis manu alicuius Notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae praemunitis eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus, si forent exhibitae vel ostensae; atque praesentium Litterarum, quod nisi fiat, nullas easdem esse volumus, exemplar ad Secretariam S. Congregationis Indulgentiis sacrisque Reliquiis praepositae deferatur, iuxta Decretum ab eadem S. Congregatione die XIX Januarii MDCCLVI latum et a S. M. Benedicto PP. XIV Praedecessore Nostro die XXVIII dicti mensis adprobatum.

Datum Romae, apud S. Petrum, sub annulo Piscatoris, die XVII Martii MDCCCI, Pontificatus Nostri anno vigesimo quarto.

ALOIS, *Card.* MACCHI.

III.

INDULGENTIAE CONCEDUNTUR RECITANTIBUS PARVUM OFFICIUM
SS. CORDIS IESU, A S. RIT. CONG. NUPER APPROBATUM.

LEO PP. XIII.

Ad perpetuam rei memoriam.

Auspicato contigit ut Christianorum hominum pietas in SS.mum Cor Jesu, quod tanta exarsit in humanum genus chari-

tate, in hac rerum inclinatione morumque demutatione, non modo restincta non sit, sed etiam excitetur quotidie magis magisque salutariter deflagret. Hoc enim studium, per quod populus christianus trahitur ad Jesum Christum, et amat quodammodo amorem Eius, cum dignum existimet omni veneratione cultuque suo illud Cor divini amoris receptaculum, Nos et summopere delectat, et in spem optimam inducit futurum esse, ut Deus pacatus sinat aliquando exorari, atque Ecclesiae suae misereatur vices.

Quapropter quum Nobis supplices nuper admotae sint preces a dilecto filio Nostro Benedicto Maria S. R. E. Presb. Cardinali Langénieux ex dispensatione Aplica Archiepiscopo Rhemen. ut Officium Parvum SS.mi Cordis Jesu a Nostra Rituum Congregatione recognitum iam atque adprobatum, nonnullis Indulgentiis ditare velimus, Nos qui nihil optamus magis atque in oculis habemus, quam ut Christianorum studium erga SS.mum Cor Jesu in dies singulos provehatur, libenter supradicti Antistitis optatis obsecundandum censuimus. Quare Aplica auctoritate omnibus et singulis utriusque sexus Christifidelibus corde saltem contritis qui dictum Officium Parvum Ss. Cordis Jesu a S. R. C. approbatum vel latine vel lingua vernacula dummodo versio sit fidelis et rite probata, devote recitaverint, atque pro Christianorum Principum concordia, haeresum extirpatione, peccatorum conversione, ac S. Matris Ecclesiae exaltatione pias ad Deum preces effuderint quo die id egerint ducentos dies de injunctis eis seu alias quomodolibet debitis poenitentiis in forma Ecclesiae consueta relaxamus. Quas poenitentiarum relaxationes etiam animabus Christifidelium quae Deo in charitate coniunctae ab hac luce migraverint per modum suffragii applicari posse in Domino indulgemus. In contrarium facientibus non obstantibus quibuscumque. Praesentibus valituris in perpetuum. Volumus autem ut harum Litterarum transumptis seu exemplis etiam impressis, manu alicuius notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae, utque praesentium Litterarum (quod nisi fiat nullas easdem esse volumus) exemplar ad Secretariam Congregationis Indulgentiis Sacrisque Reliquiis praepositae deferatur, iuxta decretum ab

eadem Cong. die xix Januarii MDCCLVI latum et a S. M. Benedicto PP. XIV Decessore N.ro die xxviii dicti mensis approbatum.

Datum Romae apud S. Petrum sub Anulo Piscatoris die xii Decembris MDCCCI, Pontificatus Nostri Anno xxiv.

L S.

A. Card. MACCHI.

Praesentium Litterarum exemplar delatum est ad hanc Secretariam S. C. Ind. S. Rel. praepositae, die 24 Januarii 1902.

FRANCISCUS SOGARO, Arch. Amiden. Secret.

IV.

CONCEDUNTUR INDULGENTIAE CELEBRANTIBUS SSIMUM NOMEN IESU.

LEO PP. XIII.

Ad perpetuam rei memoriam.

A nulla quidem re Christiano homini datur potius capere auspiciū posse, quam a Sanctissimo Nomine Iesu, quod est *super omne nomen* et in quo *omne genu flectatur coelestium, terrestrium et infernorum et omnis lingua confiteatur*. Non latuerat id certe veteres Christianos, qui omnium rerum gerendarum initium ab illo ducere solebant, ut scilicet sibi rebusque suis, quem obtabant, exitus contingeret. Nostris etiam temporibus Ecclesiae luctuosos sancta haec et laudabilis consuetudo deleta omnino non est: nonnulli enim Christiani populi initium novi anni a Nomine Iesu faciunt illique integrum mensem Ianuarium, quo mense aguntur solemnia Iesu Nomini recolendo, Deo quasi anni primitias offerentes, solent consecrare. Nos idcirco, qui de bono atque utilitate animorum, quorum Nobis est divinitus commissa salus, solliciti damus operam, ut boni mores in Christianas civitates invehantur, pravi et corrupti prohibeantur, vehementer cupimus atque optamus, ut prisca illa consuetudo inter familias christianas revirescat et floreat. Id enim apprime respondet et consentaneum est orationi dominicae in qua pie sancteque obsecramus Deum quotidie ut sanctificetur nomen Tuum; neque res atque actus nostri tristes habebunt exitus, si eos in nomine Iesu exordiamur. Quamobrem vestigiis insistentes decessoris Nostri

Pii Papae Noni rec. mem. qui Ecclesiae Neapolitanae sanctum illum antiquorum christianorum usum retinenti de coelesti thesauro divitias est largitus, rogante Congregatione Indulgentiis Sacrisque Reliquiis praeposita, omnibus et singulis Christifidelibus, qui speciale aliquod obsequium SS.mo Nomini Jesu quolibet die mensis Januarii devote exhibuerint tercentos dies, si id in Ecclesia vel publico Oratorio praestiterint, si vero privatim centum tantum dies de numero poenaliu in forma Ecclesiae solita expungimus. Iisdem vero Christifidelibus qui praefato pio exercitio publice, idest in aliqua Ecclesia vel publico Oratorio quotidie adstiterint et postremo die quo idem pium exercitium explebitur, vere poenitentes et confessi ad Sacram Synaxim accesserint pro Christianorum Principum concordia, haeresum extirpatione, peccatorum conversione ac S. Matris Ecclesiae exaltatione preces ad Deum effuderint, Plenariam omnium peccatorum suorum indulgentiam et remissionem misericorditer in Domino concedimus. Quas omnes et singulas indulgentias, peccatorum remissiones et poenitientiarum relaxationes etiam animabus in Purgatorio detentis per modum suffragii applicari posse indulgemus. Contrariis non obstantibus quibuscumque. Praesentibus perpetuo valituris. Volumus autem ut praesentes nullae sint si earum exemplar S. Cong.ni Indulgentiis Sacrisque Reliquiis praepositae non exhibeatur; utque praesentium exemplis seu transumptis etiam impressis manu alicuius Notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae praemunitis eadem prorsus adhibeatur fides quae adhibetur ipsis praesentibus, si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub annulo Piscatoris 21 Decembris MDCCCXI.

Pontificatus Nostri anno vigesimoquarto.

Pro Do.no *Card.* MACCHI.

N. MARINI, *Subst.*

Praesentium Litterarum Apostolicarum exemplar exhibitum fuit S. C. Indulgentiis Sacrisque Reliquiis praepositae.

In quorum fidem etc.

Dat. Romae ex Secret ejusdem S. C. Die 4 Mart. 1902.

Pro. R. P. D. FRANCISCO Archiep. Amid. *Secr.*

L. + S.

JOSEPHUS M. C. COSELLI, *Subst.*

V.

INDULGENTIAE ADNEXAE ASCENSIONI SCALAE SANCTAE DE URBE,
LUCRARI POTERUNT QUATER IN ANNO, AD SEPTENNIIUM, AB
ASCENDENTIBUS SCALAM PROPE SANCTUARIUM B. M. VIRG.
DE LOURDES.

LEO PP. XIII.

*Universis Christifidelibus praesentes litteras inspecturis salutem et
Apostolicam Benedictionem.*

Ad augendam fidelium religionem animarumque salutem caelestibus Ecclesiae thesauris pia charitate intenti, omnibus et singulis utriusque sexus Christifidelibus vere poenitentibus et confessis ac S. Communione refectis, qui Scalam ducentem ad collem, ubi Stationes Viae crucis erectae sunt, prope Sanctuarium Lapurdense B. Mariae Virg. Immaculae in Dioecesi Tarbien., quatuor anni diebus ad cuiusque arbitrium sibi eligendis, flexis genibus devote ascenderint, ibique pro Christianorum Principum concordia, haeresum extirpatione, peccatorum conversione, ac S. Matris Ecclesiae exaltatione pias ad Deum preces effuderint, quo ex hisce die id egerint, ut eas omnes et singulas indulgentias, peccatorum remissiones, ac poenitentiarum relaxationes consequantur, quas consequerentur, si Scalam Sanctam de Urbe personaliter et devote flexis genibus ascenderent, Apostolica Auctoritate tenore praesentium concedimus et indulgemus. In contrarium facien., non obstan., quibuscumque. Praesentibus ad septennium tantum valituris.

Datum Romae apud S. Petrum sub annulo Piscatoris die
xxx Januarii mcmii, Pontificatus Nostri Anno vigesimoquarto.

Pro D. Card. MACCHI.

L. + S.

N. MARINI, *Subst.*

E SACRA CONGREGATIONE RITUUM.

I.

ORD. MIN. S. FRANCISCI CAPUCCINORUM.

DUBIA CIRCA KALENDARIUM RITUS AMBROSIANI.

R. P. Franciscus a Vallio, redactor Kalendarii Fratrum
Minorum Sancti Francisci Capuccinorum, Provinciae S. Fidelis,

Pagi Ticinensis, de consensu sui adm. R. P. Ministri Provincialis ac R.mi P. Procuratoris Generalis, a Sacra Rituum Congregatione sequentium Dubiorum resolutionem humillime expostulavit, nimirum :

I. Sacerdotes Ritus Romani celebrantes in Ecclesiis Ritus Ambrosiani, quodnam Kalendarium sequi debent ?

II. Ipsi Sacerdotes, celebrantes aliqua vice Missam Parochialem in iisdem Ecclesiis, sequi debent Kalendarium et Ritum Ambrosianum, aut Kalendarium et Ritum Romanum ?

III. Et quatenus affirmative ad primam partem, quaeritur : An hoc valeat etiam pro Regularibus, qui ex praecepto gravi Constitutionum tenentur ad Ritum Romanum ?

Et Sacra eadem Congregatio, ad relationem subscripti Secretarii, audito voto Commissionis Liturgicae, omnibusque accurate perpensis, rescribendum censuit :

Ad I. Servent Kalendarium Ritus Romani Dioeceseos, dummodo diebus solemnioribus localibus, ex. gr. Titulus vel Dedicatio Ecclesiae, Patronus praecipuus loci, etc., se conforment quoad colorem et Missam Kalendario Ecclesiae, in qua Sacrum faciunt.

Ad II. *Affirmative* ad primam partem, *Negative* ad secundam.

Ad III. *Affirmative* in casu.

Atque ita rescripsit, die 10 Ianuarii 1902.

D. Card. FERRATA, Praef.

L. + S.

+ D. PANICI, Archiep. Laodicens., *Secret.*

II.

DUBIUM.

CIRCA USUM COERULEI COLORIS IN HISPANIA.

A Sacrorum Rituum Congregatione expostulatum fuit utrum Indultum Apostolicum quod concedi solet pro Regno Hispaniae ut Sacra paramenta coerulei coloris adhiberi possint quoties celebratur Missa Immaculae Deiparae Conceptionis sive Festiva sive Votiva, comprehendat etiam Missas *Apparitionis* B. M. V. Immaculae, vulgo de Lourdes, et *Manifestationis* Immaculae Virginis a Sacro Numismate vulgo *della Medaglia Miracolosa* ? Et Sacra eadem Congregatio ad relationem subscripti Secretarii, ex-

quisito voto Commissionis Liturgicae respondendum esse censuit :
Negative.

Atque ita rescripsit die 15 Februarii 1902.

D. Card. FERRATA, *Praef.*

L. † S.

† D. PANICI, Archiep. Laodicen., *Secret.*

E SACRA CONGREGATIONE INDULGENTIARUM.

I.

INTERPRETATIO PRIVILEGII CIRCA ALTARE PRIVILEGIATUM IN ECCLE-
 SIIS VICARIALIBUS, IN CASU.

Hermannus Dingelstad, hodiernus Episcopus Monasteriensis, per Breve Apostolicum die 16 febr. 1897 facultatem obtinuit "in qualibet ecclesiarum parochialium et collegiatarum necnon rectoralium seu adnexarum appellatarum, quibus Vicarii sive, uti vocant, expositi sive curati, iuribus parochialibus gaudentes ac propriam curam animarum exercentes praesunt, unum Altare privilegio... decorare."

Attamen in Dioecesi Monasteriensi existunt etiam Vicarii curati, qui ecclesiae filiali seu adnexae ad tempus addicti sunt, curam animarum exercent ac iuribus parochialibus gaudent, exceptis bannis nuptialibus et sepultura, quae in ecclesia parochiali matre habentur.

Episcopus Orator modo a S. Congregatione indulgentiarum expostulat:

An etiam in talibus ecclesiis vi facultatis supradictae unum Altare privilegiatum designare valeat?

Porro S. Congregatio, audito etiam unius ex Consultoribus voto, praefato dubio respondendum mandavit:

Affirmative, iuxta Decretum in una *Wladislavien.*, d. d. 27 Novembris 1764.

Datum Romae, ex Secretaria eiusdem Sacrae Congregationis, die 27 Aprilis 1901.

L. M. Card. PAROCCHI.

FRANCISCUS SOGARO, Archiep. Amiden., *Secretar.*

Conferences.

THE ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.¹

The Roman documents for the month are:

I.—PONTIFICAL ACTS (SECRETARIATE OF BRIEFS):

1. Granting a plenary indulgence, under the usual conditions, to the faithful visiting any church of the Capuchin Order between first Vespers and sundown of March 24, May 11 and 31, July 27, and October 30.
2. Granting a plenary indulgence to those who wear the scapulars of the Sacred Heart of Jesus and Mary, (*a*) on the day of their investiture with the same, if they receive Holy Communion on that day; (*b*) at the hour of death, if they invoke the Holy Name devoutly, at least in their heart; (*c*) if they visit a church or public oratory on the feast of Corpus Christi, on the Friday following the octave of that feast, on the last Sunday of the month of August, and on the feast of the Immaculate Conception, between first Vespers and sundown of these feasts, receiving Holy Communion and fulfilling the customary conditions for the gaining of plenary indulgences in general.

¹ CORRECTION.—Our attention has been called to a misprint in the April number of the REVIEW, p. 445, where, in the summary of documents, No. 1 should read: "Missionaries are qualified to hear confessions . . . *without* special leave from the Prefect Apostolic,"—instead of "*with* special leave," etc.

Same page, III, 3: The votive Mass of the Sacred Heart may *not* be said on the first Friday of January, if it occurs on the vigil of the Epiphany.

3. Granting an indulgence of *two hundred days*, applicable to the holy souls, for each recitation of the approved Little Office of the Sacred Heart, either in Latin or in English.
4. Granting to all the faithful who assist at some public devotion in honor of the Holy Name of Jesus during the month of January, three hundred days indulgence for each time, and a plenary indulgence if they assist at such devotions during the entire month. To those who perform their devotion privately an indulgence of one hundred days is granted each time. The aforesaid indulgences are applicable to the souls in purgatory.
5. Granting (*ad septennium*) to those who ascend on their knees the steps leading to the *Via Crucis* at the Basilica of our Lady of Lourdes the same indulgences that are granted to those who ascend the *Scala Sancta* at St. John Lateran, Rome. Four times a year.

II.—THE S. CONGREGATION OF RITES:

1. Prescribes that priests of the Roman Rite celebrating Mass in churches of the Ambrosian Rite (Milan) follow the Roman Diocesan Ordo, except on solemn local feasts, such as the titular, etc., when they conform to the calendar and color of the church in which they celebrate.
2. Decides that *blue*, which is a privileged liturgical color for the Mass of the Immaculate Conception throughout the Spanish dominion, may not be used for other privileged Masses of the Blessed Virgin, such as that of the *Apparition* (Lourdes), *Manifestatio* (Miraculous Medal).

III.—THE S. CONGREGATION OF INDULGENCES interprets the sense of the general concession of one privileged altar for parochial churches as including all such churches in which the parochial functions are as a rule carried out (therefore mission churches); but none other, unless by virtue of a separate indult.

THE NOVENA BEFORE PENTECOST.

On Friday, May 9, every parish church throughout the Catholic world, and, with the approval of the local Ordinary, every other church and chapel, begins the Novena in honor of the Holy Ghost prescribed by the Encyclical *Divinum illud munus* (May 9, 1897). "We decree and command that throughout the entire Catholic world a nine days' devotion begin in preparation for the feast of Pentecost, this year and every year hereafter, for all time to come, in every parish church (and in other churches and chapels according to the judgment of the Ordinaries). To all the faithful who take part in this Novena and who pray according to our intention, as is customary, we grant an indulgence in God of seven years and seven quarantines for every day. Moreover, a plenary indulgence is granted to those who go worthily to confession and communion on any day of the Novena, or on Pentecost Sunday, or within its octave, if they devoutly pray in the same sense." Those who are legitimately prevented from attending the public Novena in the church may make the same privately and obtain the same privileges, which are applicable likewise to the holy souls in purgatory.¹

The Holy Father specifies his intention in the above-mentioned Encyclical in a most touching appeal to Catholics, first to coöperate with one another toward a complete restoration of Christian principles in the social and domestic life of our day, among princes and people; secondly, to pray and labor toward bringing about a reunion of the Christian forces in the worship of the One Church under one Shepherd.

The singing or recital of the Sequence "Come, Holy Ghost—*Veni, Creator Spiritus*," or of the "Holy Spirit, Lord of Light—*Veni, Sancte Spiritus*"—each of which is separately indulgenced—with some special prayers to the Holy Ghost from the *Raccolta*, and others for peace and union among Christians, for the conversion of non-Catholics, for the Sovereign Pontiff, during exposition of the Blessed Sacrament or immediately after the principal Masses, would answer the intention of the Holy Father.

Leo XIII himself has indulgenced the following two prayers

¹ The Plenary indulgence may be gained twice within the time between May 9 and the octave of Pentecost.

which we take from the new *Raccolta* as intended to serve the purpose of the Novena.

"Holy Spirit, Spirit of Truth, come into our hearts; give to Thy people the brightness of Thy light, so that they may come to please Thee in the unity of faith."—(*Indulg. 100 days. Resc. July 31, 1897.*)

"O Holy Spirit, our Creator, come to the aid of Thy Holy Church, and strengthen and confirm it by Thy supreme power against the incursions of its enemies; and by Thy love and grace renew the spirit of Thy servants whom Thou hast anointed, so that they may glorify in Thee the Father and His only begotten Son, Jesus Christ our Lord. Amen."—(*Indulg. 100 days. Resc. Aug. 26, 1889.*)

TROUBLE BY TELEGRAPH.

(Communicated.)

The old pastor of Bluetown, about one hundred miles from New York, who forgot what he had learned at school about physics, had two callers one evening, Mr. White and Miss Green from Newton, seventy-five miles away. They wanted to be married. They could not be married in their own town, for Mr. Jones, who kept a store there, said that if he did not marry Miss Green, no one else would; he had shown several the pistol that he carried, and with which he intended to shoot any one who would dare marry her. The pastor of Bluetown thought the reasons sufficient; he told them to call the next evening, and that in the meantime he would get the necessary dispensation. He told Mr. White to get a letter from his pastor before coming, as politeness required it. Before going on business to New York early next morning, the old pastor sent a telegram, reading, "Please send at once dispensation *disp. cultus* for John White and Mary Green." He then got on the train. About an hour and a half afterwards, when the train stopped for a moment at Newton, a friend of his got on board. "Well, Father A—, there's going to be trouble at Bluetown this evening, I think!" "About what?" "About that marriage between Mr. White and Miss Green. There is a man, named Jones, living here at Newton, who wanted to marry Miss Green; he is an ugly fellow; she would not have him, and he swore that no

one else would have her, if he could prevent it. About an hour and a half since he came down to the railway station for his mail, and while he was there he heard your telegram asking for a dispensation for Mr. White and Miss Green going over the wire. You know Jones, like myself, used to be a telegraph operator." "Well, do you mean to tell me that every message sent from Bluetown is heard at Newton by every one who understands the click of the instrument?" "Certainly. There is one wire stretching from New York to Bluetown, and every one of the thirty stations along the road hear all the messages sent to or from every one of the others. Every message sent or received is clicked off by the thirty telegraph instruments at the same time." "So there are thirty operators who hear every message, whether it is meant for their station or for any of the others?" "Certainly, if they pay attention to it." "And any others who may understand the click of the telegraph and who are lounging about, get the messages too?" "Certainly." "The telegraph, then, is a very public means of communication?" "Yes, but not so public as the newspapers." "But is it much more public than postal cards?" "It is. Telegraph operators can send their private messages free, but they seldom do so. They prefer letters or postal cards."

J. F. S.

TERCENTENARY OF THE BODLEIAN LIBRARY.

On November 8th of this year Oxford University is to celebrate the tercentenary of the establishment of the Bodleian Library, which, owing to the literary treasures guarded within its walls, is one of the most famous and important storehouses of mute learning in the world. It contains the earliest *incunabula* printed in England, such as St. Jerome's *Expositio*, dated December, 1468, from the Oxford press of Corsellis; numerous fine specimens of the Caxton Westminster prints, and more than thirty thousand MSS., among which are Caedmon's version of Genesis and King Alfred's transcription in Anglo-Saxon of St. Gregory's Pastoral.

It is not improbable that the Vice-Chancellor in his address to the learned corporations and distinguished literateurs from every part of the world, on occasion of the opening festival in October, will dwell upon the part which the "Reformation," so-called, played in the uplifting of the standard of learning and the cultivation of letters. But if Sir Thomas Bodley, who was a Protestant, endowed the library which now bears his name, it must not be forgotten that that institu-

tion represents merely a restoration of the old Cobham Library founded in the north-eastern corner of the Church of St. Mary the Virgin two centuries and a half earlier, by several Catholic bishops and by donations of most valuable manuscript books, which are now entirely lost.

What became of them? Edward VI, king of the "reformed" England, in his zeal (by proxy) for the Protestant faith, ordered his Commissioners in 1550 to visit the library and "to search out and confiscate all manuscripts having traces of Romanism, either in illumination or rubricated initials. The task of vandalism was thoroughly carried out, the valuable collections of years being burnt and sold; and in 1556 Duke Humphrey's Library (the Duke had erected a new building, forming the centre portion of the great Reading Room, which was completed in 1480, whence the library received his name) became a timber-yard."¹ Some of the manuscripts thus destroyed would be worth all the incunabula contained in the Bodleian of to-day and the British Museum combined. And the barbarism was not due to Moslem fanaticism, much less to monkish ignorance in the Dark Ages, so-called, but to anti-Catholic zeal in an age that produced our Shakespeare. Nor can we be in doubt as to the character and value of the books burnt, if we may judge of the specimens preserved in the Manuscript Department of the British Museum.

In connection with the above it may interest the curious visitor to the British Museum to note among the Miscellanea (passing the autographs, as one enters from the Greenville Library), a small volume, being a collection of Scripture texts in the handwriting of King Edward VI, to prove the doctrine of Justification by Faith, with a dedicatory epistle to the Duke of Somerset, his uncle, of whom history says that though a staunch Protestant during his career in honor, he protested at the hour of death that he wanted to be a Catholic.

ADVERTISING PIETY.

The members of the Belgian Hierarchy have recently taken a united step toward suppressing a method of advertising prayers common with what are called devotional magazines (*revues pieuses*). The Bishops forbid any periodical published in Belgium to print personal requests or "intentions" for prayers, or thanksgivings for special "favors received." The only form of personal requests for the

¹ Shrimpton's *Historical Handbook to Oxford*.

prayers of associate readers which is permitted, is that of "Recommended," or "Thanks returned," followed by the initials of the persons who asked for prayers or who give thanks. In no case are the names to be mentioned in full, nor is the amount of the offerings to be specified. Any periodical failing to recognize this injunction in practice will be deprived of the diocesan *Imprimatur*.

No doubt, to many good people, especially pious editors, this will seem like checking the spirit of devotion. In reality it is intended to check a spirit which, in the name of devotion, fosters a certain conceit by inducing the piously inclined to patronize the devotional "stand" which this or that particular organ represents, which patronage is intended to support the devotional propagators as well as the devotion.

That pious associations, especially the Religious Orders, should have their distinctive organs for propagating zeal in behalf of the particular devotion which their confraternities represent, is quite intelligible and just. But when the organ is mainly devoted to appeals which suggest and ultimately invite "contributions" to the support of an organization, which, whether you call it religious or secular, makes its living by endeavoring to show that its prayers are a superior working article, then it becomes a species of traffic, and the conductors of it are mere parasites who had better work at some other trade than literature, since they cannot make it profitable on its own merits. Thus think evidently the Belgian Bishops. And what is more, they are a unit on the subject. They want no drones, even in literature.

We add the text of the document, which might some day furnish a model to others, in view of the fact that there are all kinds of prayer-machines set in motion by travelling and stationary nuns and monks who seem to have lost the spirit of their vocation, and who prey on the innocence and weakness of sentimental people in the world.

"Les directeurs des *revues pieuses* qui publient sous le titre de *recommandations* des demandes de prières pour faveurs à obtenir, ou sous le titre d'*actions de grâces* les faveurs spéciales obtenues, se contenteront dans la suite de mentionner les unes et les autres d'une manière générale, à titre d'accusé de réception. Ils voudront bien se borner à donner les initiales du nom des personnes intéressées avec le nom de la localité qu'elles habitent, sans indiquer les faveurs à obtenir ou déjà obtenues, les offrandes faites à cette occasion, etc."

Modèle à suivre.

Recommandations: J. B. D., Mons.

Actions de grâces: J. B. D., Mons.

L'Imprimatur du diocèse sera refusé aux revues pieuses qui ne se conformeraient pas à la présente disposition.

DR. EVERETT HALE'S GOSPEL AND THE "DARK AGE."

Dr. Edward Everett Hale, whom Mr. Edwin Markham styles the "civic saint" of our day, gave his gospel in a nutshell recently at a Boston festival in his honor. He said: "The world is not going to the devil, but is going to be the Kingdom of Heaven! . . . The Middle Age—the Dark Age—talked about our being the children of the devil, about our being children of depravity, totally incapable of God, and all that stuff. That has all gone!"

We remember that Luther expressed some such sentiments as Dr. Hale attributes to the teachers of the Middle Ages; indeed the language was too forcible to permit its reproduction here. Calvin had kindred ideas. As to the doctrine of the mediæval schools—of which St. Francis of Assisi, St. Bonaventure, St. Thomas are fair samples—we learned from them that man is the heir of God and co-heir of Christ, with whom he is to share the kingdom of heaven; and that he was created only for happiness, if he would have it. That such happiness was not to be of this world, as Dr. Hale would have it, was taught by a very gentle and loving teacher, St. John. And he had it from "The Master," whose doctrine the Boston divine rather perverts. "The whole world is seated in wickedness" (1 John 5: 19). Christ tells His Apostles that the world would "hate them." St. Paul, speaking of a class of men not very different from those of our own age, tells his followers: "Be ye not conformed to this world!" And the injunction applies, indeed, to every age, so that it looks very much as though Dr. Hale belonged to that class of whom the Evangelist says, "They are of the world; therefore of the world they speak, and the world heareth them." That world opens "a wide road" and "many there are who walk in it."

DISTRIBUTING COMMUNION OUTSIDE MASS.

Qu. What is the rule in regard to distributing Communion outside Mass? Is the celebrant obliged to say the *O sacrum convivium* with following versicle and prayer, or is this *ad libitum*, as the Ritual seems to imply in using the words "dicere poterit"?

Is the blessing to be given after reposing the ciborium in the tabernacle, or is it given with the ciborium before restoring it?

Resp. The Ritual, speaking of the antiphon *O sacrum convivium*, says "dicere potest," which means that it is not obligatory. But the antiphon *Panem de coelo* and the *Deus qui nobis* immediately following are of obligation.

The blessing *Benedictio Dei omnipotentis*, etc., of the Ritual, is invariably given after the ciborium has been returned to the tabernacle, unless the distribution of Communion takes place immediately before or after a Requiem Mass. This is clear from a decision of the S. C. R., August 30, 1892,¹ which reads: "Versiculi et Oratio *Deus qui nobis* sunt de praecepto. *Benedictio* autem semper danda est—unico exceptu casu, quando datur immediate ante vel post missam defunctorum—sub formula *Benedictio Dei*," etc.

FATHER DUTTO'S ESTIMATE OF CATHOLIC SPAIN.

To the Editor of THE ECCLESIASTICAL REVIEW:

Having read *The Life of Bartolomé de Las Casas*, by the Rev. L. A. Dutto, and subsequently noted a criticism of the same work in the March number of THE ECCLESIASTICAL REVIEW, I take the liberty of offering some remarks on the subject which might interest your readers. I am of opinion that much of the sentiment adverse to Catholic Spain is based upon erroneous information. This applies not only to Protestants, but also to American Catholics. Father Dutto's book is, in my opinion, hardly calculated to counteract this sentiment. Would any honest and critical historian accept the passionate utterances of enthusiasts, such as Cola di Rienzi, or Savonarola, or even the writings of some of those zealous and saintly men, who figure in the reform movement toward the end of the Middle Ages, as giving us an unbiased view of the history of their times? These men, it must be remembered, aimed at abolishing certain abuses, and in consequence painted in vivid colors only the shadowy side of their time, and, therefore, need be read with discrimination by those who want a true account of their times. This is true also of the writings of the Right Rev. Bartolomé de Las Casas, O.P., when he gives us the history of Spanish America. It is but justice to say that he has deserved exceedingly well of the Indians, and that his work in their behalf is worthy of the highest praise. But to centre in him the crédit of having

¹ N^o 3792 ad X, of the *Decreta authentica*, new edition.

saved the Indians from extermination, as though the Spaniards would have brought about such dire result but for him, is simply extravagant. On this point the historian, John Gilmary Shea, seems more sober-minded when he writes: "The impetuous Las Casas, so far from standing alone, is really one of the least conspicuous, even in the missionary annals of his own order; and in efforts to convert, civilize, and protect the Red man, all the religious orders rivalled each other, lavishing their blood and toil to save the Indian for time and eternity."

A. F. Bandelier, whose work and researches under the auspices of the Archæological Institute of America entitle him to stand at the head of documentary historians and explorers in Spanish-America, characterizes Las Casas in the following words:

"It is evident that in Spanish-America as well as everywhere else the strict decrees of the crown in behalf of the Indian were sometimes evaded or disregarded, and the native occasionally treated with cruelty. But these instances were only exceptions, and not the rule. Las Casas in his injudicious diatribes has completely misrepresented the facts in many cases. He was an honest, but utterly impractical enthusiast, who failed to understand both the Indian and the new issue placed before that Indian through the discovery of America, and who condemned everything and everybody from the moment that they did not agree with his theories and plans. The royal decrees in favor of the Indian were numerous, and the labor bestowed by the kings of Spain and their councils on the 'Indian Question' was immense, so that it would require a special monograph of great extent in order to do justice to the subject. . . . No reliance can be placed upon the numerical statements concerning the so-called Spanish-blood-baths, particularly none upon those of the Bishop of Chiapas, Bartolomé de Las Casas. The whole literature of that period should be read with the same reserves with which we receive the political 'campaign literature' of the present."

FR. ANSELM WEBER, O.F.M.

Ft. Defiance, Ariz.

THE PASCHAL CANDLE ON THE EVE OF PENTECOST.

Qu. Is the Paschal Candle to be lighted during Solemn Mass on the eve of Whitsunday, where all the ceremonies, including the Blessing of the Font and the Baptism of Converts, are carried out as prescribed?

Resp. The Paschal Candle is extinguished after the Gospel at the Solemn Mass on Ascension Thursday. It is not lighted again after that, except for the blessing of the Font. Therefore, not at the Mass. (*Cf. Rubr. Miss. in Ascensione Dom. post Evang.*)

THE PASCHAL SEASON.

Qu. Why is the Paschal Candle extinguished on Ascension Thursday, since the paschal season continues on until Trinity Sunday?

Resp. The Paschal Candle was not intended to indicate the duration of the paschal season. Its significance lies in the fact that it is a symbolical expression of the Risen Saviour. But He ascends into heaven before the coming of the Paraclete whom Christ promised His Apostles to send unto them. Trinity Sunday is the day on which we celebrate the active organization of the Church, or the beginning of a new era in the manner of the divine manifestation. Trinity Sunday might, therefore, be called the beginning of the new ecclesiastical (not the liturgical) year, making the Eastertide close the old year, before the conclusion of which every Christian was to prove himself by partaking in the Resurrection through Confession and Communion.

PERPETUAL DAILY MASSES.

Qu. Is not the acceptance or making of any contract for perpetual daily Masses forbidden in future? And does not the obligation of a perpetual Mass mean one Mass only every day throughout the year, and not simply three hundred and sixty-four Masses said at any time and by any priest, or at convenience?

Some of my clerical friends maintain that a "daily Mass" may be put off a day or so—even longer—provided the obligation be fulfilled within the limits mentioned in theology in cases of ordinary stipends.

Resp. The obligation of a perpetual daily Mass cannot be entered into by any priest without the sanction of the Bishop (Ordinary); or in the case of regulars, their Superior General.

As to the fulfilment, the terms of the testators are to be observed,—"*quantum possibile est, juxta eorum veram vel prudenter præsumptam voluntatem adimpleantur.*" The Council of Trent makes the bishop the legitimate interpreter in cases of doubt. A reduction of the obligation can be authorized only by the Holy See. The obligation *ex justitia* is satisfied if the number of Masses be equivalent to that originally stipulated for, that is, one for each day of the year, even if they be said at irregular times within the given limit. That method may, however, be a violation of charity, if it be done without just cause.

THE RECENT REGULATIONS REGARDING THE CANONICAL INSTITUTION OF NEW RELIGIOUS COMMUNITIES.

There has been, of late years, an increasing disposition, especially in missionary countries, like England or America, to establish new religious organizations which take simple vows. This tendency has grown out of a desire to harmonize the activity of the religious communities with the special and local demands of modern philanthropy. The mendicant orders and the institutes whose constitutions prescribe solemn vows have in many cases proved insufficient to cover the new ground, and this mainly through a lack of power to adapt themselves in the observance of their rules (which were made to suit other conditions of social life) to altered circumstances. The Bishops, as responsible guardians of faith and charity in their dioceses, looking about for suitable instruments among the religious orders representing the work of education and charity, have thus been occasionally handicapped. The crystallized traditions and the ancient rigor of the Rule and Constitution which produced saints in olden times were maintained by a central authority unable at times to estimate the possibilities of a just observance in distant localities and in conditions of life very different from those of their own land.

The result of these differences has been a preference shown on the part of the ecclesiastical authorities in mission countries for religious institutes of comparatively modern origin. These new orders would not call for changes of a fixed Constitution. Such changes, even if they were readily effected, are apt to weaken the spirit of an order, since they are calculated to lessen the respect for hallowed traditions and open the way to innovations which cannot easily be limited. It is one of the strong supports of the Jesuit discipline, and the secret of its continued influence after three centuries of existence, that it admits of no change in its Rule or Constitution. The principle of adaptation rests in temporary and local dispensation. The Constitution admits of amendments; but under no condition does it allow eliminations or changes.

In some cases where the objection of ancient and crystallized tradition did not prove a hindrance to the introduction of certain orders into the work of education and charity, there were peculiarities of national training which prevented ready amalgamation

and success. Blessed should remain among us the memory of the noble and holy priests and nuns, French, Belgian, German, Italian, and Spanish, who did the work of pioneers, establishing the faith of Christ by their privations and labors in the new lands. But, in course of time, the fact that others were at hand equally ready to do the same work and to undergo the same sacrifices, with the added equipment of the language and manners of the people whom they were to educate and to sanctify, naturally lessened the opportunities of those who loved the ways of their native land, and to whom the traditions of their novitiate were like the records of Paradise at the time of first fervor.

Thus it has come to pass that our Bishops gradually favored the establishment of religious communities whose members were native to the country in which they were laboring, and who could adapt their rule of life to the present conditions. Much more even did the Bishops show themselves willing to sustain the efforts of Tertiaries who would form their community life in accord with the local needs in the field of education and charity.

However, this course was not devoid of entanglements threatening to destroy good order and to interfere with the exercise of ecclesiastical jurisdiction. New institutes which obtained success in one diocese were called for in another, or desiring to increase their efficiency they proposed to open branch houses. In some cases the Bishops, making use of their ordinary right of approving pious undertakings within the limits of their dioceses, welcomed these affiliations, permitted the opening of new houses, and also the establishment of new institutes, presuming that there was no necessity of applying for approbation to the Holy See, so long as they did not claim for these institutes any canonical privileges not granted to individual or private associations of charity.

But the increase of such associations on the one hand, and the disadvantage at which their freedom of choice to undertake new works of charity placed in some instances the orders that had Rome's canonical approbation, has caused the S. Congregation to outline a programme of formation and a process for obtaining the regular approbation of the Church in behalf of all such organizations.

In the case of the orders already approved, Rome reserves

the right of sanctioning the establishment of new houses under separate jurisdiction. This we have already explained in a former number of the REVIEW.

As regards the religious societies or institutes to be established in future, we possess now a complete set of regulations, which we shall treat of in detail in future numbers of THE DOLPHIN for the benefit of the religious, since these will find therein indications of Rome's mind in regard to the above-mentioned adaptation to the present circumstances.

For the clergy it will suffice to give here the general outline of the document in question :

SECTIO PRIMA

DE ORDINE PROCEDENDI IN APPROBANDIS NOVIS INSTITUTIS EORUMQUE CONSTITUTIONIBUS.

1. De diversis gradibus approbationis concedendae, antequam ad Constitutiones approbandas perveniatur.
2. De Institutis nullo modo aut caute tantum laudandis et approbandis.
3. De approbatione Constitutionum.
4. De excludendis a textu Constitutionum.
5. Generalia in Constitutionibus requisita.
6. Specialia de titulo.

SECTIO ALTERA.

SCHEMA CONSTITUTIONUM.

PARS PRIMA.

De natura Instituti, et de modo ad ipsum accedendi, et in eo vivendi.

- I. De fine Instituti.
- II. De membris Instituti.
- III. De admissione aspirantium ad Institutum.
- IV. De postulantiis.
- V. De habitu.
- VI. De novitiis et novitiatu.
- VII. De dote.
- VIII. De emissionem votorum.
- IX. Generalia de votis.
- X. De voto et virtute paupertatis.
- XI. De voto et virtute castitatis.
- XII. De voto et virtute obedientiae.
- XIII. De confessione et communione.

- XIV. De aliis exercitiis pietatis in communitate peragendis.
- XV. De mortificatione et Poenitentiis.
- XVI. De Adiumentis pro tuenda disciplina et vita spirituali sororum.
- XVII. De infirmis.
- XVIII. De suffragiis pro defunctis.
- XIX. De Dimittendis sororibus ab Instituto.

PARS SECUNDA.

De regimine et structura Instituti.

- I. De suprema auctoritate in Instituto, et de capitulo generali.
 - 1. Quando, quomodo, et ubi capitulum convocandum sit.
 - 2. Quenam sorores vocem in capitulo habeant.
 - 3. Electiones in capitulo faciendae.
 - a. De praeside, de scrutatricibus, de secretaria capituli.
 - b. De electione et reelectione moderatricis generalis.
 - c. De electione sororum a consiliis, necnon secretariae et oeconomae generalium.
 - 4. De negotiis in capitulo pertractandis.
- II. De moderatrice generali.
 - 1. De auctoritate qua gaudet, ubi praecipue de ipsius, necnon et de episcopi domos invisendi disseritur.
 - 2. De iis quae ipsi non licent.
 - 3. De depositione et renunciatione eius.
- III. De consilio moderatricis generalis.
- IV. De sororibus a consiliis.
- V. De secretaria generali.
- VI. De oeconomia generali et de administratione bonorum temporalium.
- VII. De magistra novitiarum.
- VIII. De provinciis et earum moderatricibus.
- IX. De domibus et earum moderatricibus.
- X. De sacrista et ianitrice.
- XI. De obligatione Constitutionum.

CATHOLIC HIGHER EDUCATION AND "THE DOLPHIN."

The editor of the *New York Times* (Book Review, April 12), commenting upon Cecil Rhodes' "project of a Jesuitical union of Anglo-German peoples," in the matter of higher education, says: "The most memorable result of the nineteenth century in the history of our universities was the introduction of scientific teaching from Germany. If the twentieth century should succeed in introducing the best virtues of the English university system, the result would indeed be fortunate."

Naturally the query suggests itself, how this amalgamation of different national systems in education, if it come to pass, will affect our Catholic higher education, which is rather of the Celtic type. How do our university students stand compared with not only the students of our own great non-Catholic High Schools, but with those of Europe? Father Finlay, the Jesuit professor in the Dublin University College, has been giving Conferences recently to the *Catholic undergraduates* of Oxford University. The conferences were upon the subject of the "Phenomena of Conscience," a topic which we might say is absorbing the attention of specialists in physiology as much as the students of ethics. As Father Finlay developed his theme with a view of fostering the spiritual life of the young university students, we have asked ourselves whether the eminent Jesuit professor, who is no less pleasing and instructive in his books as he is in the professor's chair, might be induced to discuss similar topics in our DOLPHIN. But here comes a spokesman of the century-old University of Georgetown to tell us in its fine-looking *Journal* that the topics treated in THE DOLPHIN are "exceedingly lofty," and practically above the heads of the gentlemen who take courses in American higher education, preparing them to fill the functions of the learned professions as Catholic gentlemen. We only note the expression as a little extravagant, and should be sorry to think that there is no hope of THE DOLPHIN being read or understood by the undergraduates of Georgetown. We have met with a much more lofty reception at the hands of some of the other universities in America, not to speak of the colleges for women, where also higher education is imparted, and where our modest DOLPHIN has been hailed as a valuable guide and aid in their efforts at real culture.

As to the women, it is generally believed that they are, at least in America, more cultured, on the whole, than the men. That has certainly been the case thus far, although the efforts of the representative institutions of our national education will—at least among non-Catholics—soon eliminate the distinction. Protestant higher education is coming with giant strides, and the periodical literature that issues from the Protestant universities is not only of a highly intellectual type, but is in the broad sense

religious as well. We have no monthly to set off this flood from the opposite side. THE DOLPHIN therefore has a purpose. And while we may admit that it has to swim against the stream, there are quite enough really educated Catholics in and outside our educational institutions to keep it, we trust, going and growing. These, we are confident, will come to its support from conviction, and help on its course of propaganda for the high Christian culture which is the rightful heirloom of the Catholic Church. Why would anyone discourage such a project?

THE CLERICAL "ACADEMIA."

In reply to some requests for further particulars regarding the establishment of the *Clerical Diocesan Academia*, of which we made mention in the last number of the REVIEW, we hope to be able to report results in due time. The movement is, we understand, making excellent progress. What would be most desirable for priests who contemplate similar work is the list of books and other sources which have been prepared through the coöperation of the Bishop with the efforts of his priests. This list we have obtained and mean to publish, with some comment, in our next issue.

INTERMENT IN CHURCHES OR UNDER ALTARS.

Qu. Was there not a decree issued last year, or very recently, forbidding the interring of bodies in churches or under altars?

Resp. A decree of January 12, 1897, reinforces the old ecclesiastical law which forbids the burial of any person under or quite near the altar. A distance of about three to four feet from the altar suffices. "*Tres cubitos esse fere unum metrum longitudinis; atque hanc distantiam sepulcrorum ab altari sufficere.*" The privilege of burial within the church (always beneath the ground), while not absolutely forbidden, is as much as possible to be reserved to the bishops and priests of the church. "*Exoptat Ecclesia ut privilegium sepulture in aedibus sacris servetur Episcopis, aliisque viris ecclesiasticis.*" This decision was reissued last year in the case of the Spanish dioceses. (Aug. 30, 1901.)

Ecclesiastical Library Table.

SACRED SCRIPTURE.

1. **The Home of the Semites.**—Walter M. Patton has contributed to the *Methodist Review*¹ an article entitled "The Home of the Semites." The writer is of opinion that the Semites belonged originally to the Hamito-Semitic race in Africa, and were differentiated as Semites only later on in southwestern Arabia, so that Arabia must be regarded as their home. Professor Lewis Bayles Paton² and Dr. Hugo Winckler³ agree in dividing the Semites into four groups, distinct in language and historic importance. The first wave of Semitic migration must have carried the Babylonian-Assyrian group out of Arabia into Mesopotamia, Syria, and Palestine; for at the earliest period disclosed to us by the Egyptian and Babylonian records, about 3500 B.C., Syria and Palestine were already inhabited by Semites, and a Semitic civilization was in full bloom in Babylonia. "The Amoritic Migration" supposes a second wave of Semitic migration which poured out of Arabia and overflowed Babylonia about 2500 B.C. This second group consisted of the Canaanite Semites, among whom, according to Winckler, the Phœnicians and the Israelites enter most prominently into the field of history. We may add in passing that according to Dr. von Landau⁴ the importance of the Phœnicians has been overrated by most modern historians; the writer believes that they never possessed an empire of their own, and that their civilization was not at any time original or independent of other and mightier nations. The Egyptian monuments give evidence that

¹ Nashville, January—February, 1902, pp. 34-47.

² *The Early History of Syria and Palestine*. New York: Charles Scribner's Sons, 1901, pp. xxxvi—302.

³ *Die Keilinschriften und das Alte Testament*, von Eberhard Schrader, dritte Auflage. Berlin: Reuther und Reichard, 1902. Cf. also Radau, *Early Babylonian History down to the end of the Fourth Dynasty of Ur*. Oxford University Press. 1900.

⁴ *Der Alte Orient*, vol. ii, part 4.

about the same time the valley of the Nile was overrun by Semites, and the Pœni must have been carried into their respective seats in consequence of the same national disturbances. "The Rise of the Aramæan Nations," which constitute the third group of Semites, falls, according to Professor Paton, in the period 1376—1160 B.C. The fourth group, or the Arabic Semites, must have migrated towards the south, and thus been removed from that field of history which is connected with Biblical subjects.⁵

2. *Individuals or Tribes?*—Professor König, of Bonn, undertakes to show in the *Sunday School Times* that Abraham, Isaac, and Jacob were individuals and not mere tribes. He grants that the word "beget" does not settle the question, since the Hebrews could speak of one nation begetting another without a violation of idiom. But, on the other hand, Cornill cannot place Ismael and Isaac on a level with Eunomos and Eukosmos, the reputed sons of Lycurgus; on comparison, the two pairs of names prove to be entirely dissimilar. König, next, disposes of the three main arguments in favor of the national character of the patriarchs. (1) It is true that in Stade's *History of Israel*, in Holzinger's *Genesis*, and in Guthe's *History of the People of Israel*, tribes and nations are said never to originate through the splitting up of rapidly increasing families, but always by the amalgamation of families. König has never seen this statement proved. Only once has he seen the attempt made, in a reference to a book on Siberia; but then he holds that in Arabia great tribes have been known to originate in the manner described in the Bible. (2) Cornill contends that "nations never call themselves after individuals, but the name of the ancestor is in every case at first a comprehensive title, a personification of the people"; Guthe believes "there is no nation in history that can name its progenitors." But König points out that the Israelites occupy an exceptional position, inasmuch as they came into existence only six hundred or four hundred years before their deliverance from Egypt; since the Arabs keep the pedigree of their very horses, the Israelites in Egypt may have known Abraham as their father. (3) If it is said to Rebecca "two nations are in thy womb," the expression is

⁵ Cf. G. A. Barton, *A Sketch of Semitic Origins, Social and Religious*. New York: The Macmillan Co. 1902. Pp. 342.

easily understood to denote the heads of two nations. Finally, Prof. Kōnig proceeds to advance positive proofs for the individual character of the patriarchal heroes. (1) The pedigrees of the patriarchs do not agree with the actual relations of the tribes; they were not, therefore, invented to explain the existing relations. (2) In Israelite history certain monuments testified to actual events, and the events were not invented in order to explain the monuments; similarly, the names of the patriarchs testify to the existence of certain individuals, and the pedigree of these individuals was not invented in order to explain the existence of their names. (3) The very fact that Israel claimed a pre-Mosaic existence proves that existence; if they had begun with Moses, they would have had no reason for tracing their national genealogy beyond their great lawgiver.⁶

3. *History or Fiction?*—Among those who deny that the Israelite patriarchs were individuals, the question has arisen whether the legends of the patriarchs contain really some historical information concerning the respective tribes or reflect only the actual condition of the various tribes at the time when the legends originated. Father Lagrange⁷ points out that one who has not yet given up the historical character of the patriarchs cannot proceed along this path of investigation except with the utmost reserve. "Ce souci," the writer continues, "n'arrête plus depuis longtemps les savants allemands de l'école libérale et—sauf Cornill, qui admet encore l'historicité d'Abraham—ils se demandent seulement si l'on peut employer l'histoire des patriarches pour aboutir à des conclusions certaines sur l'histoire des tribus." Dr. Carl Steuernagel⁸ endeavors to find in the history of the patriarchs a real history of the corresponding tribes. As to Abraham the author is not very clear; before the conquest of Palestine the people of Israel consisted of four tribes: Lia, Jacob, Bala, and Zelpha, bound together by no political bond, but having the same religion. From the region south of Canaan, where the four tribes resided, the tribe Jacob alone went into Egypt, but returned

⁶ Cf. *Expository Times*, March, 1902, p. 242 ff.

⁷ *Revue biblique*, January, 1902, p. 124.

⁸ *Die Einwanderung der israelitischen Stämme in Kanaan*, Historisch-kritische Untersuchungen; pp. viii + 130. Berlin: C. A. Schwetschke. 1901.

and met the other tribes near Cades, whence Lia and Zelpha attacked the land of Canaan and advanced to the northwest of Judea. The tribes Jacob and Bala were joined by the Horite clan Balan, by certain Amalecites and Cinites,⁹ and though thus enlarged they were forced by the Edomites and Moabites to withdraw to the easter nplateaus. Now, the tribe Gad installed itself in Galaad, while the tribe Jacob retired to the Aramæan regions where it began to fuse with the tribe Rachel; this latter tribe will lose its existence in Canaan a little before the formation of the clan Benjamin.¹⁰ Owing to its encounter with the Aramæan Semites, who were at that time migrating from Arabia across Syria, the tribe Jacob had to retrace its steps; it now crossed the Jordan, went first to Sichem and then settled about Bethel. The first conquest of Palestine was thus accomplished. The history of the tribe Juda is told twice: first, as the personal experiences of a fictitious patriarch,¹¹ and again as the exploits of the tribe.¹² In the same way, the history of the northern tribe Joseph, or Ephraim and Manasses, is told twice: first, in connection with the tribe Jacob, and again as advancing under the leadership of Moses and Josue. The reader of Steuernagel's book will be struck by the author's unwarranted assumptions and glaring inconsistencies; we need not point them out here.—Bernhard Luther¹³ proposes another theory which shows less respect for tradition. The Israelite tribes did not exist before the conquest of Canaan. A number of clans had managed to possess themselves of Palestine, and owing partly to the necessity of defending themselves against external enemies, partly to the bonds of common country and avocation, they began to constitute tribes which were named according to their respective place of residence. Since Solomon¹⁴ for the convenience of his tax-gatherers divided the whole of Palestine into twelve districts, it was but natural that there should be counted twelve tribes. But what becomes of the history of the patriarchs according to Luther's theory? They are remnants

⁹ Gen. 36: 27; Jdg. 5: 14, 24; 12: 15.

¹⁰ Gen. 35: 16 ff.

¹¹ Gen. 38.

¹² Num. 14: 43-45; 21: 1-3; Jdg. 1: 16-17.

¹³ *Zeitschrift für die alttestamentliche Wissenschaft*, 1901, pp. 1-76.

¹⁴ 3 Ki. 4.

of a primitive mythology, or expressions of national aspirations, or mere poetic fiction, or perhaps concrete representations of certain moral lessons. All this material was systematically arranged in artificially constructed genealogies. The reader will perceive that there is some difficulty in explaining satisfactorily the identity of the names borne by the twelve tribes and the legendary heroes. But this is only one of the many self-destructive elements which make up Luther's theory.

4. Critical Residue of the Old Testament.—What, then, do the critics leave us of the Old Testament? Professor Emil Kautzsch, of Halle, in a lecture on the lasting importance of the Old Testament,¹⁵ first described the attacks made on the Old Testament from the earliest times of Christianity, and then formulated the method of defense: (1) All inconclusive proofs must be abandoned unreservedly; (2) the proofs for the importance of the Old Testament from an historic and æsthetic point of view must be duly weighed; (3) the proper and truly lasting importance of the Old Testament from an ethical and religious point of view must be urged. This latter consists, according to Kautzsch, in the fact that the New Testament revelation "directly connects with and therefore attests the preaching of the prophets; God revealing Himself now in Christ is the same who formerly spoke to Israel by the mouth of the prophets. He now completes the work begun in the Old Covenant." According to the author, the union established between the Old and the New Testament by the testimony of Christ is indissoluble and so close that no one can "attain to a truly exhaustive understanding of the New Testament who is not at home in what it presupposes, viz., the Old Testament."

5. In Historic Times.—W. H. Cobb contributes to the *Expository Times*¹⁶ a few columns on "Certain Isaian Questions." They contain merely a summary of the author's article, criticized by Professor König in the November and December numbers of the same publication.¹⁷ The trend of Isaian criticism for the last eighty

¹⁵ *Die bleibende Bedeutung des Alten Testaments*. Ein Konferenzvortrag. Sammlung gemeinverständlicher Vorträge und Schriften aus dem Gebiet der Theologie und Religionsgeschichte, 25. Tübingen: J. C. B. Mohr. 1902. Pp. 38.

¹⁶ March, 1902, p. 285 f.

¹⁷ Cf. THE ECCLESIASTICAL REVIEW, April, 1902, p. 464.

years reminds the writer of a road which bifurcates, the right-hand side constantly ramifying till it loses itself in a labyrinth. The fork of the road begins with Gesenius in 1821, but its chief bulwark, the historical situation in the time of Cyrus, rests on a misreading of the facts: Cyrus was no monotheist, never laid siege to Babylon, was welcomed by the city as a deliverer, and worshipped its idols. In fact, Dr. Cobb asks: "Did Cyrus do anything whatever for the Jews? Was there any return from Babylon before Ezra's? Was there even such an exile as tradition supposes?" The writer pronounces Isa. 40-66 to be in keeping with the historical situation of the Jews at the time of Ezechias, so that the Isaian origin of these chapters does not involve a prediction of events 170 years in the future. From a traditional point of view, one admits a deutero-Isaiah rather than Dr. Cobb's theory in its totality; but this does not say that the latter may not be modified to such an extent as to render it most acceptable. The *Deutsche Literaturzeitung*¹⁸ contains a brief review of Professor Nikel's work on the restoration of the Jewish commonwealth after the Babylonian exile.¹⁹ The reviewer assumes that he has said enough of the work by drawing attention to the fact that the writer believes in the authenticity of the Aramæan documents contained in the Book of Esdras, in the historicity of the chronology delivered to us by Esdras, in Esdras' first attempt to restore the walls of Jerusalem, in the completion of the *Thora* during the period of the exile, and in the traditional setting of the life of Daniel. We suppose this is a good specimen of a critical review without assumptions.

6. Reaching the Christian Era.—Volumes II and III, of Schürer's new edition of his *History of the Jewish People in the Time of Jesus Christ* appeared some time ago; but many of his friends were waiting with eager expectation for the appearance of Vol. I.²⁰ The work is so well known that it needs no further descrip-

¹⁸ March 15, 1902, p. 651.

¹⁹ J. Nikel, *Die Wiederherstellung des jüdischen Gemeinwesens nach dem babylonischen Exil*. Biblische Studien herausgegeben von O. Bardenhewer, B. V, H. 2, 3; Freiburg: Herder.

²⁰ *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi*. Dritte und vierte Auflage. Erster Band: Einleitung und politische Geschichte. Leipzig; J. C. Hinrichs, 1901.

tion ; but a few words about the distinctive features of the new edition are in place. The fresh literature on the subject treated by Schürer, and the numerous recent discoveries of inscriptions and papyrus texts have necessitated additions amounting to more than a hundred pages. The history of the persecutions of the Jews in Alexandria, and the important question of the shekels and half-shekels are instances of subjects that called for a considerable expansion. The Excursus on the Census of Quirinius too has been enlarged from thirty to thirty-five pages. We regret to state that Schürer has not been induced by Professor Ramsay's careful study, *Was Christ Born at Bethlehem?* to change his opinion. He still holds that St. Luke perpetrated a twofold slip : (1) in attributing to Augustus the order that the census should be made throughout the whole empire ; (2) in placing the census, which was actually made by Quirinius, some ten or twelve years too early. We feel quite confident that the near future will vindicate the truthfulness of the Evangelist on these two points, and convince the historian of a double error.—In the meantime, Professor Ramsay has not been idle ; in the *Expositor*²¹ he has published a striking *Corroboration* of his position, and he is by no means despondent of solving the difficulty on the lines he has been following.

7. History of the Infancy.—Thomas Nicol reviews Conrady's *Quellen der canonischen Kindheitsgeschichte Jesus'*²² and believes that the author not only separates himself from the current critical opinion, but also inverts the true relations between the canonical and the apocryphal gospels, when he asserts that the first and the third evangelists depend for their facts concerning the infancy of Jesus on the *Protevangelium of James*.—Alfred E. Garvie writes a study on *The Virgin Birth*,²³ in which he endeavors to introduce certain spiritual elements into the meaning of the term. According to the writer, the Blessed Mother of Jesus by means of God's indwelling Spirit was rendered so sinless and so perfect in her faith, that Jesus inherited from her not sin, but faith in, and surrender to God. If Mr. Garvie had a clear idea of the supernatural

²¹ Nov. 1901, p. 321 ff.

²² *Critical Review*, Jan. 1902, pp. 32-35.

²³ *The Expositor*, Febr. 1902, pp. 126-135.

life, he would not have yielded to the temptation of enriching the history of human error by another useless theory.

8. Alive Messianic Problems.—Paul Fiebig has written a study on the meaning of the term "Son of man,"²⁴ and has found himself obliged to differ from the conclusions of Dalman, of Wellhausen, and of Lietzmann, who in their turn differ from each other. According to Fiebig, Jesus calls Himself "Son of man" in reference to the prophecy of Daniel 7: 13; He uses the expression, therefore, as a Messianic title, but does not limit it to the picture of "the Son of man" as given in Daniel. It is interesting to see that Paul Kahle, the reviewer of the foregoing work,²⁵ differs from Fiebig's conclusions as widely as Fiebig differs from his predecessors.—Georg Hollman has contributed a work on the meaning of Christ's death according to Christ's own words.²⁶ The writer defends against Kaehler and Seeberg, against W. Brandt and A. Eichorn the thesis that we can obtain scientific certainty on the subject in question, that Jesus really foreknew His death, and that He attributed a special importance to it. A more severe opponent than any of those already named rose up against Hollmann's conclusions in the person of Wrede.²⁷—The same problem has been discussed from a somewhat different point of view by Albert Schweitzer.²⁸ The writer first wishes his readers to believe that the celebration of the Last Supper was not connected with Christ's words, "This is my body," "This is my blood"; he grants that the words were spoken by our Lord, but they had not essential connection with what Jesus gave His disciples to eat and to drink. He then proceeds to inquire how the giving of bread and wine was connected in the mind of Jesus

²⁴ *Der Menschensohn*, Jesu Selbstbezeichnung, mit besonderer Berücksichtigung des aramäischen Sprachgebrauches für "Mensch" untersucht. Tübingen: J. C. B. Mohr. 1901. Pp. vii—127.

²⁵ *Deutsche Literaturzeitung*, Febr. 1, 1902, pp. 262 ff.

²⁶ *Die Bedeutung des Todes Jesu nach seinen eigenen Aussagen auf Grund der synoptischen Evangelien*; Tübingen: J. C. B. Mohr. 1901; vii—160.

²⁷ *Das Messiasgeheimniss in den Evangelien*, Göttingen, 1901.

²⁸ *Das Abendmahl in Zusammenhang mit dem Leben Jesu und der Geschichte des Urchristenthums*. Heft. 1: Das Abendmahlsproblem auf Grund der wissenschaftlichen Forschung des 19. Jahrhunderts und der historischen Berichte. Heft 2: Das Messianitäts- und Leidensgeheimniss. Eine Skizze des Lebens Jesu. Tübingen: J. C. B. Mohr. 1901, xv—62; xii—109.

with eschatological ideas, and in particular with the thought of His own death. In order to explain this, the author contends that Jesus had the consciousness of His Messiahship, but that He considered His real Messiahship as beginning with the coming of the Kingdom of Heaven, which was to take place only after His death. At the Last Supper our Lord did for the Apostles what He had done a year before at the Lake of Galilee for thousands of people: He distributed bread and wine among His disciples in order to show that He was to give them a share in the future Kingdom of God. This meaning of the Last Supper was understood by the Apostles, and they must have understood Christ's reference to His death in the same sense. The connection between Dr. Schweitzer's theory and the words of the Synoptic Gospels is as close as that between the vagaries of a dream and the realities of life.

THEOLOGY.

IN *Le Correspondant* (March 10), P. Klein discusses the revival in ecclesiastical studies in France, the reorganization of the seminaries, abandonment of antiquated text-books, more careful regulation of study-time. Many of the *petits séminaires* are being subjected to annual inspection by institute professors. Numerous seminaries have come to an understanding with university faculties as to the scope of the theological baccalaureate examination. The Sulpicians and the Lazarists are sending the future seminary professors to receive special training at Paris and at Rome. Mgrs. Mignot of Albi, Latty of Chalons, Le Camus of La Rochelle, Baunard of Lille, have all published letters which are lending strength to the movement; and recently P. Hogan, instructor of the élite of the French and American clergy, guide of men like d'Hulst and de Broglie, has put into a last work the "treasures of experience amassed during a half-century of teaching by one of the most remarkable professors known to the seminaries since their foundation." It has been universally praised, and, in connection with the pastorals of the Bishops above named, it outlines a programme of intellectual development which will put the clergy in their proper position of eminence. Studies are to be put in rela-

tion with the exigencies of contemporary society, says Mgr. Le Camus. The forms and points of view of our theology must be rearranged, says Mgr. Latty—why should we obstinately persist in speaking as they did at the University of Salamanca? Our theological manuals are similar in two points; they are written in worse than mediocre language; and they lack broadness, depth, interest, and especially *actualité*. Use of the vernacular is advocated; some favorite theological arguments will refute themselves when submitted to the searching light and rigorous precision of French translation. Mgr. Mignot and P. Hogan go still deeper into the matter, demanding the union of wisdom with science, of personal sincerity with submission to ecclesiastical authority, of free research with respect for true traditions. The same spirit animates both these writers; the Archbishop having been the pupil, and always remaining the friend of P. Hogan. All this revival is to be effected by importing into the seminary some of the largeness of view of the university, but without ever confusing the different functions of the two institutions.

In the *Études* (March 20) P. de Grandmaison, writing on Harnack's *Essence of Christianity*, insists on this author's importance as the most illustrious representative of the liberal Protestant theology in Germany,—and that is practically in the world. The volume presents concisely what may be called quintessence of the religious creed that has grown out of Luther's reform. The critic devotes some twelve pages to a resumé of the whole book and fulfils this task more satisfactorily, perhaps, than any of the previous reviews. He then comments on the chief point of the volume, namely, its teaching about the person of our Saviour. Philosophical tendencies predominate over history in the author's treatment and determine the selection of the doctrines called "essential." Neither the authenticity of the Fourth Gospel, nor the integrity of the Synoptics is accepted. Every miraculous event and every dogmatic teaching are alike rejected; and Christ is said (despite the many passages in opposition), to have demanded no faith in His own divine character. The conclusion is that the difference between Catholic and liberal Protestant consists less in divergences of history or exegesis than in tendencies of interpretation. Even where we agree as to facts we are separated by an abyss.

In *Razón y Fe* (March) P. Martínez discusses an article already described in our own pages, a new explanation of Transubstantiation, by P. Georgel, in the *Annales de Philosophie Chrétienne* (May, 1901). Acknowledging the author's good intentions and piety, the critic goes on to indicate reasons for disagreeing with certain statements. First of all, it is to be remembered that the question as to the mode of change in the Eucharist is of primary importance, and not something to be put aside so long as belief in the Real Presence is secured. The explanation put forward by P. Georgel seems to be for various reasons ruinous in its principles and to involve difficulties more serious than those it is framed to answer. P. Georgel's idea that only the form and not the material of the bread is changed, appears to be identical with what was taught by Durandus and rejected by Alexander of Hales, St. Bonaventure, St. Thomas, Capreolus, Cajetan, and others. Moreover, the definition of the Council of Trent was universally considered to be opposed to this opinion. Descartes proposed a somewhat similar theory, and so did P. Cailly, Professor of Madrid, who was condemned in 1701.

In *Commer's Jahrbuch* (H. 3) P. del Prado continues his article on physical premotion, and treats of the different grades of intensity in this divine operation, the grades being measured, as Aquinas teaches, according to the effects produced. He specifies the instances in which the will is moved by God alone, and also those in which with the aid of God it moves itself. Dr. Grabmann speaks of the opposition and criticism encountered by St. Thomas' doctrines—a proof that he had thought and written something new—and goes on to sketch the Saint's great protagonist, Joannes Capreolus, the prince of Thomists (+ 1444).

P. J. a Leonissa continues his defence of the genuinity of the works of Dionysius the Areopagite. Dr. Glossner, continuing his sketch of the Catholic school of Tübingen, treats of Linsenmann, an instance of the speculative tendency in the teaching of moral theology. Linsenmann built upon Kuhn, making the notion of personality the centre of his system, and declaring it the differentiating characteristic of Catholic moral.

In the *Revue Thomiste* (March), P. Mandonnet maintains that if the status of probabilism in the Church be looked at from the

point of view of authority—the first and weightiest argument for theological opinions—it will be seen to occupy a precarious position.

P. Renaudin and P. Guillermin continue articles already noticed,—upon the definability of the Assumption and upon the question of sufficient grace; and the latter article affirms that Molinists do not sufficiently subordinate second causes to the first cause.

The *Divus Thomas* (fasc. 2) continues articles already mentioned. P. Floccari adds some arguments against C. de Kirwan, who, in the *Revue Thomiste* (Sept., 1901), admitted the possibility of modified evolutionism.

In *La Science Catholique* (December, 1901—January, 1902), P. Quiévreux wrote upon the proofs of the existence of God, discussing the demonstrability of this truth and the character of the demonstration. In the course of his article he made certain criticisms of Molinism, alleging that that theory allows some small part of human action to be independent of divine causality, and thus implies what is practically a new creation, which in turn implies an immanent creative power in man distinct from God. This makes it impossible for Molinists to demonstrate the existence of God. In a later issue (March) P. Lanusse answers by saying that Molina taught the metaphysical necessity of an immediate divine concurrence to every determination of a creature's activity. "No one who has read with attention Molina, Suarez, and the great Molinists will understand P. Quiévreux's charge. . . . Nor is the latter exact in tracing the origin of Molina's teaching to Duns Scotus, since, excepting Durandus and Bañes, no one is opposed more frequently by Molina." The same magazine contains a further contribution from P. Fontaine upon Kantian infiltrations; his point is that by substituting "voluntarism" for "a reasoned theodicy," we substitute shifting sands for a granite support. Pascal and the mediæval mystics are cited both by the thorough Kantians and by the Catholics who have undergone that influence; analogous ideas, too, are scattered throughout the works of both. The coincidence is significant.

In the *Revue du Clergé Français* (March 1) P. Lesetre writes upon the duty of preparing persons contemplating marriage; considering certain difficulties met with by confessors and arising from

ignorance, bad will, insufficient education, and legal impediments. The priest should be patient despite any number of insults; he should display all possible consideration for the feelings of unbelieving parties; he cannot insist upon a confession of sins as a necessary condition, since in the external forum only an interview can be prescribed. In some cases it will be necessary to baptize one of the betrothed, or to give further instruction in Christian doctrine. Sometimes an attempt will be made to buy a *billet de confession*; sometimes an intermediary, possibly a tailor, will go to confession, conceal his identity, and obtain the *billet* for his client. Many times impediments will be revealed only at the last moment, and care must be taken to guard the *sigillum* in dealing with them. Occasionally ignorance of marital duties will be discovered and the greatest prudence and delicacy is required in attending to this matter.—We have already quoted Pécégut's defence of his definition of Faith against the criticisms of PP. Gayraud and Guillemant. The *Revue* of March 15 contains replies from both the last named writers. P. Guillemant, in an open letter, declares his belief that the discussion rests largely on a mutual misunderstanding, and suggests that by probability his opponent really meant moral certainty of the motives of credibility, and hence would be safe from censure on that score. P. Gayraud goes deeper into the question and discusses the position of M. Blondel and the method of immanence. He insists on the necessity of distinguishing clearly three different things: the genesis of faith, the certitude of faith, the demonstration of faith. The "philosophy of action" with its method of immanence plays its part in the genesis of faith. The believer may find within himself reasons for his faith, but the fundamental and determining motive is in facts which can be made the subject of rational demonstration. The Vatican method of demonstration is capable of producing true moral certitude. The writer continues to point out the opposition between certain positions of P. Pécégut and of M. Blondel.

The Tablet (March 29) comments upon the discussions that occurred at the second Fulham Conference, on Confession.¹ The

¹ *A report of a Conference held at Fulham Palace, December, 1901, Longmans, Green & Co.*

commission included representatives of all Anglican parties—Evangelicals, like Canon Aitken, Dr. Lee and Mr. Drury; advanced Anglicans, like Mr. Benson, Lord Halifax and Mr. Coles; various schools personified by Canon Body, Mr. Childs, Mr. Lyttleton, Canon Mason, Professor Swete, Chancellor Smith, Professor Moberly, Prebendary Wace, and the Dean of Christ Church. Many and conflicting views were expressed as to the nature of the remission of sins; finally it was agreed that the power to remit sins (John 20:22) was given not only to the Apostles and clergy, but to the whole Church; and she exercises this power by the ministration of God's word and the Sacraments and godly discipline. This, it will be seen, commits the conference to what is essentially the Protestant and Reformational conception of the priesthood as a delegated ministry deriving powers from the people, and rejects the Catholic sacerdotal idea which makes the priest essentially a partner in the priesthood and power of Christ. The whole affair goes far to vindicate the judgment of the Papal Commission which decided upon the value and nature of Anglican Orders.

F. C. Conybeare, in the *International Monthly* (March), discusses "the marked tendency in cultivated religious circles to eliminate from Christian teaching the belief in a personal devil. It is at least a quarter of a century since any overt action was taken in his behalf by any member of the Anglican clergy." For half a century English mothers have desisted from inculcating the belief into their children. Dean Farrar denies that the story of our Lord's Temptation was "a narrative of objective facts." Dr. Watson (Ian Maclaren) says as much. Bishop Gore, of Worcester, seems to tend toward the same position. This contrasts forcibly with the belief held by Justin Martyr, Origen, Tertullian, Athanasius, and even by early non-Christian writers, such as Josephus, Philostratus, Apollonius. "The time-spirit has filched away from the minds of the most intelligent believers of to-day the belief in an evil being, prince, or ruler of the invisible world, forever troubling men, especially the righteous, with corporeal oppositions of himself. Instead of exorcising the mad, we send them into an asylum where they are properly looked after." Not in Anglo-Saxon and Teutonic communities alone, but in such lands as Venice, one can per-

ceive a decay of demonological beliefs, which, after it has gone a certain way, cannot but give an air of strangeness, unreality, and isolation to much of the New Testament. (This is involuntary testimony to the validity of Dr. Stang's claims in his book on *The Devil*.)

The editor of the *Monist* (April) writes upon what he calls "the pagan elements of Christianity," saying that the idea of a world-Saviour existed before the time of Christ and that the last book of the New Testament contains a conception of the Saviour utterly incompatible with that embodied in the life of Christ. "That the religion of the prophet who wrote the passage in the twelfth chapter of Revelation is not the Christianity of the four canonical Gospels is obvious. . . . We are apparently confronted in this passage with one of the relics of a pre-Christian Christianity. . . . Professor Gunkel has proved that the essential features of this pre-Christian Christianity of the twelfth chapter of Revelation is nothing but a recital of the Marduk myth." The writer continues to draw out his notion that "Christianity is the religious life of the pre-Christian ages focused around the idealized figure of Jesus. . . . Later accretions coming from sources of pre-Christian religions are the dogma of the Trinity, the conception of the Sacraments, the Incarnation idea, the doctrine of vicarious atonement with its peculiar scheme of salvation. . . . There was nothing absolutely new in Christianity. . . . Early Christianity contains many superstitious notions which cannot be reconciled with its great humanitarian and universalistic ideas." Christianity not only abandoned the Jewish policy of ignoring the problem of immortality, but "Pagan ideas were critically revised and chastened in the furnace of Jewish monotheism, and the result was Christianity. Thus the saying of Augustine remains true that Christianity . . . was, after all, an institution that had existed from time immemorial." (We note this article for the purpose of reminding our students of ideas likely to be encountered time after time and of objections not very formidable after having once become familiar.)

PHILOSOPHY.*

WITH THE ANCIENT SAGES.

CARRYING with us the memory of Lâo-Tsze's dreamy mysticism and Kong-futsze's rigid ethical formalism, we pass beyond the Chinese wall and the Himalayan fastnesses to the uplands and plains of India. Here we find a strange, almost unintelligible people. With a sacred literature reaching back scores of centuries, they nevertheless have no annals, no history, no chronology. Hemmed in by the sea on three sides and by mountain barriers on the fourth, they have been from time immemorial a contemplative race. Dwelling in a land in which bounteous nature yields her sustaining treasures at the price of hardly any physical exertion, in a climate whose torrid heats forbid bodily toil, what was there to do for the inhabitants of the scattered settlements that were joined by no connecting roads offering facilities for intercommunication and distracting social converse, but to brood over the problems of origin and destiny, to question themselves as to the whence of things, the nature of the primal cause and its relation to its effects, the purpose of the universe, and the ultimate end of man? Gifted by nature with intensely speculative minds and with phantasies luxuriant as their own jungles and forest glades, they devised and reared system upon system of philosophy embodying the results of their brooding and aspirations. At least six such systems are met with in the history of Indian philosophy. Before entering the penetralia of any of these it may be well to say a word concerning the literary foundations upon which they have all been erected—the *Veda*.

* Williams' *Indian Wisdom*. London: Wm. H. Allen and Company. 1876.
Müller's *The Six Systems of Indian Philosophy*. New York: Longmans, Green & Co. 1899.

Griswold's *Brahman*. New York: The Macmillan Company. 1900.
Wilson's *Rig-Veda-Samhitâ*. London: Wm. H. Allen & Company. 3 vols. 1850.

Garbe's *Philosophy of Ancient India*. Chicago: Open Court Publishing Company. 1897.

Rose's *Hindu Philosophy*. New York: Funk & Wagnalls. 1884.
Lilly's *Ancient Religion and Modern Thought*. London: Chapman & Hall. 1885.

Clarke's *Ten Great Religions*. Boston: James R. Osgood & Company. 1871.

Doubtless the word Veda has a familiar sound to every reader of these pages, so that little need be said on a subject which the school manual of ancient literature and the encyclopædia have made commonplace. The word means knowledge. It is applied to divine unwritten knowledge supposed to have been breathed forth by the Self-Existent, and communicated to the inspired sages (*Rishis*). By them the divine knowledge was transmitted orally through a constant succession of teachers who, as Brahmins, claimed to be its rightful recipients. Afterwards it was written down, but its reading was not encouraged. It was even prohibited by the Brahmins, to whom all property in it belonged. When, by continual growth, it had become too cumbersome for oral tradition, the Veda resolved itself not into a single volume, but into a whole series of compositions, which in reality had been written by a number of different authors at different times during several centuries. The Veda consists (1) of *Mantra*, that is, prayers and invocations expressed in texts and metrical hymns; (2) *Brāhmaṇa*, ritualistic precepts and illustrations in prose; (3) *Upanishad*, mystical or secret doctrine appended to the *Brāhmaṇa* in prose and occasional verse. Now, the Hindū philosophies grew directly out of the germs of thought scattered amongst the Upanishads; but since the latter are connected with the *Mantras* through the *Brāhmaṇas*, we must start with the hymnody, if we would trace Indian philosophizing to its beginnings.

The *Mantras* are grouped in five collections called, respectively, the *Rik*, *Antharvan*, *Sāman*, *Taittirīya*, and *Vājasaneyin*. Of these, the *Rig-veda-samhitā*, containing about one thousand and seventeen hymns, is the oldest and most important, while the *Atharva-veda-samhitā* is generally held to be the most recent and most interesting. Besides, these two are the only Vedic hymn-books worthy of being called original collections.¹

It is now almost a truism that the first and oldest philosophy of a people is to be found in their religion. This is especially the case with the religion of the Rig-Veda, which presents a speculative element from the very beginning. The oldest hymns reveal a naïve, childlike conception of nature as displayed in its most striking manifestations. The sun in the heavens, the fire on the

¹ Williams, *op. cit.* pp. 7-9.

hearth, at once beneficial and destructive; the storm winds, the thunder-bolt, the blushing dawn, the all-embracing expanse—these were the objects that stimulated the religious and speculative tendencies of the Vedic Aryans.² These forces of nature, at first poetically personified, seem afterwards to have been conceived as actual divine manifestations, and as such made the objects of worship. This polytheistic phase of Hindūism appears to have grown out of an original belief in a divine power governing the universe. And although innumerable gods and goddesses gifted with a thousand shapes now crowd the Hindū pantheon, it is probable that there existed for the first Aryan worshippers a simpler theistic creed.³ Only a few, however, of the Vedic hymns reflect this simple conception of God. Its most ancient symbolic representation was that of *Dyaus*, the sky, as *Dyaush-pitar*, Heavenly Father. This seems later to have passed into the conception of *Varuna*, the investing sky, which, in turn, was resolved into the various cosmic forces—*Indra*, the watery atmosphere; *Agni*, the god of fire; *Ushas*, the goddess of dawn, and a few more. As illustrating the earlier conception of the Supreme Being, the well-known hymn to Varuna may here be quoted:

The mighty Varuna, who rules above, looks down
 Upon these worlds, his kingdom, as if close at hand.
 When men imagine they do aught by stealth, he knows it.
 No one can stand or walk or softly glide along,
 Or hide in dark recess, or lurk in secret cell,
 But Varuna detects him and his movements spies.
 Two persons may devise some plot, together sitting
 In private and alone; but he, the king, is there—
 A third—and sees it all. This boundless earth is his,
 His the vast sky, whose depth no mortal e'er can fathom.
 Both oceans⁴ find a place within his body, yet
 In that small pool he lies contained. Whoe'er should flee
 Far, far beyond the sky, would not escape the grasp
 Of Varuna, the King. His messengers descend
 Countless from his abode—forever traversing
 This world and scanning with a thousand eyes its inmates.
 Whate'er exists within this earth, and all within the sky,
 Yea all that is beyond, King Varuna perceives.

² Griswold, *op. cit.* p. 21.

³ Monier Williams, *Indian Wisdom*, p. 11.

⁴ *i. e.*, both air and sea.

The winkings of men's eyes, are numbered all by him.
 He wields the universe, as gamesters handle dice.
 May thy destroying snares, cast sevenfold round the wicked,
 Entangle liars, but the truthful spare, O King.

Philosophy with the Aryans, as with the Greeks, was begotten of wonder. Thus we read in the *Hymn of Creation* :

Who knows, who is able to declare it,
 Whence sprang originally this creation ?
 Afterwards came the gods into existence ;
 Who then can know from whence it had its being ?⁵

The primal state, however, of the universe sorely perplexed the Hindū sage :

Then was neither being nor non-being
 Nor any sphere nor heaven overarching !
 What covered all ? And where ? In whose protection ?
 Was there a sea, a deep abyss of waters ?

Throughout this *Hymn of Creation* there is a strange resemblance to the description found in the first chapter of Genesis, yet with an unmistakable infusion of a pantheistic element.

There was not death—yet was there naught immortal ;
 There was no confine betwixt day and night !
 The only One breathed breathless by itself,
 Other than It there nothing since has been.
 Darkness there was and all at first was veiled
 In gloom profound—an ocean without light—
 The germ that still lay covered in the husk
 Broke forth on nature from the fervent heat.

The origin of things from love is next declared :

Then first came love upon it, the new spring
 Of mind—yea poets in their heart discerned,
 Pondering this bond between created things
 And uncreated. Comes this spark from earth
 Piercing and all-pervading, or from heaven ?

The kindred thought illumined, however, with the light of Christian Revelation, to which Dante gives expression, comes unbidden to mind :

⁵ *Rig-Veda* X, 129, *ap.* Griswold.

Looking into His first-born, with the love,
Which breathes from both eternal, the first Might
Ineffable, wherever eye or mind
Can roam, hath in such order all disposed
As none may see and fail to enjoy.⁶

Pantheism is both an effect and a cause of scepticism. It is not surprising therefore to find an uncertain light thrown upon the origin of things in the last verse of the hymn :

Who knows from whence this great creation sprang ?
He, from whom all this great creation came ?
Whether His will created or was mute—
The Most High Seer that is in highest Heaven
He knows it—or perchance even He knows not.

Mr. Grißwold in his suggestive analysis of some of the more expressive hymns of the Rig-Veda emphasizes the parallelism of Hindū speculation on the cosmogony with that of the early Greek philosophers. Thus the conception of the original element as water, a conception repeatedly recurring in these hymns, reminds one of the theory of Thales, whilst it again recalls the description in Genesis :

From Tapas, the all-glowing heat,
Were generated law and truth :
And from it too was generated night :
And from it, too, the swelling sea.

And from the ocean's swelling tide
Begotten was the circling year ;
Which ordereth the day and night,
And ruleth all that move the eye.

Several other points of resemblance to Biblical cosmogony and the early Greek gropings after the first principles of things may easily be traced in the Vedic hymns,—a similarity not necessarily indicative of one borrowing from the other, but rather suggestive of the likelihood that the Hebrew writer chronicled the traditions of early humanity in their pristine religiousness, ere yet they had become corrupted by erroneous conceptions of the Deity ; whilst the Hindū poets likewise gathered up the remains of the early traditions, but with the accretions and interfusions of the pantheism

⁶ Par., x, 1.

in which the speculative instinct of the later Oriental sought a unification of polytheism and the universe; and the Greek philosopher, unmindful, perhaps, of any debt he owed to tradition, analyzed the cosmical phenomena as they presented themselves to his senses, and thought he discovered at their root an aqueous, an igneous, or some other material, or else a transcendent, principle.

WITH THE RECENT PHILOSOPHERS.

The Philosophical Review for March and the *Psychological Review* for April contain abstracts of the papers presented at the joint session of the American Psychological Association and the Western Philosophical Association held at Chicago in the beginning of the year. As these two associations comprise the foremost professors in the leading educational institutions throughout the United States, an account of some of the said papers may interest the reader. Professor Thilly's "Theory of Induction" gives an interesting resumé of philosophical opinion on induction. The author reaches the following conclusions: (1) Hasty and imperfect induction is just as truly induction as scientific induction; (2) induction is not limited to the discovery of causal or intrinsic relations of things; (3) it is not identical with scientific method in general, for this includes both induction and deduction. "The logical thing to do is to restrict the term 'induction' to the process of inferring a general truth from particular instances, and to use another name for the combination of this process with deduction."

With these conclusions the reader will doubtless find himself in accord. To the following, however, some exception may fairly be taken:—(4) it is not true that we base ourselves in induction "on the principle of *the uniformity of nature, that is, that induction is really deduction*. Induction consists in making the so-called inductive leap, which must be *regarded as a natural function of the mind*. The principle of uniformity is a late product, the result of induction and not its ground." The abstract of Professor Thilly's paper unfortunately does not present the principles from which this conclusion is made to flow. As they stand, however, the propositions which we have italicized call for some criticism. (1) Mak-

ing the *uniformity of nature* the *ground*¹¹⁷ of induction does not imply that *inductive inference* is really *deduction*, but simply that deduction is essential to the *logical completion* of inductive inference. (2) The *inductive leap* viewed *psychologically* is, it is true, a *natural function of the mind*, but viewed *logically* it must be based upon some law of the *mind* which is at the same time a principle founded in the nature and constitution of things. To make the inductive leap unwarranted by such a principle is illogical and irrational. The principle need not, of course, be consciously apprehended as such, but it must at least be discoverable as rationally supporting the *leap*. (3) The principle of the *uniformity of nature* is ambiguous. It may mean (a) that the *specific natures* of things are unchangeable; (b) that the countless objects that constitute the universe are uniform, unchanging, in their mutual interactions. In the former sense the principle is *a priori*, intuitive, and immediately evident to the mind that apprehends its terms. And in this sense it is the *ground* of induction, the logical warrant for the *inductive leap*. In the second sense it may be called a *product*, a result of induction.

In connection with this subject reference may here be made to the luminous article from the pen of Dr. Mercier in the February *Revue de Philosophie* entitled "Nature du Raisonnement." Two plausible objections have been urged against the syllogism (deduction): (1) The conclusion can contain only what is already contained in the premises; hence the syllogism is not an instrument of *new* knowledge. (2) The syllogism begs the question. To use Stuart Mill's illustration: "*All men are mortal. Socrates is a man. Therefore, Socrates is mortal.*" We cannot be sure of the major proposition—*All men are mortal*—unless we already know the conclusion—*Socrates is mortal*." Therefore, the syllogism is a *petitio principii*. Defenders usually answer these objections by asserting that the premises contain the conclusion only *implicitly*; the conclusion makes the knowledge *explicit*. This answer, however, admits that the syllogism is purely *explicative*, that it does not afford any new information. Dr. Mercier shows that Mill's attack on the syllogism is based on a false theory of reasoning. The foregoing illustration is really no syllogism at all. The major proposition, *All men are mortal*, is, as Mill uses

it, collective, but not strictly universal. Its value is simply this: *All men that have come under observation are mortal*; hence there is no distributed *middle* in the syllogism; therefore the syllogism is invalid, that is, no syllogism.

Apart from this, however, the real nerve of deduction does not lay, as Mill supposes, in drawing a particular conclusion from a universal statement, but in the *necessity* (absolute or conditioned) of the premises. Thus in the syllogism—*Every spiritual substance is* (necessarily) *incorruptible*; *the human soul is* (necessarily) *a spiritual substance*; *therefore incorruptible*—the major proposition declares the necessary connection of the *major term* (the predicate of the conclusion) with an *abstract middle term* (spiritual substance), and the minor proposition states that the minor term is contained under the extension of that *middle*. The *abstract middle* is actually neither particular nor universal, but by a reflective and comparative process of the intellect *can be made either*. In other words, it is a potential and not an actual universal. The mind, in *universalizing* the abstract term, perceives its own warrant for applying to the terms subject to the abstract term the total content of this term. Herein consists the essence of the reasoning process. Now from the fact that the conclusion of a syllogism cannot exceed the premises, it does not follow, as Mill argues, that deduction affords no *new* information. The syllogism reveals the reason for the connection of the terms of the conclusion by bringing them under a higher and better known principle or law. The mind may be aware from diverse other sources that the *human soul is immortal*; but by placing immortality under comparison with spirituality it becomes conscious of the *reason and the necessity* of the conclusion. In a word, deduction is essential to science, that is, it shows the reason for our knowledge.

Again, the syllogism is not merely *explicative*; it does not simply make the *implicit* knowledge contained in the premises *explicit* in the conclusion. The conclusion is not contained *implicitly*, that is, *actually* though *latently* in the premises; it is only *virtually* there. That is to say, the mind that holds the premises has the physical power to produce from them the conclusion without having to recur to any extraneous coefficient.

This *productive* act is more than explication. It demands comparison and synthesis, and at times genius. Euclidian geometry is more than its preliminary definitions and axioms. To know saltpetre, carbon, and sulphur is not to know powder. Men were long familiar with motion and steam before they saw the resultant in the locomotive.

But to return to the Western Philosophical Association. Amongst the other papers we find one entitled "The Objective Conditions of Thought" (Dr. Bryant, St. Louis). The author begins with an analysis of consciousness. Here he finds unity amidst empirical multiplicity. "Multiple consciousness" he holds to be self-contradictory. Only as one, can consciousness know itself as having many phases. Elements of experience can have no existence save as actual experiences of an individual, as a concrete living whole. Consciousness is generic and generative. Its generative acts are: (1) as intellectual, acts of self-definition; (2) as volitional, acts of self-differentiation; (3) as emotional, acts of self-appreciation. Apparently, the writer has given both a narrower and wider range to consciousness than is usually accorded to it. On the one hand the term is left to exclude organic sentient states, and on the other it is made to include the ratiocinative and synthetic processes of the intellect. Through its empirical activity the individual consciousness becomes aware of contradiction in its experience. To account for this fact, thought, as the unifying function of the consciousness in its unitary character, is driven to *infer the existence of some sort of reality beyond the individual and empirically developing consciousness*. The reader will here detect the fatal error in the idealistic theory which starts with the mere data of consciousness and thence *infers* the objective order of things (as though subjective premises could give objective conclusions). From this standpoint the projection of mental forms and appreciations into the external world becomes easy, and the step to some form of pantheism is but short. Nor does the author hesitate to take the step. The unitary consciousness experiences states of response to external stimuli, to its own putting forth of energy, to purposive conditions of itself, *i. e.*, to *will*.

"Self-analysis proves consciousness to be thinking will. The necessary inference of thought is: that whatever offers opposition, stimulus, to conscious-

ness, must in its ultimate nature be thinking will also. Only thus can the world really be comprehended. It is idle to speak of a world fundamentally alien to the self as thinking will; since with such world the self could have no relation whatever, and hence could attain no knowledge concerning it. The only world I can know is a world comprehended by and in thought. The objective conditions of my thought, then, can be nothing else than a world which presents in concrete realization the whole system of thought which by my nature as thinking will I am ever striving to render explicit in my own individual being. My nature, therefore, is not merely 'parallel' with that of the world; the two natures are fundamentally one and the same. Thought can rest in nothing short of this ultimate spiritual monism. Self-synthesis, world-synthesis, synthesis of the self with the world—such is the threefold task which thought sets and must set for itself. In its ultimate nature thought is not outwardly conditioned but self-conditioned."

Perhaps we should apologize for inviting our readers' attention to this strange exhibition of reasoning. He will doubtless find it hard to conceive how the printed page, which by its various colors stimulates his consciousness, "must in its ultimate nature be thinking will," or that his own nature must be "fundamentally one and the same with that of the world," or lastly that his "thought is not outwardly conditioned." It is theorizing of this kind that brings modern philosophy into discredit. The passage cited is but another proof, however, that the history of human thought is forever repeating itself and that the mind unilluminated by faith moves in perpetual circles, since at the dawn of the present century it finds itself just at the point reached by the Hindu Brahman twenty centuries before Christ,—at an "ultimate spiritual monism, a synthesis of the self with the world!"

Criticisms and Notes.

PRINCIPLES OF WESTERN CIVILIZATION. By Benjamin Kidd, author of "Social Evolution," "The Control of the Tropics," etc. New York: The Macmillan Company; London: Macmillan & Company, Ltd. 1902. Pp. 538.

Mr. Kidd's recent work may be estimated from the standpoint of art and of science. As an art production, it is certainly remarkable. The theme is firmly set, and the wealth of scale and chord, melody and harmony, as the author's ear has caught them from every suggestive source, that is made to lend itself, preluding, varying, emphasizing the dormant motif, is, to say the least, extraordinary. True,

if the art be critically judged, the theme may be found too often repeated, and at intervals which scarcely allow the sense to recuperate from the incessant identical stimulation. This, however, may simply mean that the author sacrificed artistic finish to the exigencies of his theory.

Judged from the viewpoint of science, especially philosophical science, the work is hardly less remarkable; not indeed for its truth, but for the strong grasp of analogies and the consummate marshalling of illustration from nature, history, and especially the field of economics, in their defence. What are these analogies? Those which constitute the Darwinian theory, and are summed up in the familiar phrases, struggle for existence, variation, natural selection, survival of the fittest, transmissions of variations to posterity. The theory, however, must be considerably modified under the light in which Weismann has exhibited it.

The imagination of the early Darwinians had been impressed with the struggle for existence as they perceived it in the immediate foreground. It was the effects on the existing individuals of this ceaseless contemporary struggle which occupied their attention and became the subject of most of their theories. In the larger view which now begins to prevail, what we now see is, as it were, the battleground on which Natural Selection produces the most important results in the struggle of life projected into the vast stretches of the future. It is the apparently irresolvable phenomena of reproduction, sex, variation, death, and heredity, which become in this respect the centres of struggle around which the main problems of efficiency in the drama of evolution are worked out by the operation of the law of Natural Selection. In the process of selection from which the curtain now rises, we see not only individuals, but whole generations, nay, entire species and types, unconsciously pitted against each other for long ages in a struggle in which efficiency *in the future* is the determining quality; and in which only the types in which the problems involved have progressed farthest towards solution remain at last to transmit their efficiency.

. . . In the struggle, as we now begin to see it, the interests of the individual and the present alike are presented as overlaid by the interests of a majority which is always in the future. We behold the whole drama of progress in life becoming instinct, as it were, with a meaning which remains continually projected beyond the content of the present.¹

The struggle for existence and nature's selection of the fittest, the fittest organisms being those that pretermitt their own present interest in view of the interest of posterity,—these analogical viewpoints dominate Mr. Kidd's entire philosophy. Though, as here phrased, they are essentially biological phenomena, they are meant to range backwards into the limitless past, and forward to the undefined future as phases of the "world-process" wherein the universe, and man in every phase

¹ Page 52.

of his nature, physical, psychical, intellectual, moral, religious, social, and especially economic, are caught and are moving forward to an ideal future destiny. This is not the place to discuss the philosophy of this "cosmical process," or to inquire what room it leaves for a spiritual soul, liberty of will, and a supernatural religion. We are here concerned with simply noting that all that these latter terms stand for are in Mr. Kidd's theory but a few resultants of the world-process.

Some readers, we believe, have seen in the author's idea of "projected efficiency"—that the interest of the larger future must dominate the present—a biological induction which is but another form of an ethical maxim of altruism or even of the Gospel precept of losing oneself to find oneself. Indeed, Mr. Kidd sees in such a higher moral and religious bearing of his principle a confirmation of its cosmical validity, and there are no stronger passages in his book than those in which he has shown how the advent of Christianity marked a higher epoch in human evolution, precisely because it introduced the conception of the antithesis between merely present and future interests, between the individual and his own self, echoed in the outcry of St. Augustine. "O the abyss of man's conscience . . . my groaning beareth witness . . . I am ashamed of myself and renounce myself." ²

It would be a great mistake, however, to look upon Mr. Kidd's philosophy as in any adequate sense apologetic for Christianity. Apart from his ignoring the supernatural order entirely, he completely misunderstands and misinterprets the mind of the Church as unfolded in her history. He sees her in the Middle Ages trammelling those forces in the human mind whereby the future under the evolutionary process can alone be emancipated from the control of the present; and reinstating those ecclesiastico-political conditions in which a rule of religion was to become a rule of law, and transgression of religious ordinance to be punished by civil penalties. "No such tremendous potentiality of absolutism ever lurked in the ancient world beneath any of the tyrannies through which the present expressed itself." ³ As a consequence of this conception of Catholicism, he logically regards the Reformation as a liberation of those forces, and by consequence as marking a higher stage in the evolution of the race. It need hardly be said that no Catholic will endorse estimates of this kind.

² Page 221.

³ Page 281.

Though the importance of "projected efficiency" as a dominating factor in the cosmical evolution is reiterated under varying phrases on almost every page, one reaches well nigh the close of the book before one meets with any explanation of what that is in the larger future which is said to control the present and to lift the race to a higher plane of perfection. From the closest approach to a definition or description of this efficient future, at page 478, we gather that it is the gradual organization and direction through the State under a sense of responsibility, of the activities of industry and production. "Divested of all the cruder proposals of confiscation and of the regimentation of society, divorced from the threats and not unnatural exaggerations of classes wronged and oppressed in the past, this is no more than a simple and sober reality of the future, which must, by necessity inherent in the evolutionary process, ultimately prevail amongst the winning peoples." Who the winning peoples are amongst which the principle of projected efficiency is to manifest its culminating resultant in the collective organization of industry and production is indicated in the closing paragraph, which likewise luminously presents the author's central thesis.

"In the ancient civilizations the universal empire towards which the world had moved throughout unknown periods in the past had one meaning which controlled all others. It represented the culminating fact of the ascendancy of the present in the process of human evolution. The universal empire towards which our civilization moves—that universal empire the principles of which have obtained their first firm foothold in human history in that stupenduous, complex, and long-drawn-out conflict of which the history of the English-speaking peoples has been the principal theatre in modern history—has a meaning which transcends this. It represents the empire in which it has become the destiny of our Western Demos, in full consciousness of the nature of the majestic process of cosmic ethics that has engendered him, to project the controlling meaning of the world-process beyond the present."

It remains, of course, for a future generation to see whether "the majestic process of cosmic ethics that has engendered our Western Demos" will beget in him that "sense of responsibility" which is essential to the efficiency of collective organization of the activities of industry and production.

GESCHICHTE DER ALTKIRCHLICHEN LITTERATUR. Von Otto Bardenhewer, Doct. Theol., Prof. Univers. Munich. Band I. Vom Ausgange des Apostolischen Zeitalters bis zum Ende des Zweiten Jahrhunderts. Freiburg, Brig.: B. Herder. St. Louis, Mo. 1902. Pp. 592.

Some years ago Dr. Bardenhewer published a volume of Patrology. It was a miniature forerunner of the present work, which, on a much larger scale, treats of the development of early Church literature. In Germany we have had Alzog, Bishop Fessler, and Dr. Nirschl as laborers during recent years in this same field. But since the publication of Harnack's brilliant yet destructive critique, purporting to be a history of old Christian literature down to Eusebius—which onslaught was subsequently enforced by Krüger's *Geschichte*, covering the same period (translated by Gillet, N. Y.)—there has been a demand for some literary weapon with which to meet the modern explorers of old Christian ground, whose aim is to disprove the right and title of the Catholic Church to the splendid inheritance which Christ placed within her keeping, and which she has ever claimed the right to defend and hand down by unbroken transmission.

In his treatment of the subject Dr. Bardenhewer pursues a somewhat new method. He aims at combining as far as possible the logical with the chronological order of patristic activity. To this end stress is laid upon the historical circumstances, the temper of the times, as well as the form of historic facts which shaped the conduct and teaching of the early Christian writers. In the introduction the author defines for us the position of the historian of early Christian literature; he shows what has been done in the way of collecting data and records from the first attempts by St. Jerome down to our own time; he points out the various other aids which the student of patristic literature finds at his command. After this the author surveys and examines the authenticity of the so-called Apostolic Literature (*urkirchliche Litteratur*). The Apostles' Creed, the *Didache*, the Letters of Barnabas, Clement, Ignatius, and Polycarp, bring us to the end of the first section. Next we are introduced to a detailed review of what is called the Apologetic Literature of the second century, beginning with about the year 120. Distinct from this is the review of the Polemical Literature of the same period. This discussion divides itself again into two parts, namely, the heretical writings together with the Apocrypha, and the anti-heretical literature, not only of Irenaeus and Apollonius, but also of Kastor, Heraclitus, and others, of whom we have at least indirect records in the Pontifical documents of the time of Soter, Eleu-

therius, Victor, and Zephyrinus, who opposed the Gnostics and Montanists of their day. Finally, the author discusses the class of writings which belong to the moral-dogmatic order, like those of Papias, Hermas, etc., which he calls *Innerkirchliche Litteratur*.

The work is written in a thoroughly dignified style, giving detailed authority for its critical statements and entering upon the merits of the early writings as evidences of traditional Church doctrine and Church discipline. Throughout the writer displays that all-sided consideration which is apt to win for it scholarly respectful hearing. The first volume covers the first two centuries. It is expected that the whole work will be completed in six volumes. Like nearly all important products of German scholarship, the work is provided with a good topical index and complete reference to the pertinent literature of the subject, both Catholic and non-Catholic.

MARIAE CORONA. Chapters on the Mother of God and her Saints. By the Rev. P. A. Sheehan, D.D., author of "My New Curate," "Luke Delmege," etc. New York, Cincinnati, Chicago: Benziger Brothers. (Dublin: The Catholic Truth Society.) 1902. Pp. 200.

Father Sheehan gives expression of his zeal for the promotion of "a tender love of the Queen of Saints and a better appreciation of lives which were in a large measure devoted to her service" by the publication of a series of papers glorifying the blessed Mother of Christ in her titles of "The Morning Star," "Tower of Ivory," "Glory of Israel," "Mother of God," and "Queen of Saints." It is a composition altogether like the pictures of the Renaissance in which patron saints like St. Augustine, St. Theresa, St. Aloysius are grouped about the shrine of the Madonna. But the author's name would suffice to make the book popular among Catholics. The Benzigers have secured the right of publication in the United States.

PRACTICAL EXPLANATION AND APPLICATION OF BIBLE HISTORY. Edited by the Rev. John J. Nash, D.D. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 518.

Father Nash translates from the German and adapts a Bible History differing in the method of presentation from that of Knecht. The latter is intended to guide the teacher by presenting brief summaries of the separate incidents related in the Sacred Volume, and to draw from them certain reflections. The present work—an adaptation of Siegel's *Leitfaden*—is a catechetical exposition, giving in questions and answers the facts, motives, and deductions of the Bible history. It is intended for teachers of Catechism, and brings the child to recognize in detail the practical application of the Scripture doctrines.

In arrangement the author follows the chronological order suggested by the position of the books as they are found in our Canon. The whole is grouped in divisions of eras—the primitive ages, the history and development of Israel as a nation, the decline and division, the overthrow of Israel and Juda. In the history of the New Testament we have the life of our Lord, the history of the Apostles and the primitive Church down to Constantine.

The general interest shown at present in developing the field of Catechetics is a most hopeful sign pointing toward an intelligent interpretation and appreciation of the Catholic faith in English-speaking countries. There is a good topical index of over twenty pages at the end of the volume.

A SHORT AND PRACTICAL MAY DEVOTION. Compiled by Clementinus Deymann, O.F.M., approved and recommended by the Rt. Rev. J. J. Hogan, D.D., Bishop of Kansas City. Fifth Edition. New York and Cincinnati: Fr. Pustet and Company. Pp. 124.

Though not a new book, this collection of Meditations for the Month of May Devotions serves its purpose excellently. It comprises reflections for each day, upon the principal truths of religion and on the virtues practised by our Lady. The Meditations are brief and to the point. The booklet is well printed in large round type intended for reading in the sanctuary as well as for private devotion.

MUSIC AND MUSICAL GUIDE OF THE FORTY HOURS' ADORATION. By W. P. Schilling, organist of St. Peter's Cathedral. Published by W. P. Schilling, Scranton, Pa. (Box 33.)

There is no reason now to complain of a lack of complete and suitable material for carrying on the Forty Hours' Prayer in the devotional style prescribed by the Liturgy. Professor Schilling has supplied the musical portion in harmony with the order set forth in our *Manual of the Forty Hours' Devotion*. The priest and organist, together with the chanters in the sanctuary and the organ-choir, will find here plain and accurate directions for each day and service. The melodies in good, clear print of the *Pange Lingua*, the Litanies, with Psalm and responses, the *O Salutaris*, *Tantum Ergo*, *Adoremus in Aeternum*, and the *Veni Creator* needed where there is the customary sermon, are found together, bound in a neat and handy form, at a reasonable price.

ENCHIRIDION Precum usui ad Altare destinatum. Neo Eboraci, Cincinnati, Ohioagiae: Benziger Brothers. (Mechliniae: H. Dessain.)

An excellent Manual, in respectable form, containing the Asperges, Benediction Prayers, Antiphons, Litanies, Prayers after Mass, *Te*

Deum, etc., to be used at the altar, and dispensing with the customary pasteboard cards which are easily soiled. The print is large folio type, red and black, and the whole is well bound.

OFFICIUM IN FESTO CORPORIS CHRISTI et infra Octavam (et Officium Sacri Cordis Jesu) juxta Breviarium et Missale Romanum. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Fr. Pustet. 1901. Pp. 65.

This is the latest of a series of small volumes containing the Offices of a particular season. To the busy, the travelling, and the infirm priests who care not to carry heavy breviaries or missals, and who on the other hand dislike a too minute type, these publications of Office books for the separate cycles greatly recommend themselves. The present booklet has the Offices of Corpus Christi for the entire octave and the feast of the Sacred Heart, together with the Masses and all occurring and concurring commemorations of intervening feasts.

BIBLIA INNOCENTIIUM: Part Second. Being the Story of God's Chosen People after the Coming of our Lord Jesus Christ upon Earth. Written anew for Children. By J. W. MacKail, sometime Fellow of Balliol College, Oxford. London, New York and Bombay: Longmans, Green & Company. 1901. Pp. 185.

Although this volume comes to us from the hands of a non-Catholic, it serves a most healthful purpose of introducing young people into the knowledge of Bible history. A preceding volume deals with "the story of God's Chosen People before the coming of our Lord Jesus Christ upon Earth." This second part opens with the announcement of "The Light of the World," as traced in the first chapter of St. John's Gospel, and then takes up the narrative of events beginning with the Angelic message to Mary and concluding with the vision of the future reign of Christ contained in the Apocalypse. The author tells in brief chapters, headed by titles that suggest attractive images to the reader, the story and prophecy of the New Testament. It is all simply and attractively done, the narrator interweaving legends from the Apocryphal writings with the facts of Scripture history, so as to give completeness and coloring to the whole, whilst enticing the childish mind to listen and to inquire. The early ages of the Church sketched in the Acts of the Apostles are made the occasion for the selection of edifying and beautiful incidents from the first Acts of the Martyrs. Indeed, we have no hesitation in saying that this is eminently the form in which our children should be taught the Scripture story; hence the *Biblia Innocentium* in the hands of a sensible teacher cannot but do great good, even though the book does not come, as we said, from a nominally Catholic source.

Literary Chat.

Canon Jules Didiot has just published another volume. It deals with the theories of Being and Action, and will probably create some opposition on the part of the liberal scientific school of France. We hope to give a detailed review of the volume in these pages.

Dr. Herman von Soden, professor of New Testament criticism at the Berlin University, is engaged upon a study of the New Testament text. It promises to be a very detailed contribution to the critical history of the evangelical writings. Professor Soden has consulted 2,328 Codices, of which 454 are new—that is, they are not mentioned in Tischendorf's *Prolegomena*. He claims to have clearly established the fact that the typical text of the Vatican and the Sinaitic Codices are but recensions. The first part, dealing with the manuscript traditions and the preservation of the original text down to the invention of printing, will be issued during the summer; the second and third parts are to follow in the course of next year. Duncker, Berlin, publisher. Lemcke & Buechner, agents, New York.

Philadelphia is to have a *Truth Society*. The work has been inaugurated by the clergy, some of whom have done a good deal, in a quiet way, during the past years, to disarm anti-Catholic prejudice through the publication of tracts and pamphlets. Several years ago, the Jesuit Father J. Scully, then Rector of the historic St. Joseph's Church (Willings Alley), organized a *Truth League* which in an unostentatious, but persistent and effective way did (and still does) much good. By putting a certain class of Catholic literature in the way of well-disposed Protestants, laying special stress upon the answers to the ever-repeated calumnies against the Church, Father Scully managed to organize instruction classes regularly attended by from thirty to fifty converts. On one occasion, we are told, when a neighboring High Episcopal Church held a mission, and had invited a prominent preacher to discuss the claims of the Anglican ministry, the Truth League sent out a number of respectable young men who distributed gratis Father Brandi's neatly printed book on the *Invalidity of Anglican Orders* to the people whom they supposed to be on their way to the Protestant mission. The preacher put forth his arguments with much effect. The more intelligent of his congregation kept the points in mind, and when they got home looked at what Father Brandi had to say. The result was that a goodly number of those who had attended the Anglican mission went to the Catholic mission held soon after that. Most of them now go to St. Joseph's for good.

McClure, Philips & Company are to publish a translation of certain ecclesiastical court notes taken at the trial of Joan of Arc. The translation by Theo. Murr is announced as having been made from the French. The original is, we presume, contained in the Latin records already published in connection with the process of justification of the Maid of Orleans.

The Putnams announce a *Life of St. Augustine* by Father Joseph McCabe. We would warn Catholic and unbiased readers generally that the "Father McCabe" is a renegade to the faith of his fathers. He generally writes with a determined opposition to the Catholic Church. His life of *Peter Abelard* published a year ago is replete with unwarranted inferences as to the motives and teachings of the Scholastics and the discipline of monastic institutions in the Middle Ages.

The clergy will be glad to know that the S. Congregation of Rites has in preparation a *Compendium* of the authentic Decrees published some time ago in five volumes. The matter is in the hands of the Rev. P. Schober, C.S.S.R., Consultor of the Congregation and author of a number of important liturgical works on the Mass and the Breviary.

Mr. Henry Dwight Sedgwick, whose keen analysis of the elements of power at the disposal of the Catholic Church in the United States may be remembered by readers of the *Atlantic Monthly*, has written an appreciative biography of Samuel de Champlain. The little volume is part of the Riverside Biographical Series published by Houghton, Mifflin and Company.

We are promised a novel from Mrs. F. M. Vermilye, better known as a brilliant story-writer under her maiden name, Kate Jordan. The book, we anticipate, will be something very lightsome and soberly winning.

A critic in the *Times*, giving an appreciative note of Bishop Spalding's *God and the Soul*, writes: "He is one of those happy priests whose practice of his divine calling serves only to reveal to him more and more of the poetry of religion. It may reasonably be doubted whether purely didactic poetry is ever worth the trouble of writing. That it can descend to the lowest depths of wearisome unimaginativeness has more than once been demonstrated, notably in the case of the notorious verses of Mr. Martin Tupper. But whether a priest with an active and warm fancy, with a very real and living love for his profession and a devout adoration for his Master, may not with some measure of literary success translate his thoughts in poetry, is quite a different matter. Didacticism, pure and simple, disappears from writing of this sort, and we find ourselves in the presence of a philosophical and picturesque revelation of the piety of a strong man's heart. . . . Bishop Spalding has poured into the pages of his poem the treasure of a long and well disciplined religious life, and has offered to Christians a gift of deep and serious thought. The poem consists of a series of slightly connected passages with different titles. Many, indeed most of these, are in the sonnet form, which the reverend Bishop handles with some dignity, if not with genuine poetic mastery.

We commented some time ago upon Baron Corvo's book, *Chronicles of the House of Borgia*, as a work which, although not at all savory in its details, was nevertheless of some value as giving a more just diagnosis of Alexander VI and the Roman court of his time than is usual with popular writers on that subject. It appears now from a letter published by the Baron, who resides in England, that his manuscript was printed contrary to his wishes or rather despite his protest by the firm which had invited him

to write it, but whose "reader" mutilated the copy. The author had in the meantime obtained new data from the representative of the Borgia family. These he had offered to insert in his manuscript before its publication, but the firm rejected them. Whether these documents endorse or contradict his original view does not clearly appear. No doubt they will before long be made public through some other literary channel.

At a recent book sale in London a vellum copy of *An Indulgence issued by Pope Sixtus IV for assistance against the Turks* sold for \$1,325.00. The print was that of Caxton, about 1431, and consisted of a single page of 24 lines. The purchaser was Mr. Bernard Quaritch, the famous publisher. Another copy, mutilated (three lines wanting), sold for \$725.00. It is a clear case of the sale of indulgences by Protestants (Sotheby, Wilkinson & Hodge) to Protestants.

One point which is occasionally overlooked in publications of the *Truth Societies* is the necessity of avoiding extravagant statements in historical defence, as well as scholastic technicalities unintelligible to those who are not familiar with the terminology of the schools. Our apologetic and polemic literature is not free from historical inaccuracies and from deductions which do not stand the test of logic. These look like argument, and were accepted as such in a less critical and more simple age, but they are more persuasive than convincing, and will not go unchallenged with any reflecting or well-informed mind of to-day. It might be said that even truth must be used with discretion, for every fact is not a proof. It is with the weapons of polemic defence much as it is with incentives to devotion. Formerly the gaudily dressed image of a saint was calculated to arouse piety not only in the simple-minded but also in the intelligent and educated. But with the modern critical and sensitive temperament these objects may easily arouse aversion, if not ridicule. In like manner the legends from well authenticated lives of canonized saints, however true they may be, and calculated to feed our confidence in their intercessory power, will not answer the purpose of historical arguments with those who lack both faith and the appreciative reverence which it inspires for the facts of faith.

Recent Popular Books.

AT SUNWICH PORT: W. W. Jacobs.
Scribner's. \$1.50.

The wooing of a whimsical sea-captain's pretty daughter, his violent resistance and reluctant capitulation are the chief subjects of a story told with overflowing humor, and sympathetically illustrated.

BATTLEGROUND: Ellen Glasgow:
Doubleday. \$1.50.

The first half of the book describes the peaceable and beautiful lives of two Virginian families, one extremely

conservative, the other more liberal because better acquainted with the world. The second half tells of the hero's career in the Confederate ranks, ending with his melancholy home journey, after Lee's surrender. The distinction between this story and nearly all the others of its class is that it makes no attempt to construct a case against the North or for the South, but aims at showing the changes wrought in Virginian homes and Virginian hearts, old and young, by four years of warfare within the State borders.

BEAU'S COMEDY: Beulah Marie Dix and Carrie A. Harper. *Harper.* \$1.50.

The hero, a fashionable young Englishman of good family, happens, almost penniless and without credentials, to be thrown headlong into the life of an American colony, and is forced as a bound man to labor with his hands or to starve. The period of his enforced servitude, pending the arrival of aid from England, is filled with amusing adventures and brightened by a pretty love story. It is an entirely amusing book, with a just description of middle-class colonial life.

BLACK CAT CLUB: James D. Corrothers. *Funk.* \$1.50.

These stories of the debates, conversation and quarrels of a club of Northern city negroes, are written by an educated negro, partly with the intention of giving amusement, partly in the hope of showing the difference between the persons described and the Southern negro descended from slaves. The volume is illustrated with black cats in silhouette, with the uncommon feline adornment of large whites for very large eyes.

BLAZED TRAIL: Stewart Edward White. *McClure.* \$1.50.

A penniless young man, obtaining a post in a Michigan lumber camp, works his way upward to a competence, meanwhile seeing the processes and adventures and perils peculiar to the trade, and contending with the rascality of lumber firms engaged in cutting trees on Government land. He toils steadily and superbly, remains honest and just, and is capable on occasion of giving up his whole fortune to save the life of one of his men. The story is the best yet written to describe an American industry and an American man of affairs.

CAPTAIN OF THE GREY HORSE TROOP: Hamlin Garland. *Harper.* \$1.50.

The life and work of a United States captain of cavalry serving as Indian agent, and the conversion of a heartless young artist into an earnest woman loving the Indians for the agent's sake,

are so narrated as to make the most powerful plea for the Indian that has appeared in any form more popularly attractive than reports to the War Department and the Indian Bureau. The style is infinitely better than that of the author's former novels, and is worthy of his subject.

CLAYBORNES: William Sage. *Houghton.* \$1.50.

A Virginian officer in the United States Army faithful to his flag; his brother, who follows his father and his State and fights with Lee; a Southern female spy, and the daughter of a Northern general, are the chief characters in this romance. The time is the entire period of the Civil War, and the incidents include many private adventures and more than one important battle. The description of Confederate camp-life before the actual beginning of hostilities is written from knowledge, not from theory, and is highly humorous. General Grant is the historical hero and the author does justice to his unobtrusive bravery and ability. The spy bears a strong resemblance to a real person at one time very conspicuous.

CONQUEROR: Gertrude Atherton. *Macmillan.* \$1.50.

Alexander Hamilton's life is here written in the form of a novel in which his ability as a statesman is strongly asserted, and his failings are half excused and half praised. His unfortunate death is ascribed to French intrigue, acting through Mme. Jumel and Burr in a series of incidents entirely inconsistent with her real actions and Burr's character. The story describes manners and customs very well, and is written with more care than the author is accustomed to exercise; but the general effect is spoiled by the obtrusion of her theory of morals, which is pre-Mosaic, and apparently a delight to its present owner.

CRIMSON WING: H. C. Chatfield Taylor. *Stone.* \$1.50.

The French heroine and a German, her distant cousin and lover, are sorely tried in the endeavor to be loyal to their respective sovereigns and yet true

to one another, during the Franco-Prussian War. The reader sees some rather melodramatic fighting, and has a glimpse of the Crown Prince Frederick and of King William at the beginning of the contest. The author is impartial in his judgment of the parties engaged.

DARK OF THE MOON. S. M. Crockett. *Doubleday.* \$0.50.

Faa, the border gypsy, his wayward cousin, a border laird, his son, and the second Faa's daughter are the chief characters, but part of the story is given up to the "Levellers" and to their girl-chief, who rides about disguised as a man. Humorous scenes alternate with others in which murder is threatened, and the general effect is mildly entertaining, and ends with a battle disposing of all the superfluous characters.

DOROTHY SOUTH: George Cary Eggleston. *Lothrop.* \$1.50.

A young Southern girl, exquisitely and perfectly feminine in character, and a young man of Northern ideas are the hero and heroine of a story describing Virginian life before the War, and showing the aspect which negro slavery presented to those familiar with it, and their feelings when assailed by well-meaning but ignorant Northern critics. The heroine is a charming product of old-time Southern manners and methods.

DREWITT'S DREAM: W. L. Alden. *Appleton.* \$1.00.

During the Græco-Turkish War, a young American rescues an Englishwoman from a Turkish mob, and receiving a wound in the head, dreams that she professes sudden affection for him, and that they jointly defend a fort against the Turks. He awakes to find himself in hospital and spends some adventurous months in the effort to separate the true from the false in his recollections. An American retired politician and actual millionaire is the real hero, and gives some interesting descriptions of his former business.

FLOWER AND THORN: Mrs. Philip Hicks. (Beatrice Whitby.) *Dodd.* \$1.50.

Jilted by a rich man, the heroine marries an army officer who loves her, and the story deals with their misunderstandings and quarrels caused chiefly by her extravagance, and her jealousy of her husband's undeniably good but tactless cousin. The real trouble of separation by war reconciles them. The story is diffuse, the plot is well worn, and the best thing in the book is the conception of the cousin's character.

GAME OF LOVE: William Romaine Paterson. (Benjamin Swift.) *Scribner.* \$1.50.

The author brings seven love affairs into his story, making a poetical Covent Garden porter the link connecting the fortunes of the daughters and the heirs of peerages, the sons of a baronet, a poor doctor, a London thief, a reduced gentlewoman, a flower girl, a lady's maid, a timid young lady, a spendthrift and a snob, and he works out his plot very well up to the closing chapter, which is hastily written. The base intrigues surrounding the death-bed of a miser, and a painfully minute description of a case of cancer are integral parts of the story which is highly ingenious, and is not like some of its author's former work so framed as to excuse immorality.

HEZEKIAH'S WIVES: Lillie Hamilton French. *Houghton.* \$1.00.

Hezekiah was a canary, and his song, his individual traits, his behavior to his wives, and their character are described with great humor, evidently after careful observation, and the preface instructively discusses the canary in captivity.

LEOPARD'S SPOTS: Thomas Dixon. *Harper's.* \$1.50.

A description of the sufferings of Southern men and women, patrician and plebeian, during the period of negro domination, with an account of the Ku-Klux Klan as it appears to them and their descendants, and arguments against any attempt to compel

the white man and the negro to live on terms of equality. The form of the book is fiction, and the author is compelled to include unpleasant matters making the book unfit for girls, but it is a fair answer to "A Fool's Errand," and to books recommending the inter-marriage of the white and black races.

LITTLE BROTHER: Josiah Flint. *Century*. \$1.50.

A painful account of a little boy's experience on the road, and in public institutions, and a sad love story, ending happily, are woven together in a narrative, which pictures the tramp, young and old, from intimate acquaintance, the author having studied him intimately and long.

LORD ALINGHAM—BANKRUPT: Marie Manning. *Dodd*. \$1.50.

London society, as it appears to an American girl having no social position in her own country, and life on a Western ranch as it presents itself to a bankrupt peer, are the chief subjects of a somewhat confused story, with some droll passages describing an aged beau and his devices to conceal his age and decrepitude.

MAKING OF A STATESMAN: Joel Chandler Harris. *McClure*. \$1.50.

Short stories, the first describing the fate of a young man who trained his rather dull elder to speak, wrote his speeches for him, and at his death was bitterly reproached by the man's daughter, whom he loved, and who found herself humiliated in the presence of one patronized up to that time. The other stories belong to the Minervy Ann series, and all are excellent.

MASTER OF CAXTON: Hildegard Brooks. *Scribner*. \$1.50.

A Southern novel of the time since the war, with an odd mingling of "poor white" and planter society and a flattering picture of Southern courtesy. The author contrives to reserve two surprises for the very last chapter; the conversation is admirable and characteristic, and the book is a great improvement on her first story.

MICHAEL ROSS—MINISTER: Annie E. Holdsworth. *Dodd*. \$1.50.

The hero, while unmarried, is pursued by the mothers and daughters of his congregation, but falls in love with the young wife of an aged brother minister, mistaking her for a girl. Circumstances compel him to notify the husband of a duty which proves fatal to him, and after the minister marries the widow he is tortured by suspicions of his own motives in giving the notification. The picture of the relations of pastor and congregation does not exaggerate the humor of the position, or its trials, petty and important.

MONICA: Paul Bourget. Translated by William Marchant. *Scribner*. \$1.50.

Three stories and three anecdotes of military life compose this book, which might have been written for that reader least regarded of French novelists—the young girl. The title story deals with family life in the class of superior artisans; the second is a study of an affected girl and her discerning mother; and the third is a pretty tale of Monte Carlo. The translation is uneven in merit, sometimes pleasantly fluent, sometimes disfigured by strange errors.

NATURE AND HUMAN NATURE: Ellen Russell Emerson. *Houghton*. \$1.25 net.

A curious study of the interaction of art in all its forms and of extra-human matters, the ground of meeting being the human mind and soul. The book is as independent of Christianity as is possible with an author reared in a land chiefly Christian, but it is highly interesting. An extremely elliptical style securely isolates the book from readers young enough to be affected by its indifference in religious matters.

NONE BUT THE BRAVE: Hamblen Sears. *Dodd*. \$1.50.

A series of wild rides and hand-to-hand fights, during which the hero finds time to be married to a lady whom he has never before seen. Washington, Lafayette, Sir Henry Clinton, Andre, Lee, and Arnold are wrought into the story, and a gang of "Skinners" is introduced.

OPPOSANTS: Harrison Robertson. *Scribner*. \$1.50.

Two Kentuckians—one a middle-aged man whose life has been blighted by his wife's faithlessness, the other young and blessed with a genius for compassing political reforms—are repeatedly brought into opposition, the younger triumphing even when chance appears unpropitious. The love story is exceedingly pretty, the heroine being a model of goodness and of delicate courtesy.

PATRIOT AND TORY: Charles Johnson Noyes. *Dickerman*. \$1.50.

A Revolutionary story of Boston, with accounts of the battles in the neighborhood and of the siege. The author, a politician of good standing, makes this, his first essay in fiction, a vehicle for thrusts at the "imperial tyranny" of Great Britain.

RESCUE: Anne Douglas Sedgwick.

A man attracted by a girl's photograph taken nearly thirty years before, searches for the original, and finds her the widow of a selfish and sensual French artist, and the mother of a daughter inheriting her father's bad qualities, but still handsome and attractive by womanly refinement and devotion to duty. The daughter, who is carrying on an intrigue with a married man, tries to attract the hero but he becomes devoted to the mother, and in order to marry her dowers her daughter with two-thirds of his income. The originality of the book is in the relation of the mother and daughter, which is unconventional, although perfectly natural, and in the daughter's evil characteristics, which are oddly masculine.

ROMAN MYSTERY: Richard Bagot. *Lane*. \$1.50.

A young English widow marries an Italian prince, although warned that his family is afflicted with the form of madness in which the patient simulates a wolf. Her husband's mother secretly keeps the real heir of the title in confinement, he having been mad ever since childhood, and the bride's discovery of the mystery of the house is followed by a tragedy. The wicked ecclesiastic of the story is a cardinal,

described as a person of stupendous cleverness, but easily vanquished by the bride's arguments which the author unwisely prints.

SAMUEL DE CHAMPLAIN: H. D. Sedgwick, Jr. *Houghton*. \$0.65.

A small but uncommonly clever biography, including a bold and impressive sketch of men and conditions in France, and the swift changes effected in New France by the explorers. The author gives full credit to the Jesuits for their devotion, but he finds them sometimes tyrannous.

SCARLET AND HYSSOP: E. F. Benson. *Harper*. \$1.50.

A very good woman married to a very bad man and clever politician, discovers that she loves an old friend, the lover of her girlhood, but compels him to remain silent concerning his own love and behaves discreetly. Another woman misbehaves herself scandalously, and her misconduct is revealed at the same moment to the woman whom it most concerns, her daughter and the heroine. An eccentric but exceedingly clever peeress manages to smother the whole scandal and the story comes to a happy end. The author's descriptions of London society enlarge one's views as to the persons whom the son of an Archbishop of Canterbury may know intimately, but they are incredible, not so much for their immorality as for the blunt coarseness of the immoral persons, all of whom are supposed to be gently-bred.

SIEGE OF LADY RESOLUTE: Harris Dickson. *Harper*. \$1.50.

The author's simple creed is that all Catholics are bad and all Huguenots good, and in consequence his story, taking place in the closing years of Louis XIV, is lively rather than accurate; the flights of imagination in regard to Mme. de Maintenon's jealousy in 1706 and up to 1715 being especially original, and also the transformation of the Duchess of Burgundy into the Duchess of Burgoyne, a metamorphosis which endures throughout the book. The story tells the wooing of Julie de Savarac by the lord of Chateaufort, whom she scorns for not frankly avowing his love for her when

bantered on the subject by his comrades. Putting religious prejudice aside, the story cannot be praised either for conception or for execution.

SIN OF JASPER STANDISH: Mrs. W. D. Humphreys (Rita). *Fenno*. \$1.50.

The "sin" is no less than a cold murder for money, and is committed by an Inspector of the Royal Irish Constabulary, a villain with many smaller sins on his mind. The story blends reproof of certain Irish weaknesses with praise of Irish good qualities, and has a few clever pages, but it is not true to life, and it is clumsily constructed.

SON OF A FIDDLER: Jennette Lee. *Houghton*. \$1.50.

The hero, a wonderful self taught violin player, has no moral nature discernible to man, and brings shame and death upon a woman who loves him, and then marries happily and forgetfully. The description of his boyhood and of his music are pleasing, but the story is a fragment rather than a complete piece of artistic work.

SPINDLE AND PLOUGH: Mrs. Henry Dudeney. *Dodd*. \$1.50.

The plain, red-haired heroine, averse to marriage, and caring for nothing but her trade as gardener, unconsciously wins the hearts of her employer and

his bailiff, much to the wrath of her godmother, who has marked the former for her own daughter, and thinks the latter inferior to the heroine. The frantic efforts of the heroine's mother to secure a second husband, the godmother's spitefulness when her hopes seem blighted, and the heroine's indifference to everything but her trade produce many amusing situations, but the author so dwells upon ugliness of every sort, and uses such ugly words that the book leaves an unpleasant impression.

TUSCAN SCULPTURE: Estelle M. Hurl. *Houghton*. \$0.75 net.

An interesting handbook of Christian art, intended for the use of the young, but containing some work of Donatello, and Andrew, and Luca della Robbia, not often reproduced. The pictures are half tones, engraved after photographs.

YELLOW FIEND: Mrs. Alexander. *Dodd*. \$1.50.

A long story packed with unimportant details of a girl's life with her grandfather, an avaricious man whose wealth has once brought him such misfortune that he dreads a second visitation. The heroine has two lovers, and in order to make way for the second, the first is shown to be a married man, a disclosure which the heroine receives in sorrow rather than in anger, although they have been long affianced.

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Memoriae



MICHAELIS . AUGUSTINI . CORRIGAN

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A . R . S . MCMII

PACEM . TIBI . COELESTIUM . ADPRECAMUR

THE HYMNS IN THE OFFICE OF THE SACRED HEART.

Translated from the Roman Breviary.

IT is very probable that these hymns do not antedate the eighteenth century. Abounding in direct and personal appeals to the Sacred Heart of Jesus, they utter again and again the "lyric cry" of the heart's deeper emotions. Had patient research not failed to assign to them a more ancient life, internal evidence alone might well suffice to urge their recent origin; for they are quite different in character from the Ambrosian, and even from the mediæval, type of hymns, which were generally narrative or epic in treatment rather than lyrical. A casual reader can perceive at once, in the hymns to the Sacred Heart, a strongly-marked lyrical treatment. Their play of fancy and of imagination, their rhetorical finish, their condensed phraseology, give pretty clear intimations of a skill which has profited alike by the classic traditions of the "Ambrosiani," and by the "modern improvements" indicated in their abundant imagery and figurative suggestiveness. And, withal, they abound in Biblical allusion—every stanza recalling some type, or figure, or prophecy, or fulfilment.

Several translations have appeared in English—those of Caswall and Rosa Mulholland being most familiar to Catholics, while other names of translators figure in a few Protestant hymnals (for some of the hymns have crept even into such collections). In the following translations, an attempt is made to combine faithfulness with a greater degree of condensation than has been adjudged desirable in the other versions already in use. Each stanza of the original is "a little picture painted well," a cameo exquisitely finished; and our effort has been to make frame and setting harmonize with thought and phrase.

MATINS

En ut superba criminum
Et saeva nostrorum cohors
Cor sauciavit innocens
Merentis haud tale Dei !

Vibrantis hastam militis
Peccata nostra dirigunt,
Ferrumque dirae cuspidis
Mortale crimen acuit.

Ex Corde scisso Ecclesia
Christo jugata nascitur :
Hoc ostium arcae in latere est
Genti ad salutem positum.

Ex hoc perennis gratia,
Ceus septiformis fluvius,
Stolas ut illic sordidas
Lavemus Agni in sanguine.

Turpe est redire ad crimina,
Quae Cor beatum lacerent :
Sed aemulemur cordibus
Flammas amoris indices.

Hoc Christe nobis, hoc Pater,
Hoc Sancte dona Spiritus,
Quibus potestas, gloria,
Regnumque in omne est saeculum.

Amen.

With what a cruel dart
The haughty hosts of sin
Have torn the Saviour's Heart,
That love alone should win !

The soldier poised the spear—
'T was sin that shaped the aim !
Its steel grew keen and clear
On whetstone of our shame.

From Jesus' riven side
The Church is born ; again
Salvation's Ark swings wide
Its portals unto men.

And mercy, from within,
Poureth a sevenfold flood,
To wash our robes of sin
In God's atoning Blood.

O shame ! if we return
To sins that wound Him so :
Rather our hearts should learn
Such love as His can show.

To Father and to Son
And Holy Spirit be
Glory and honor done
Through all eternity.

Amen.

LAUDS

Cor, arca legem continens
Non servitutis veteris,
Sed gratiae, sed veniae,
Sed et misericordiae :

O Heart, Thine Ark doth hold
No law of bondage old,
But the New Law's release
Of mercy, grace and peace.

Cor, sanctuarium novi
Intemeratum foederis,
Templum vetusto sanctius,
Velumque scisso utilius :

O Heart, Thou holier tent
Of a New Testament—
Far holier than the fane
Whose veil was rent in twain !

Te vulneratum charitas
Ictu patenti voluit,
Amoris invisibilis
Ut veneremur vulnera.

O Heart, what wounded Thee
But Thine own Charity?
That mortal eyes might prove
The depths of hidden love !

Hoc sub amoris symbolo
Passus cruenta et mystica,
Utrumque sacrificium
Christus Sacerdos obtulit.

We gaze upon the Sign
Of suffering Divine,
And see, as in a glass,
Calvary and the Mass !

Quis non amantem redamet ?
Quis non redemptus diligit,
Et Corde in isto seligat
Aeterna tabernacula ?

Ah who, such love that views,
Could answering love refuse ?
Or seek, save in Thy breast,
His everlasting rest ?

Decus Parenti et Filio,
Sanctoque sit Spiritui,
Quibus potestas, gloria,
Regnumque in omne est saeculum.

To Father and to Son
And Spirit, Three in One,
The power and kingdom be
Through all eternity.

Amen.

Amen.

VESPERS

Auctor beate saeculi,
Christe, Redemptor omnium,
Lumen Patris de lumine,
Deusque verus de Deo,

Blest Author of the world,
Redeemer of our race,
Thou very God of God,
Light of the Father's face :

Amor coegit te tuus
Mortale corpus sumere,
Ut, novus Adam, redderes
Quod vetus ille abstulerat :

'T was love that bade Thee take
Our frame of mortal clay,
New Adam ! and bring back
What the Old bore away !

Ille amor, almus artifex
Terrae, marisque, et siderum,
Errata patrum miserans,
Et nostra rumpens vincula.

Thy love that builded fair
The earth, the sea, the stars—
That pitied olden faults,
And brake our prison-bars :

Non Corde discedat tuo
Vis illa amoris inclyti :
Hoc fonte gentes hauriant
Remissionis gratiam.

O may Thy Heart retain
Foraye such wondrous love !
Let all approach the Fount,
And Thy sweet mercy prove.

Percussum ad hoc est lancea,
Passumque ad hoc est vulnera,
Ut nos lavaret sordibus
Unda fluente et sanguine.

For this alone the lance
Set free Its saving flood,
To wash our sins away
In water and in blood.

Decus Parenti et Filio,
Sanctoque sit Spiritui,
Quibus potestas, gloria,
Regnumque in omne est saeculum.

To Father and to Son
And Holy Spirit be
The kingdom and the power
Through all eternity.

Amen.

Amen.

For the Same Office by Special Concession.

MATINS

(AND VESPERS)

Quicumque certum quaeritis
Rebus levamen asperis :
Seu culpa mordet anxia,
Seu poena vos premit comes :

Jesu, qui, ut agnus innocens,
Sese immolandum tradidit,
Ad Cor reclusum vulnere,
Ad mite Cor accedite.

Auditis ut suavissimis
Invitet omnes vocibus :
Venite, quos gravat labor,
Premittue pondus criminum.

Quid Corde Jesu mitius ?
Jesum cruci qui affixerant
Excusat, et Patrem rogat,
Ne perdat ultor impios.

O Cor, voluptas Coelitum,
Cor, fida spes mortalium,
En hisce tracti vocibus,
Ad te venimus supplices.

Tu nostra terge vulnera
Ex te fluente sanguine :
Tu da novum cor omnibus,
Qui te gementes invocant.

Amen.

Whoso would seek to win
A sweet content,
Far from the cares of sin
And punishment—

For you the Saviour bore
All pain and smart :
Enter, then, at the door
Of His pierced Heart !

O list the loving call
Of Christ the King :
“Come, ye that labor ; all
Your sorrows bring !”

Ah me ! what pity stirs
That Heart so meek,
Which for His murderers
Would pardon seek !

O Heart that doth rejoice
Angels and men,
We list Thy loving voice—
Accept us, then !

Our sins, in Thy dear Blood,
Wash Thou away :
Grant us a heart renewed,
We humbly pray.

Amen.

LAUDS

Summi parentis Filio,
 Patri futuri saeculi,
 Pacis beatae Principi,
 Promamus ore canticum.

O Sole-begotten Son,
 Father of world to be,
 O Prince of Peace, to Thee
 Our praise be done !

Qui vulneratus pectore
 Amoris ictum pertulit,
 Amoris urens ignibus
 Ipsum qui amantem diligunt.

Thou Who, within Thy breast
 The wound of love didst bear,
 Mak'st them the pain to share
 Who love Thee best.

Jesu, doloris victima,
 Quis te innocentem compulit,
 Dura ut apertum lancea
 Latus pateret vulnere ?

O Victim of our sin,
 Who bade the lance make wide
 The portals that would hide
 The wound within ?

O fons amoris inclyte !
 O vena aquarum limpida !
 O flamma adurens crimina !
 O Cordis ardens charitas !

O wondrous Fount of love,
 The panting hart's desire !
 O sin-consuming Fire
 Sent from above !

In Corde, Jesu, jugiter
 Reconde nos, ut uberi
 Dono fruamur gratiae,
 Coelique tandem praemiis.

Within Thy Heart, dear Lord,
 Our trembling spirits place :
 Grant us abundant grace,
 And Heaven's reward.

Semper Parenti et Filio
 Sit laus, honor, sit gloria,
 Sancto simul Paraclito,
 In saeculorum saecula.

To Jesus, Mary's Son,
 Father, and Paraclete,
 Let endless honor meet
 And praise be done.

Amen.

Amen.

H. T. HENRY.

Overbrook, Pa.

FATHER MAC ON RETREAT.

IT was the last evening of the Retreat; and there was a kind of general relaxation in the air. The chief part of the work was done, and there remained but one last lecture. Father Mac was in his chair, asleep. He had kept his retreat well. He had not spoken, except once to ask for salt, and twice for mustard, for the ham was rather rich. One or two old classmates, jubilarians like himself, who had borne all the "pondus diei et aestus" had tried to draw him into an unprofitable discussion about some recent promotions. But he shook his head,—they thought despairingly, he meant resignedly—for he was at peace.

"Father Mac is going to die," said the younger men. "He had always a word in the corner of the study-hall before. What has come over him?"

"He'll wind up in Melleray," said another, "and he's practising silence."

The truth was that this was the first retreat Father Mac had spent comfortably; and we have no less an authority than Saint Ignatius for the principle, which is confirmed by universal experience, that there is no such thing as praying devoutly, much less meditating, whilst the poor body is racked in an uncomfortable posture. And uncomfortable in the harshest sense of the word were the physical conditions under which hitherto Father Mac had made his annual retreat. Oh! those dreadful beds! Talk of the plank-beds of the Irish political prisoners! They were luxurious compared to the hard, knotty, time-worn, and contracted paillasses at the College. The planks, at least, were even and smooth, if rather hard to the flesh; but these dreadful mattresses—it seemed as if all the spirits of the *Flagellants*, troubled by the repose of eternity, had come and knotted for the mortification of poor mortals lumps of horsehair and handfuls of flock, and had distributed them with malicious impartiality over the entire surface of these beds. No wonder that the younger men, whose habits were not yet formed, and whose physical strength enabled them to make light of such inconveniences, chuckled and laughed under the bed clothing when they heard the penitential groanings of their seniors. "Serves them right!" said they. "Little pity

they have for us when we're roused out of bed to attend a sick-call at midnight in December, and have to trudge out into the dark through the snow; and the convent Mass at seven in the morning."

But this year there was a great change for Father Mac. As he had approached the Seminary with a heavy heart, holding his little valise with trembling fingers, a young priest had said:

"Slip over to the Presbytery. You're wanted there!"

He went over rather timidly, for he hated the idea of being intrusive, and meekly rang the bell. It frightened him as it went echoing far down the hollow vaults of the underground kitchens. A trim servant came to the door, and said with a smile:

"Are you Father Mac, your reverence?"

"I believe I am, my dear," he said wonderingly, as she took the valise from his hand, and went upstairs, whither he mutely followed. She ushered him into a beautiful room, neatly furnished. There was a splendid soft bed, and a nice woven mattress, that sprang to the slightest touch; a fine carpet; a huge mahogany dressing-table, with a large looking-glass. None of those miserable penny mirrors here, which used to make Father Mac look ten times uglier than he was, and always left two or three handsome gashes on his face, besides keeping him late for morning meditation; but this was a smooth, perfect mirror, with two brass candelabra for winter use.

"What is it all about, my dear?" he said, as his eyes opened in amazement.

"Oh, nothing, Father," she replied, "but Father Willie said you were to occupy this room, now and always at the retreats."

"God bless him," said the old man fervently. "But I really cannot think of —"

"There's no use in talking, Father," she said. "He said we were to listen to nothing, but make you as comfortable as if you were in your own house."

And so he accepted the inevitable.

Father Willie was a young old priest, fairly on in years, but always with the heart and spirits and even the face of a boy. Every one knows a Father Willie,—the Father Willie that would be called Willie, if he had even the "split hat" on his head. He

was a child when Father Mac came to his native parish. Father Mac it was who heard his first confession, gave him his first Communion, sent him to college, helped him at his first Mass, etc. This was his first year at the Presbytery; and he sacrificed his own comfort cheerfully for his old pastor's sake, and enjoyed the College bed for the sacrifice. And so for the first time Father Mac made his retreat in peace. Besides, there were other comforts. Every night, the housekeeper stole upstairs with something concealed under her apron, and left it on the dressing-table, whilst the priests were at night prayers. She said it was "whey;" and we must suppose it was. But why was Father Mac so particular about pulling down those dainty blinds? And why did the other priests of the Presbytery, as they passed his door on their way to their own rooms, sniff suspiciously, and jerk their hands towards his door, and even whisper (on their fingers of course), and pass on with a smothered laugh? Well, there is no need of inquiring too closely into these matters. The last evening of the retreat had come; and Father Mac was happy, and asleep.

It was Friday evening, and Father Mac, being used to potatoes and butter and eggs in his remote rural presbytery, had done a rash thing in touching that salmon, although it was appetizing enough. The result was a dream; and like all such dyspeptic dreams, unpleasant. He thought, *infandum!* that he was a curate again; and that he had got a night-call. There was the terrible rat-tat-tat at the hall-door, and the inevitable uprising in the dark, and the weary, weary journey in the thick murk of midnight to the mountain cabin. But there was no help. Rat-tat! Rat-tat-tat!

"I must get up, I suppose," said Father Mac; "I thought that was all over long and merry ago."

He did not get up: he only awoke, and, after awhile, realized with intense pleasure that it was broad daylight, that he sat in a comfortable armchair in a pretty room, and that—he was—*Laus Deo semper!*—a parish priest!

"I was asleep and dreaming," said Father Mac when he heard the faintest, tiniest knock at the door, and he said, half-dazed:

"I hope 'tisn't the Bishop!"

Then, more loudly:

"Come in!"

The door was gently and hesitatingly opened; and he said more loudly: "Come in!"

"I was only just about to ask, sir—" said Father Willie, putting one of his black curls inside the door—

"Come in!" said Father Mac emphatically. "Begor, 'tis a queer thing if a man can't come into his own room, without a pressing invitation."

"Sit down there on the bed!" said Father Mac. "Sure, who has a better right to it than you?"

"I didn't like the notion of interrupting your retreat, sir," said Father Willie; "but I was anxious to know if you were comfortable, and if you liked the meditations and instructions?"

"As to the first interrogation, my dear young friend," said Father Mac, "I can say *Immo, Domine!* as if it were an article of faith; and as to the second, I can only say, *So, so!* But I suppose the poor man is doing his best to earn his bread honestly, like the rest of us!"

This practical view rather disturbed Father Willie's thoughts. "To earn his bread" sounded queerly to one who had hung upon that preacher's lips all the week, and drunk in every word, and applied it with conscientious exactness to his own soul.

"When you've been hearing these things for fifty years," said Father Mac, seeing the look of bewilderment on the face of his young friend, "you say, True! True!—but they don't make the same impression, you know, as at first. So much the worse for us, old fellows," he added as a kind of *amende* for the levity.

"Then I wish I were old," said Willie, "because they affect me terribly. I come out of retreat depressed and despondent enough to half wish I were dead!"

"'Tis the salmon, my dear boy," said Father Mac, taking a pinch of snuff. "'Tis the salmon. You should never touch it. It gave me the most terrible dream imaginable, tho' I took only a mouthful. I actually dreamt I was a curate again!"

"But I didn't touch the salmon," said Willie pleadingly. "I only took a morsel of turbot, and one glass of Nierstein."

"Nierstein! That sour stuff! That would account for your depression. Take the right thing, my dear boy, in future—"

"But I've been depressed all the week," pleaded Willie. "And it is the lectures. I never heard anything so gloomy and melancholy since I took Orders. Did you ever hear I was going to cut? No? Well, I was! The morning of subdeaconship, I flung off the alb in the prayer-hall, and ran for the bare life."

"That would have been bad business for the Church, and—for me," said Father Mac, looking around the comfortable room.

"'Tis a fact! Between the hard study of the examinations, the wear and tear of the nerves during the year, we were all spun out. And then came the awful lectures! Good heavens! my nerves tingle when I remember them. 'Beware! beware! Ad huc liberi estis! Sed tunc! Vidi Luciferum cadentem, sicut stellam, de coelo! I have seen the cedars of Lebanon cast down!' And now, here is the same eternal warning—*Cave! Cave!* Now, I want to know this! How can any man have the courage to face the difficulties of life, if he is washed out in this way? Sure, it accounts for all our backwardness. We are afraid to step out, lest we fall."

"Easy now, easy!" said Father Mac. "Do you mean to say that young colts can be let loose in a field pitted with rabbit-holes, and that without bit or bridle?"

"Now, you must drop the metaphors, Father Mac," said Willie. "You can prove anything with a metaphor. Here's the plain question. We are soldiers—nay, captains in the King's army. We are going out to fight. Is it right to knock every bit of manhood out of us, when we want pluck and courage to win the battle? Doesn't it account for all our backwardness? The soldier that is afraid of every bullet that sings around him, will never fight. And here we are—weak preachers, cautious confessors, and nowhere in literature, because we are afraid to let ourselves go, and win the battle."

"Quite true! quite true!" said the old man musingly, "courage is half the battle; but—caution is the other half."

"Yes! yes!" said Willie, impatiently, "but here it is all caution! Not an inspiring word—nothing to drive the blood hotly through a man's veins, and make him say with St. Paul: '*Omnia feci detrimentum, et arbitror ut stercora!*' By the way, is there a word in St. Paul about caution and prudence?"

"Let me think!" said Father Mac, "of course, there is! How could I forget it? Don't we read it every day in the Office?—'Fratres, sobrii estote, et vigilate!'"

"I thought that was St. Peter," said Willie, in amazement.

"Not at all! not at all!" said Father Mac airily. "I have been reading it for fifty years and I'm not likely to make a mistake."

"There's no doubt it would come badly from St. Peter," said Willie, dubiously. "For of all the rashest, most generous, most imprudent, loving old fellows that ever lived, he is the foremost. But where is that we were? Oh, yes! Look here, Father Mac,—are we, Catholic priests, on the defensive merely; or are we ever called upon to attack?"

"God forbid," said the old man, alarmed at this impetuosity. "Attack? whom should we attack? Much better for us to live in peace with all our neighbors, and go quietly to our graves!"

"Yes, and allow our people to be drawn away and seduced by the enemy, whilst we're resting on our arms. I say, no decent soldier stands patiently behind fortifications, without wishing to go out, and have a dash at the enemy!"

"Drop those metaphors, my boy," said Father Mac, "and say plainly what you mean!"

"I mean this," said Willie, emphatically, "that I'm sick and tired of playing the apologist so long. Why should we be always placed on the defensive? The enemy are raking us, front and rear, with the fire of sarcasm, and obloquy, and calumny; and we throw up paltry barricades, and try to save our skins behind them. Why not dash out bravely, give back sarcasm for sarcasm; and the Lord knows we could sweep our miserable, illogical, weak-kneed antagonists off the face of the earth."

"But charity, my dear boy, charity! How can you reconcile sarcasm and wholesale destruction with the charity of the Gospel? Eh?"

"Charity?" said Willie, now thoroughly roused. "There is too much charity on our side altogether. And we have to protect our own. And mind you, Father Mac, our people, who have never been trained in the *Solvuntur objecta* of the schools, I tell you, they're getting alarmed and frightened, when they see us

taking these attacks so leisurely. They interpret charity by cowardice. I tell you, a good sweeping charge of our light artillery all along the line, and the enemy flying like rabbits before us, would give our people more nerve and vigor in their faith than all our methodical defence and apologies."

"Then," said he, after a pause, carried along on the stream of eloquence, "in our own household, where are the dangers for a decent man? Say your prayers and make your meditation every morning, and you can pass through the valley of the Shadow of Death unscathed—"

"Ah, yes! make—your—meditation!" said Father Mac, as if that were the weak point. "Every one isn't a David; and even David went down with a run."

"Well, he was a brave man at all events," said Willie. "He carries out what I was saying. He faced the giant, and felled him."

"He did," said Father Mac meaningly. "He faced another, who was not a giant, and got felled himself."

"What do you mean?" said Willie. Then a great light dawned, and he was dumb. But he was young and hopeful.

"Nec Davide sanctior, nec Salomone—"

"Look here, Father Mac, that won't do! There's the old Jeremiad again! By Jove! I'll give up the mission and become a Carthusian."

"You'll do nothing of the kind, my boy," said Father Mac, alarmed at the prospect of having to go back to the plank bed again. "Now, be calm, and have sense and courage."

"Courage? How can a man have courage? You preach at us, and warn us of imminent and awful dangers. You prepare the way to go down, because you make it inevitable. You unnerve us, and everyone knows a nervous man is the best subject for catching contagion; that a brave, fearless man has a hundred chances beyond him. By Jove! think of Napoleon or Wellington, the night before Waterloo, summoning the surgeons of each regiment and commanding them to call the men together and give them a detailed account of the horrors of the battlefield—the screams of the wounded, the curses of the dying; here a fellow rushing madly by through the ranks, holding his intestines in his

hands, and here a fellow chopped up into mincemeat with sabres; then the operation-room—piles of amputated and rotting limbs, the smell of gangrene, the doctor's arms bloody up to the shoulders—"

"Stop! stop!" said Father Mac. "This is worse than the salmon."

"I say," said Willie, thumping the mattress, and making it jump like a jelly, "I say that any general that would do such a thing would, and should be, courtmartialled and shot! And here are we, shivering and shaking beneath the barricades of our theological defences, because of all this terrorism; and if any fellow ventures into the open to get a stray shot at the enemy, immediately he hears—'Come back! come back! you fool, come back to safety.' And, trembling from head to foot, he sneaks back to security and a sound skin. But if he be a courageous man, and one who cannot sleep sound unless he has a slap at the Philistines, fifty chances to one he will hear the ping of a bullet in his ears; and that treacherous shot will come from his friends, and not from his enemies. But, *à nos moutons*: What did Wellington and Napoleon do on the eve of a great fight? Did you ever read Napoleon's manifestoes? No! Well, each is a trumpet-call. They must have poured liquid fire into the nerves and veins of his soldiers: 'Soldiers of France! once more are you called upon to do your country honor; and it is your country itself that calls! Behind you are the immortal triumphs of Marengo and Lodi, the Pyramids and the Austerlitz! Before you are the same foes you have beaten in a hundred battles! The storm-torn banners of France are over your heads; and your eagles scream at the thought of battle! Once more, only once, will you drive the mercenaries of a despotic and perjured coalition from the field; and your country, safe forever in peace, will take her laureled heroes to her breast. Soldiers of France, advance, not to battle, but to victory—the final victory and the greatest!' No wonder they swept Europe before them. Now, Father Mac, I maintain that just what we want is a manifesto of this kind. When we are going back to the world, the fire of enthusiasm should be poured into our souls. If I were a preacher, now I'd say, the last night of the retreat—but I'm afraid I'm tiring you—"

"Not at all! not at all! my dear boy," said Father Mac; "go on! go on! you are doing well! well, indeed."

"Well," said Willie, standing before the large pier-glass and gesticulating like an Irving or a Daniel Webster, "I'd say: 'Soldiers of the Church! she looks to you for succor in these days of fury and frenzy! The Philistines are upon you; but the ark of the Lord is in your midst. Behind you are twenty centuries of an existence, of fluctuating fortunes, of victory and defeat, depression and exaltation, but the truth ever conquering in the end, and new glories emblazoned ever on your sacred banner!'"

"Good boy! good boy!" said Father Mac, clapping his hands enthusiastically.

"Your generation is called upon," continued Father Willie, raising his voice in the increased enthusiasm, "to uphold the honors of the past history of the Church, and to create new triumphs for the future! There rings in your ears the battle-cry: Fear not! I have conquered the world! There is no danger before you, but victory! What have you, Soldiers of the Cross, to fear? A vapid and ever-weakening civilization strives to cross your path. Sweep the effeminate thing away, and go on conquering and to conquer! The people look up to you, not only for guidance, but for inspiration! Yet, how can you create an enthusiasm and an inspiration you do not feel? And if you do not feel it, and cannot create it, is there not danger that the fires will burn low and consume themselves into ashes? Arise, then, and put on the panoply of a righteous zeal! Go forth, and seize every weapon at your command. Art, science, literature, the newspaper, the magazine, the platform—"

"It is the only thing that is wanting to this outburst of pe-perfervid o-oratory," said a deep voice from the door; and the Bishop was in the room. The two priests were so preoccupied with their own cogitations, and, indeed, Willie's voice rang so high that they did not hear the handle turning, nor see the gleam of purple in the room. The Bishop had an amiable habit of rubbing his chin when he was about to speak—some said it was because he had splendid razors, others thought it was a little stratagem to conceal the benevolent smile that ever played around his mouth. He now advanced into the room, and said, with a

curious little stammer that added great piquancy to his observations :

"I am annoyed and s-somewhat d-disappointed, gentlemen, to f-find two such exemplary priests v-violating the sanctity of the last ev-evening of the retreat. If these things are done in the g-green w-wood, what are d-done in the dry? There is a c-certain amount of contumacy in your c-conduct, for there has not b-been the s-smallest attempt at con-concealment. Father Ma-MacNamara, I'm s-surprised at you, with your great years and exp-perience. Might I ask you be good enough to go to your r-room at once, s-sir?"

Father Mac stood up, humbled and crest-fallen; and forgetting even the pinch of snuff in his hand, he shuffled from the room.

"A-as for you, Father W-Willie," said the Bishop, "I-have ch-changed my opinion completely about you."

And the Bishop went out, and slammed the door after him.

He had gone down some steps, when he heard a trembling voice piping behind him :

"My Lord!"

"Well!" said the Bishop, without turning round.

"My Lord, may Father Mac retain my room for the night?"

"Retain?" said the Bishop, looking upwards to where Willie was bending over the balustrade.

"Yes, my Lord; Father Mac occupied my room all the week."

"Th-then," said the Bishop, "'t-tis what Ma-Ma-Macaulay spoke of, when he de-described stu-students, three in a bed."

"No, my Lord!" said Willie, cheering up under the joke. "I slept in the College!"

"Y-you gave up your r-room to Father Mac?"

"Yes, my Lord! He's my old pastor."

The Bishop looked up at the eager face long and earnestly. Then turning away, he said :

"Y-yes! b-but only for this night, r-remember!"

"All right, my Lord!" said Willie.

The Bishop passed down smiling. Willie returned to his room; and although he violated the silence of the retreat egregiously, there is some reason to think that Willie has scored one!

RABBINICAL STUDIES.

XII.—THE TALMUD OF JERUSALEM.

WHEN St. Jerome betook himself to his Jewish teachers, the text of the Babylonian Talmud was still in the process of formation; for the Gemara was only completed in the early part of the sixth century. But, some time before this, the Mishna had already been made the basis of another Gemara in the Palestinian school. This Jerusalem Talmud was put together under the redaction of Rabbi Jochanan, somewhere about the beginning of the third century. It still retains much of its primitive simplicity, being without the numerous commentaries and additions that have gathered round its younger Babylonian rival. Hence, while the one can be contained in a single folio volume, the other, as we have seen, fills some twenty volumes in large quarto, or twelve in folio. As this fact sufficiently indicates, the Talmud Babli is that in general use among the mediæval and modern Jews; and, as a rule, it may be taken that this recension is meant, whenever the Talmud is cited without further description. At the same time, its greater antiquity gives a special interest and importance to the Talmud of Jerusalem. And we need hardly add that a comparison of the two redactions throws no little light on the history and evolution of this complex body of Jewish jurisprudence and religious tradition. If the Talmud Babli stood alone, we might still be able to distinguish between the Mishna, or the Hebrew groundwork, and the Gemara, or the Chaldaic commentary. And the difference in language might be enough in itself to suggest that the former was of independent authorship and higher antiquity. But the real distinction between the two elements, which are somewhat apt to be merged in one mass, is made more manifest by the presence of the Jerusalem Talmud. For, here, the text of the Mishna is expounded and expanded by another and earlier Chaldaic commentary. In spite of some inevitable minor variations, the Hebrew groundwork is the same in both recensions. But the Gemara of the Jerusalem Talmud is not only different in its contents from that of Babylon, but is, moreover, written in another dialect, the Palestinian Ara-

maic, and not a few forms and phrases are peculiar to the language of this earlier Talmud.

It may be added that the arrangement adopted in this Talmud affords greater facility for distinguishing the two elements. For while, in the Talmud Babli, the Mishna is generally given in short paragraphs, which are frequently separated by many pages of Gemara; in the Jerusalem recension, each chapter of the Mishna is first set forth in full, before its several sections are submitted to comment or expansion. There are, moreover, some further points of difference between the two Talmuds; but these need not detain us at present.

XIII.—ABBREVIATIONS AND “RASHE THEBOTH.”

Enough has been said already on the language of the Talmud. But before proceeding to speak of its structure and subject-matter, it may be well to add a word on a feature which forms one of the chief difficulties for those who enter on this branch of study. English readers sometimes find it hard enough to accustom themselves to Bibles in unpointed Hebrew, where the vowels are conspicuous only by their absence. In the Talmud, as we have seen, there are no points, though the vowels are occasionally denoted by the quiescent letters. But here, as in other Rabbinical writings, the dearth of vowels is accompanied by a singular economy in the use of consonants. Readers of these degenerate days sometimes find a difficulty in the contractions of the old Greek editions; and, to many, the abbreviations of the Latin Black Letter are a still greater puzzle. But in both of these instances so many words are plainly printed in full, that a good classical scholar may generally read the riddle by the help of the clearer context. It is otherwise with the Talmud and other Rabbinical writings; for, here, the abbreviations are more abundant, and consequently present a greater difficulty to the uninitiated. Moreover, they frequently occur in the case of proper names, in which the context can give little, or no, assistance.

The principles adopted in these abbreviations and contractions are those in familiar use in English and other languages. Thus a word is sometimes denoted by its first and last letters, as in our

"Dr." and "Mr.," though the other expedient of giving the first few letters, as in "Co." for company, is more commonly used in the Rabbinical writings. For instance, שְׁנֵאָה (*shne*) for שְׁנֵאָמָר (*shneemar*), "as it is said," is a general introduction to Biblical quotations. It may be observed that vertical strokes, somewhat resembling acute accents, supply the place of our full stop, as the sign of abbreviation.

Another favorite method of contraction is the use of combinations of initial letters, or *Rashe Theboth*, "heads of words." This, again, is a device sufficiently familiar to readers of English. But, whereas we only use it for Christian names and titles, or such phrases as *Q. E. D.*, *i. e.*, etc.; it has a far more extensive application in Rabbinical literature. And here, in spite of the fact that some mark of abbreviation is generally appended, the absence of points between the several initials gives the combination the appearance of a continuous vocable. Thus, הַקְּב"ה (HKB''H) "*Hakkadosh Baruch Hu*—The Holy One Blessed is He," is a very common equivalent for the Divine name; and when some Hebrew sage or hero is mentioned, his name is often followed by some benedictory phrase, such as ז'ל (Z''L) for *Zikronu libracah*, "of blessed memory," or בְּל"ב (BL''B) for *Baruch leolam Borehu* "whose Maker be blessed for ever." So again, most of the celebrated Rabbis are merely denoted by their initials, and in some cases, where the full title is somewhat cumbrous, the combination of initial consonants is vocalized and read as one word. Thus, "Rambam," from the *Rashe Theboth*, RMB''M stands for Rabbi Moshe ben Maimon, and Ramban for Rabbi Moshe ben Nachman, etc.

When all these puzzles are added to the peculiarities of the later Mishna dialect, and the foreign words disguised in Hebrew letters, it is no wonder that even those who are fairly familiar with Biblical Hebrew often find the pages of the Talmud wholly unintelligible. And some may be tempted to believe that, as the diplomatist's language serves only to conceal his thoughts, this method of writing is admirably adapted for the purpose of concealing the language.

XIV.—ORDERS AND TREATISES.

What has been said so far may suffice to give at least some general notion of the outward appearance of the Talmud, as well as of its age and origin. But, if we left the matter here, the picture presented would be but a shadowy outline of this voluminous collection of Jewish laws and legends. A description of the Zendavesta which duly noted the difference in age and dialect that separates the Gâthas from the rest of the Venidad, and discriminated between the Zend text and the Pehlevi commentary, would not carry us very far, without some indication of their general contents. In the case of the Talmud, this need may be best met by setting forth the headings of some of its main divisions. The text of the Mishna, with its accompanying Gemara, is distributed into upwards of sixty "treatises," to use the common equivalent of the Hebrew "*Mesacceth*," each treatise being subdivided into chapters, and these again into paragraphs or verses. Where the whole mass is so large, and so varied in its nature, the divisions are none too many; but without some systematic connection, the number would be somewhat unwieldy. And it is some relief to find that the treatises are arranged in six groups, known as *Sedarim*, or Orders. Some notion of the nature of their main contents may be gathered from the following titles: I. *Zeraim*, or "Seeds"; II. *Moed*, or "Festivals"; III. *Nashim*, or "Women"; IV. *Nezikim*, or "Injuries"; V. *Kedashim*, or "Sanctifications"; VI. *Teharoth*, or "Purifications."

The first Order contains such treatises as *Beracoth*, "Blessings," and *Beccurim*, "First-fruits." In the second, we naturally find the treatises on the Sabbath, the Passover, and other festivals. And, as the name *Nashim* implies, the third Order deals with such matters as betrothals, marriages, and divorces. The next series is devoted, for the most part, to juridical questions. Perhaps its most important treatise is that of *Sanhedrin*, named after the famous Jewish tribunal. The fifth Order opens with the treatise *Zebachim*, or "Sacrifices." And the sixth and final series treats, as the name suggests, of legal uncleanness and purifications.

These Talmudic treatises vary considerably in length, and

some of them seem to have engrossed the attention of the commentators, at the expense of the others. Thus, in the copy before us the first of the eighteen volumes is labelled "*Mesacceth Bera-coth*," and the second "*Mesacceth Shabbath*"; and at first it might seem that the compass of the two treatises was much about the same. But a closer scrutiny shows that, whereas the "Sabbath" and its accompanying comments fill the whole of the second volume; the first contains not only the treatise on Blessings, but also the Mishna of the ten remaining treatises of the *Seder Zeraim*, as well as an introduction to the Talmud, and other matter. In the same way, the Mishna text of all the treatises of the *Seder Teharoth* is to be found within the covers of the eighteenth volume. On the other hand, the Order of Festivals fills four goodly volumes, and a like number is devoted to the treatises on matrimonial matters.

XV.—THE TALMUD AND THE BIBLE.

It is time to touch on a question of natural interest to the Catholic student, the relation which the Talmud bears to the Bible. From the foregoing account, it is clear that the Talmud is not cast in the form of a commentary, and does not follow the order of the Canonical writings. None the less, both Mishna and Gemara are very closely connected with the Sacred Text, and contribute to its elucidation. It could hardly be otherwise, for those laws and ceremonial observances which occupy the doctors of the Talmud are already established in the Old Testament. And the authors of the Mishna and Gemara must needs have recourse to the older written law, which is the first foundation of their own traditions.

We have already had occasion to compare the pages of the Talmud with the works of our mediæval schoolmen. And the same analogy may haply help us here also. The student who wishes for a sound doctrinal exposition of some dogmatic text of Scripture, or a practical explanation of the Biblical precepts and counsels, will often find more light in such a work as the *Summa* of St. Thomas than in any of the professed commentators. And the Scripture index, provided in most editions of our old theolo-

gians, enables us to turn at once to this incidental exposition of any passage in the Old or New Testament. As might be expected from the nature of the subject, arguments from Scripture are yet more copious in the pages of the Talmud, where the doctors of the traditional law continually enforce their own views and contentions with the very words of the Bible, introduced by the familiar formula, "it is written," or "it is said." We have some tangible token of this in the column of references that runs in a slender stream between the text of the Talmud and the marginal glosses. Sometimes indeed they are few and far between, when the discussion continues for awhile on the same text, or turns into other than Scripture channels. But often enough a long array of references is crowded into a single page. It is worthy of note that here, as in the writings of the Fathers, the same topic is often illustrated by many citations from widely different portions of the Bible. Thus, in *Beracoth*, f. 8. b., we find references to Psalms, *Isaias*, *Job*, *Jeremias*, *Exodus*, *Deuteronomy*, *Proverbs*, and *Ecclesiastes*. If all these occur in a single page, the reader may imagine how many passages of the Old Testament must be cited, applied, and elucidated up and down the sixty treatises of the Talmud. And it may be safely said that there is scarcely a book or a chapter of the Bible that is not thus treated. But without some key or concordance, it would be a hopeless task to look for any particular passage, which might be incidentally applied or expounded anywhere in any one of the numerous treatises. Happily, however, this help is provided in the pages of the Rabbinical Bible. For here, among the many notes and glosses that surround the text and Targum on every page, there is a line or column headed "*Toledoth Aaron*," which contains references to the place in the Talmud, and some other Rabbinical writings, where the text in question is cited. The student of the Bible can thus turn at any time to see how the passage before him is treated in the pages of the Talmud.

XVI.—HALACOTH AND HAGGADOTH.

As might be expected from the mixed nature of the Talmud itself, the rich body of Biblical exegesis scattered throughout its

pages is of a very various complexion. When Scripture texts are cited in the works of the Fathers, the schoolmen, or later theologians, they are naturally regarded in each instance from the author's peculiar standpoint. Thus, the apologist will lay stress on the dogmatic import of a passage, which is seen in different aspects in the pages of the moralist or the mystic. But the Talmud, as we have seen, is not a book, but a large and varied literature, which brings together in one many things that are elsewhere divided. It is at once a code of laws, a body of traditional doctrine and ethics and a storehouse of national legends. In one respect, its Catholic counterpart would be the *Corpus Juris Canonici*. But, to complete the parallel, this legal element must be supplemented by the Books of Sentences, with their cloud of commentators, together with our liturgical literature and the *Legendæ Sanctorum*. Hence, there is hardly any form of exposition and application of Scripture that may not find an appropriate place in the pages of the Talmud.

Sometimes the matter in hand is some question of law, and then the text cited as an authority is treated in strictly legal fashion. The doctors of the Mishna or Gemara show the full force of the Biblical precept, or point out its limitations. Elsewhere, again, the subject is of a more spiritual nature, and the letter is sublimated by allegory and illustrated by legend. It is possible to distinguish many varieties and different degrees in these methods of interpretation, as the utterances and judgments of the Talmudic doctors are variously classified and subdivided.¹ But it will be enough to notice here the important distinction between the *Halaca* and the *Haggada*. It is by no means easy to give in a few words an accurate and intelligible account of these two main elements, which are, so to say, interwoven in the thought and substance of the Talmud, as the Hebrew and Aramaic are blended in its outward form. Nor can we find any closely analogous antithesis in our own legal, or Biblical, literature. We have, indeed, the Law and Equity of English jurisprudence; the literal and the allegorical in exegesis, and scholasticism and mysticism in mediæval theology. No one of these alone coincides with this Rabbinical distinction of *Halaca* and *Haggada*. But, in a meas-

¹ On this see *Maboa Hattalmud*.

ure, it has something in common with them all. Perhaps we may illustrate the subject by applying the same classification to the pages of the Bible itself. In that case, the Decalogue and most of Leviticus would be counted as *Halacoth*: while Canticles and the Gospel parables would be among the Biblical *Haggadoth*. In a word, the *Halaca*, the "way," or the "conclusion," from *halac*, "to walk," is the law of the Talmud. *Haggada*, from *haggid*, "to narrate," is its legendary and allegorical element. Naturally enough, the two streams are apt to intermingle, and the line of demarcation is often delusive.

XVII.—THE TALMUD AND THE HIGHER CRITICISM.

Apart from this manifold commentary on many passages of the Bible, the Talmud, in one way or another, throws some little light on the larger questions concerning the age and authorship of the Sacred Writings. Though the subject is not treated systematically, there are some incidental notices regarding the composition of some of the books of the Old Testament. Naturally the attitude of the Talmudic doctors is, in the main, eminently conservative. It is, indeed, no wonder that the Mosaic authorship of the Pentateuch should be adopted without misgiving, when the secondary, or traditional law, embodied in the Mishna, is boldly ascribed to the same venerable authority. In fact, a common title for many of these later commands is "a *Halaca* of Moses from Sinai." And the various links in this chain of oral tradition are succinctly described in the opening words of the *Pirke Aboth*.

In addition to these explicit utterances on the subject, the Talmud in itself furnishes not a few arguments that run counter to some of the bolder views of modern Higher Criticism. The organized system of traditional teaching, which finds expression in the Mishna, was already in existence at the opening of the Christian era. And, with all its proud claims to high antiquity and Mosaic origin, it is yet sharply distinguished from the Canonical writings which are cited at every turn as authorities. Moreover, the language of the Mishna is a later development which cannot be confused with the purer Hebrew of the Bible. All this is scarcely consistent with any theory that would assign a later

origin to the present text of the Old Testament. And these considerations find further support in the independent testimony of the monuments which has already been used to check some of the too hasty conclusions of modern critics.

But if these and other reasons suffice to inspire us with a saving caution in regard to the Higher Criticism ; they need not lead us to look on the new theory as a mere delusion. For if some of its advocates have taken up an untenable position, the same may be said of some of our more conservative writers. While the former have been carried too far by their own ingenious theories, we fear that some of their orthodox opponents are apt to adopt a needlessly rigid attitude. They cling too closely to the traditions of their school. And, on the other hand, our modern notions regarding authorship and literary composition are unconsciously used in judging of works that belong to other ages. Here, again, the evidence of the Talmud may haply help to hinder us from falling into error. For its pages, as we have seen, show unmistakable signs of the living growth of Jewish religious literature. Diverse elements, contributed by successive generations, are fused together in one mass ; and the thoughts and words of earlier authors are adopted and expanded by those that come after them. It is true that, even apart from the supernatural agency of Divine Inspiration, there is a deep and broad difference between the making of the Bible and that of the Talmud. But who shall say that they have not something in common ? In any case, the Mishna and the Gemara are nearer to the Hebrew Scriptures than any other uninspired writings. And if there be anything in the argument from analogy, it might lead us to anticipate that the work of one prophet, or sacred historian, would be blended with that of others ; and that the inspired Jewish writer, like his brother of the Talmud, would make considerable use of existing materials :

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(To be continued.)

CASUS MATRIMONIALIS.

De Privilegio Quasi-Domicilii.

JULIANA, ex-religiosa, in sua dimissione a votis paupertatis et obedientiae, non autem a voto simplici perpetuae castitatis dispensata, nubere intendit Livio consanguineo in quarto gradu. Quia eorum Episcopus pro tali cumulatione impedimentorum facultate apostolica caruit,¹ Juliana suadente suo paracho transit in aliam longius distantem dioecsin confiniis Mexicanis adjacentem, ibi tamdiu commoratura, donec ab Episcopo loci dispensationem a suo voto obtinere possit. Interea Livius, qui remansit, una cum paracho parat necessaria pro nuptiis et acquirit dispensationem ab impedimento consanguinitatis necnon pro Juliana curat testimonialia quoad statum liberum et quoad sufficientem instructionem in S. Religione transmittenda, ut et ipsa stata die cum necessariis dispensationibus et licentiis ad certum Sanctuarium pergere possit, et ibi nuptiae celebrentur. Reapse Juliana per parochum loci transactis sex hebdomadibus ab Episcopo dispensationem a voto et reliqua quae ei pro matrimonio rite ineundo necessaria fuerunt, acquisivit et ei valedixit. Parochus vero in conventionem sacerdotum casum proponit, sciscitans, an quoad privilegium de quasi-domicilio hisce Statibus a S. C. S. Off. 6 Maj. 1886 concessum bene se gesserit. Opiniones differunt. Plerique affirmant; negant autem plures et quidem doctiores, tenentes, dispensationem a voto fuisse nullam eo quod Juliana non fuit subdita Episcopo. Nam, ajunct, per Decretum de 6 Maj. 1886 nihil fuit concessum, sed (in favorem scrupulosorum praesertim) declaratum, in casibus in quibus de animo manendi per majorem partem anni *non constat*, talem animum et per consequens quasi-domicilium esse praesumendum seu certo existere ex praesumptione, ita ut hoc sub respectu nihil obstet celebrationi matrimonii et dispensationibus ab Episcopo relate ad hoc impertiendis. Ideo in casu, ubi, ut in illo Julianae, *nullum dubium* de animo *non* manendi subsistit, secundum rei veritatem, cui omnis praesumptio cedit, nec quasi-domicilium sustineri potest. Id, putant, etiam in Decreto ipso exprimi, cum non dicatur: "eos habere quasi-domicilium," sed:

¹ Putzer *Comment*, n. 97, ad VI.

“censendos esse habere quasi-domicilium.” Qua de causa, ut hi tenere debent, per Decretum cit. Episcopis nostris *nihil* ultra jus commune omnibus cognitum² a S. C. S. Off. approbante S. Pontifice concessum est!!! Parochus de hoc attonitus, merito petivit rei discussionem, quae in sequentibus instituetur, et quidem:

A. *quoad Decretum ipsum*, et

B. *quoad casum Julianae*.

A. Quod Decretum ipsum attinet, prae caeteris ejus tenor praevia supplicatione Episcoporum cognoscendus est. Supplicatio, per Del. Apost. Jacobum Gibbons, tum Arch. Balt., ad S. Pontificem directa, continet haec ad rem pertinentia. . . . “Patres Conc. Plen. Balt. III., Beatitudinem Tuam censuerunt orandam, ut Apostolica Auctoritate pro Foed. Amer. Sept. Provinciis dignetur decernere, eos, qui e sua dioecesi ad aliam transeunt, modo in hac per spatium unius saltem mensis commorati sint, eo ipso, nulla facta inquisitione de animo manendi per majorem anni partem, censendos esse acquisiisse quasi-domicilium, quod sufficiat ad matrimonium contrahendum, eosque subditos constituendos Episcopi ejusdem dioecesis in ordine ad dispensationes ab impeditis, si quae obstant, obtinendas. Rationes hujus petitionis sunt: 1. Gravia incommoda et anxietates ac molestiae, quae frequenter sacerdotibus oriuntur, si canonicae praescriptiones de quasi-domicilio sint servandae; 2. Periculum, ne secus nupturientes, scandalo fidelium, magistratum civilem aut praeconem sectae acatholicae adeant ad matrimonium contrahendum.”³

Responsum ad hanc petitionem seriori considerationi S. C. S. Off. reservatum est, uti hoc patet ex notitia ad Del. Apost. die 31 Dec. 1885 missa: “Relate ad aliam petitionem, qua poscebatur ut simplex factum commorationis unius mensis in aliquo loco sufficeret ad ibi acquirendum domicilium, et ad valide matrimonium contrahendum, Rmi Patres”—quibus ea proposita fuit praecedenti die 25 Nov.—“rem perpendere cupientes, responsionem differendam esse censuerunt.”⁴

² Cfr. Konings *Comp. Theol. mor.*, vol. II, n. 1614, Resp. 2, Bened. XIV, const. *Paucis abhinc*, 19 Mart. 1753 ad Archiep. Goan. Bullar. Tom. IV, App. II, —ed. Mechlin., vol. XII, 386.

³ *Acta et Decr. C. Pl. B. III*, pag. cix, (1).

Nouvelle Rev. T o Vol. XIX, 468.

Demum S. C. S. Off. 6 Maj. 1886 Responsum emisit, quod S. Pontifex die 12 Maj. confirmavit. Illud *exacte*, uti expresse id testatus est,⁵ Zitelli in *Apparatu juris eccl.*, Romae, 1886, pag. 387 publici juris fecit sequentis tenoris:

“Suprema Univ. Inquis. feria V, loco IV, die 6 Maj. 1886 decrevit, Concilio Baltimorensi postulante, supplicandum Sanctissimo, ut decernere dignetur in Statibus Americae Foederatis se transferentes e loco ubi viget Caput *Tametsi* in alium locum, dummodo ibi continuo commorati fuerint per spatium saltem unius integri mensis et status sui libertatem uti juris est comprobaverint, censendos esse ibidem habere quasi-domicilium in ordine ad matrimonium, quin inquisitio facienda sit de animo ibi permanendi per majorem anni partem. . . . Sanctissimus vero, feria IV, 12 die, praedictum EE. PP. decretum suprema sua auctoritate ratum habere et confirmare dignatus est, contrariis quibuscumque non obstantibus.”

Concessio haec in sensu obvio et juxta finem, qui per eam obtinendus est, considerata rationem privilegii in bonum commune Religionis et legis particularis pro hisce Statibus latae habere videtur, ideoque tanquam beneficium Principis Supremi large potius, quam stricte est interpretanda,⁶ ita ut verba generalia generaliter et irrestrictè intelligi debeant et verba tantum valeant quantum sonant. Ut res melius pateat:

I. Quaeritur: *Quid in Decreto conceditur?*

Resp. Conceditur, ut per mensem in loco commorantes censendi sint habere in eo quasi-domicilium in ordine ad matrimonium contrahendum, etiamsi animum manendi per majorem anni partem non habeant.

Dicitur: I. *censendi sint*. Censere et praesumere inter se longe differre, non nisi perfecte peregrinus in Latio ignorare potest. Sensus verborum aperte est: Commorans per mensem in loco ex voluntate Summi Legislatoris considerandus ac tractandus est relate ad matrimonium tanquam habens quasi-domicilium in eodem loco.⁷ Insuper ad hoc notandum, non dici, hos *solos* censerì habere quasi-domicilium; sed ex jure communi, cui per Decr. cit. non

⁵ *Nouv. Rev. Théol.*, l. c.

⁶ Cfr. Aichner, *Comp. jur. eccl.*, § 211, 6:

⁷ *Seu ex fictione juris habet quasi-domicilium.*

derogatur, quemvis, qui in loco habitat et animum ibi commorandi per semestre habet, si de hoc constat, considerari posse et debere tanquam quasi-domicilium habentem jam a primo die suae commorationis in loco.⁸

Dicitur: 2. *etiamsi animum manendi non habeant*. In Decr. enim expresse permittitur, ut de hoc nec inquisitio fiat.

II. Quaeritur: *Quibus sub conditionibus hoc conceditur?*

Resp. 1. sub conditione, ut commoratio praefata fiat *continuo* (sine interruptione) per integrum mensem. Patet ex Decr.

2. ut status sui libertatem commorans, uti juris est comprobet. Dicitur: *uti juris est*—i. e. eo modo, quo id in loco commorationis in genere obligatorium est.

III. Quaeritur: *Quinam illi sint, quibus praedictum privilegium conceditur?*

Resp. Se transferentes e loco in alium locum. Majoris claritatis causa haec fiat distinctio:

1. Privilegio praedicto certe gaudent “se transferentes e loco, ubi viget Cap. *Tametsi* in alium locum,” sive in hoc vigeat istud Caput, sive non. Nam legislator non distinguit, ergo nec nos debemus distinguere.

2. Idem valet de se transferente e loco, ubi viget Cap. *Tametsi* in alium, etiamsi id faciat solo animo se subtrahendi legi istius Capituli. Minime enim, ut quidam putant,⁹ fraudulenter agit, sed jure suo utitur. Decretum irrestrictè loquitur.

3. Idem valet de se transferente e loco, ubi non viget dictum Caput, in locum, ubi viget. Nam si juxta dicta *ligatus a lege* hujus Capituli transeundo ad locum, ubi viget, ab ea liberatur et privilegio frui potest, a fortiori *non ligatus* eodem privilegio gaudet, si adit eundem locum. “Plus semper in se continet, quod est minus.”¹⁰

4. Demum si quis se transfert e loco, ubi Cap. *Tametsi* non valet, in alium, ubi itidem non valet, privilegio hoc pro matrimonio contrahendo non indiget, cum ejus matrimonii valor a domicilio non pendet. Nihilominus etiam quoad hos commoratio per mensem ad matrimonium *licite* contrahendum in statutis dioecesanis propter uniformitatem et bonum ordinem plus minusve urgeri poterit.

⁸ Konings, l. c. ⁹ *N. R. Th.*, l. c., p. 471. ¹⁰ Reg. jur., 35 et 53 in 6.

Decreto ita explicato Rmis Patribus Baltimoren. plene satisfactum est, quod S. C. S. Off. voluisse supponi debet.¹¹

Nota.—Dubium cuidam oriri posset: an etiam ex Canada aut ex Europa modis praedictis se transferentes, privilegio hoc quasi-domicilii sub iisdem conditionibus uti queant? *Resp.* Affirmative; privilegium in hisce Statibus quidem effectum suum exercet, attamen inter se transferentes nullam facit distinctionem. Ideo quivis, etiam advena in his Statibus, ejus particeps fieri potest.

B. Quod casum Julianae attinet, ex dictis vix aliquid desumi potest, quod modo procedendi a Parocho observato objiciendum esset. Ex quocumque loco Juliana in dioecesin, ubi Cap. *Tametsi* publicatum fuit, transierit, et quamvis animo eam adierit, solum dispensationem a voto pro matrimonio ineundo obtinendi et statim ea adepta abeundi, privilegio id nihil obstat. Et cum Parochus, ubi diversata est, de libertate status tum Julianae tum Livii sufficientem probationem habuerit, tuta conscientia ipse dispensationem et reliquas litteras testimoniales et facultativas petere et Episcopus concedere potuit.

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THE PLACE WHICH THE IMAGINATION HOLDS IN EDUCATION.

And as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shape, and gives to airy nothing
A local habitation and a name.

—*A Midsummer Night's Dream*, Act V, Sc. I.

THE workman in any craft or calling should make it his first business to acquaint himself with the work that is given him to do, to examine the tools that he is going to work with, and to learn the uses to which they are put. Teaching is a craft, and the teacher a workman. He is a worker in the inner world of mind, and his work may be likened to that of a gardener or tiller of the soil. He is set to till the soil of the child-mind, and in this virgin soil to sow the seeds of knowledge. He is to foster their

¹¹ Optandum esset, ut Responsum S. C. ad dubia cujusdam Episcopi ap. De Becker p. 94 publicaretur.

growth with tender care, day after day, waiting patiently, like the worker in the other field of labor, for the early and the latter rain, and watching for the tokens of the future harvest. The tools or implements which the teacher uses to till this soil, are no other than the faculties or powers of his own mind. His mind acts on the child-mind. From his mind, where knowledge should already have ripened, the seeds of knowledge are to be transplanted to the mind of the child. And the faculties or powers of his own mind, already, in some degree at least, developed, he uses in developing the as yet latent faculties or powers of budding childhood. For this is something that the teacher never must lose sight of, that he has not only to sow the seeds of knowledge, but especially to till the soil in which the seeds are sown, to evoke the latent capabilities of the mind, or, as a familiar saying, now somewhat gone out of fashion, has it, "to teach the young idea how to shoot."

One faculty which plays a very prominent part in the work of the teacher is the imagination. Psychologists define it as that internal sensuous faculty by which we form mental images or representations of material objects in the absence of these objects. It is an internal sense, and uses some part of the brain as its organ, just as the faculty of sight uses the eye as its organ, and the faculty of hearing the ear. With the eye we see, with the ear we hear, with the imagination we seem to see and hear and smell and taste and touch. With the eye we see colors, or rather colored things, with the ear we hear sounds; with the imagination we see, not colored things, but images or representations of colored things; and hear, not sounds, but images or representations of sounds. The eye can see only when the object is present, that is, when it is within range, and the light from it falls on the retina; the imagination can see only when the object itself is absent from the eye, or outside the range of vision. That which you are seeing with your eyes you cannot at the same time imagine: in the light of the reality the shadowy image of it flits away, to come up again only when the real object has ceased to act on the outer sense. The organ of the imagination is, to borrow a metaphor from photography, the sensitive plate of the mind. When an object strikes the outer sense it leaves an impression on this organ,

and from this impression the mind can afterwards develop any number of copies of the original. And it is only things which strike the outer sense that the imagination can picture. In vain does one born blind try to imagine color, or one born deaf try to imagine what sound is. You may succeed in giving such a one some sort of an idea or intellectual conception of sound or color, but no effort can enable him to picture it to himself in imagination.

Things material, things that strike the senses, these and only these can be pictured in imagination. Hence the limitations of this faculty. Only things of the sensible order, only things that we can see or hear or smell or taste or touch, can be imagined. Things that lie beyond the ken of the senses, things of the spiritual order, things in the abstract or in the general, are strictly unimaginable. You cannot imagine a spiritual being, such as an angel or a disembodied spirit, nor an abstraction, such as a line or a point, nor a species or genus, such as man or animal, as distinguished from, say, John, or Fido. It is only the material as distinguished from the spiritual, the concrete as distinguished from the abstract, the particular as distinguished from the general that is picturable in the imagination. And yet we do soar mentally above the material, the concrete, the particular, and reach out to the spiritual, the abstract, the general. So much our consciousness, if we do but know how to question it, will tell us; so much is attested by the language of every people, for in every language we find words that embody general, abstract, and spiritual ideas. The faculty with which we form such ideas is of a higher order than the imagination. We call it reason or intellect, and it may not be amiss here to point out the radical distinction that there is between the two faculties, for the tendency of modern psychology is to make little of or ignore it.

Compare the image of an object that you have in the imagination with the idea you have in the mind. Let the object be a piece of gold. Picture it in imagination, and you see a bit of yellow-colored surface, of definite size, shape, etc. Think it in the mind, and you no longer have before you these accidents or properties of color, size, shape, etc., but that which possesses these properties and is the subject of these accidents. You speak

of it as a substance, put it in a class, give it a name, call it gold. And you mean by gold, not that particular color, size, shape, or weight; not any of these, nor all of these together, but the thing which has that color, and is of that size, and shape, and weight. The imagination pictures the outward accidents that impress themselves upon the several senses; the intellect grasps the inner nature that underlies these accidents. All that glitters may be gold to the imagination, but not to the intellect, which has a deeper insight into things.

Compare again the picture you have in the imagination of an individual man, say John, with the idea of man. Man as such you cannot picture to yourself in imagination. If you try, you will find that your picture will be always of some particular individual, or that you have but a vague and shadowy outline of a human figure. But your idea of man leaves out all that is peculiar to the individual as such, that particular size, color, etc., those very features that the imaginative picture embraces, and includes only that which is essential to the being of man, and therefore common to all men. The shadowy outline spoken of above might stand for the statue of a man in marble, or the wax figure of a man. Not so the idea that is in the intellect, for the intellect, as has been said, grasps the inner nature of a thing, and man in his true nature is a being of flesh and blood, not only, but especially a being that feels and thinks and wills. All this is included in your idea of man, but never enters at all into the picture of him that you form in the imagination.

Once more, compare the image of a triangle that you have in the imagination and the idea you have in the mind. The image is ever of some particular kind of triangle, right-angled, obtuse-angled, or equiangular. You cannot imagine a triangle as such. And yet you form an idea of it in the mind, and define it as a plane figure contained by three straight lines. In forming this idea, the intellect leaves out of account all that is peculiar to this or that species of triangle, and seizes upon what is common to every species. The idea thus formed expresses the essential elements of a triangle, and these only. The process by which it is formed we call abstraction, and it is this power of abstraction with which the human intellect is endowed that enables man to

rise above the things of sense and form ideas of things that the imagination can in no way picture. The idea of a line and the idea of a point are part of our mental furniture; but who can picture in imagination length without breadth, or position without magnitude? Right and duty, justice and truth, are potent realities in the world of ideas; in the realm of the imagination they are unknown and unknowable. Men have bled for freedom; men have died for it; but the thing we call freedom, who has ever seen or heard it, or when has fancy painted it? The best and noblest things in life, the things that lift man above the brute beast, the things of the soul and of the spirit, are things that transcend imagination. They are revealed to us by that faculty which makes man to be the paragon of animals, in action like an angel, in apprehension like a god—or rather like the one true God, for in His image and likeness is man created.

It is now time we turned our attention to the second part of our theme, and dwelt on some at least of the uses to which this faculty is put. Note first, as the fundamental fact in this connection, that the imagination is the handmaid of the intellect, and ministers to the latter faculty. Education is a training or discipline of the mind. He is educated who has been taught how to think aright, and he is fitted to teach others who has been first taught to think for himself. The first elements of thought are ideas, and these ideas, whence come they? Setting aside the theory of innate ideas as one that cannot be made to square with the facts of consciousness, I answer that all our ideas come to us through the senses, or, to speak more accurately, are formed by the action of the intellect from impressions that the outer world makes on our senses, and that are reproduced in the imagination. It is plain enough that our ideas of familiar objects, such as man, horse, dog, are so formed. But so, too, are our ideas of things that are wholly beyond the ken of the senses. Thus our idea of the infinite, as the word itself bears witness, is formed from finite being by abstracting from its limits and conceiving of it as without limits, in precisely the same way that we form the idea of whiteness by abstracting from the subject that we call white and conceiving of the quality as existing by itself, apart from its subject. Whenever we use the intellectual faculty, whether to form

the simplest idea or to carry on a long train of abstract reasoning, the imagination is actively at work furnishing the intellect with those sensible images that are, as it were, the raw material of thought. "All those sublime thoughts which tower above the clouds," as Locke truly says, "and reach as high as heaven itself, take their rise and footing here."¹ We think in terms of sensible things, and as we think, the imagination is ever busy weaving for us images of those things out of materials supplied by the senses. Most of our thinking we do by means of words; and what are words, aside from the ideas they embody, but articulate sounds or symbols representing these? They come to us from without through the ear or eye, and are reproduced in the imagination. And we use them (I am speaking of the use we make of them in thinking, not in expressing our thoughts), not because we cannot at all think without them, but because they are incomparably the aptest means we have to do our thinking with, for in them we find ideas ready made; in them are stored away the ideas that the mind of man has formed since first he began to think.

This use that we make of words in thinking is something that we are scarce conscious of, at least until we begin to reflect on the process as it goes on in the mind. We are quite conscious, on the other hand, of the use we make of them to express our thoughts. Both in speaking and in writing we first have to form the word in imagination before we frame it with the lips or put it on paper. In the latter case we must also have before our mind's eye the letters that make up the word, so as to spell it correctly. And the teacher cannot begin too early to train the child to spell by sight. The ear is no guide in spelling. One should accustom oneself to call up in imagination a picture of the word as seen on the written or printed page. This is an important point, for the habits formed in childhood, be they good or bad, are apt to last through life. Think of the word as you saw it printed, not as you heard it spoken, is a good rule for spelling, at least if you have an imagination for things that are seen, which is known as the visual imagination, and I fancy that most people have.

I have said that the imagination is employed whenever we

¹ *Essay*, Bk. 2, § 25.

think or reason, because our thinking as well as our reasoning is ever in terms of sensible things. In lengthy processes of abstract reasoning, this faculty is often unequal to the task laid upon it, and we have recourse to artificial helps. Thus, in proving a proposition in geometry, the student has to draw figures upon the blackboard, because he either cannot at all draw them in imagination, or at any rate finds it hard to hold them there steadily before the mind. The difficulty is imaginative, but not at all imaginary; it is very real.

The teacher who would be successful must make constant use of examples or illustrations to suggest ideas and to enable the pupil to grasp general principles. The reason is that the imagination of the child must be furnished with something whence the mind may form for itself the idea or seize upon the general truth. Thus, if you want to give the child an idea of what civil authority is, you may explain that it means the right to rule over or govern civil society, and the child will be none the wiser for your explanation. But if you point to the position of the father in the family, you suggest the idea at once. So the principle, *Union is strength*, is brought home to the mind of the child by means of the familiar story of the old man who gave his sons a bundle of sticks to break, and, when they failed, easily broke the sticks himself, taking them one by one. And as with children so with grown people, you must appeal to their imagination if you would get them to understand that which is abstract or general, so true is it what the poet says that, "Men are but children of a larger growth."

But if the appeal to the imagination is needful to get your pupil or hearer to understand a thing, much more is it needful to enable him to realize it. You understand a thing when you have formed an idea of it in the mind, when you have grasped it with the understanding, when you have taken it in mentally. To realize it you have to bring it home to your imagination, and in that way to your heart. To realize is not merely to understand a thing, but to feel it to be real. And herein lies the advantage of concrete and specific words over abstract and general terms; they appeal directly to the imagination, they serve to put the thing vividly before us, to bring it home to us, to make us feel it. Shakespeare might have made Antony simply tell his hearers

that Brutus and Cassius had killed Cæsar. But how much more forceful is the statement as it stands, and how vivid a picture of the murder does it set before us. "I fear I wrong the honorable men whose daggers have stabbed Cæsar." The use of the parable and fable rests on the same principle. Some truth or moral maxim is brought home to us by means of them, and set before us as in a picture. Had our Blessed Lord told us in so many words that our Father in Heaven is full of mercy, we should, of course, have believed it as firmly as we now do, and yet be unmoved thereby. But what heart so hard as not to be melted by the winning tenderness of the picture that He has drawn for all generations of men in the Parable of the Prodigal Son!

In all the sciences and in all the arts the imagination has a part to play, though its rôle is ever a subordinate one, the more so in severely intellectual studies, such as mathematics and metaphysics. But literature, and more especially poetry, is the true realm of the imagination. Here the imagination is queen. But we must distinguish two kinds of imagination, or rather two uses of one and the same faculty, known respectively as the Reproductive and the Productive Imagination. When the writer in prose or verse sketches objects that really exist, or describes events as they have been actually experienced, he draws upon what is called the Reproductive Imagination, for his aim is simply to hold the mirror up to nature, as the saying is. This is the main use that is made of the imagination in history and in descriptive or pastoral poetry. But if his aim is to express thoughts that embody ideal types of loveliness or excellence, as in the highest forms of fiction and in epic and lyric poetry, it is the productive or creative imagination that is called into play. Not that the imagination itself creates; it does but help to give concrete shape and form to the creations of the intellect. It is of this nobler use of the imagination that the great master speaks in the lines that I have put at the head of this paper:

And as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shape, and gives to airy nothing
A local habitation and a name.

Proof of the place that imagination holds in literature, if proof

were needed, would be furnished by the figures of speech with which all literature abounds. Figures of speech are own children of the imagination, conceived in its image and likeness. Words they are, it is true; and words in their ordinary sense mean something real, not something imaginary; are bred of the intellect, not of the imagination. It is only when the imagination puts upon words a meaning of its own that they become figures of speech, for figures of speech are neither more nor less than words used in a sense suggested by the imagination. When I say of the soldier that he was a lion in the combat, I am using lion in a sense suggested by the imagination. No person ever supposed that a sword could really leap from its scabbard. But when Burke's imagination was roused at the sight of a beautiful queen perishing by the guillotine, it seemed to him that, not one, but ten thousand swords should have leaped from their scabbards to avenge even a look that threatened her with insult. The words "forget me not," to give one more instance, bear a literal meaning that no one can miss. When you take the words, couple them with hyphens, and use the compound thus formed as the name of a flower that blooms by the river side and stands an emblem of fidelity, there is at least the hint of a figure in the expression. But when Longfellow soars in imagination to the skies, and seems to see the lovely stars blossom in that azure field, and speaks of them as the forget-me-nots of the angels, his language is unmistakably figurative and strikingly suggestive. For why should not the angels, those faithful lovers of our souls, sent down from heaven to guard us, have their forget-me-nots? And where shall they find more fitting emblems of enduring love than the stars in the firmament?

Figures of speech beautify and adorn language, as the flowers in springtime beautify and adorn the earth. But they are more than mere ornaments, they give force and vivacity to the expression of thought; they infuse spirit and life into language. "All hands to the pumps!" cries the captain to his men when the ship springs a leak. It is not feet, nor heads, nor even men, that are wanted, so much as hands; and forthwith willing hands begin the work. The sailor never sees sailing ships at sea, but "sail," putting for the whole the part that is prominent, on the same princi-

ple that the farmer on shore tells of his having so many "head" of cattle. Listen to Dickens as he vividly portrays in the language of metaphor the closeness and meanness of old Scrooge :

The cold within him froze his old features, nipped his pointed nose, shrivelled his cheek, stiffened his gait, made his eyes red, his thin lips blue, and spoke out shrewdly in his grating voice. A frosty rime was on his head, and on his eyebrows, and on his wiry chin. He carried his own low temperature always about with him ; he iced his office in the dog-days, and didn't thaw it one degree at Christmas.—*Christmas Carol.*

Poetic imagination invests the most commonplace objects with a nameless charm. It colors with loveliness even the mean and sordid things of earth. But it never soars above the earth and seeks its own realm in that ideal world where shines

The light that never was on sea or land.

Like the dove that flew back to the ark, for that "the waters were on the face of the whole earth," it can find no resting-place in a world where, as the poet-priest of the South plaintively bewails,—

Each ideal
That shines like a star on life's wave
Is wrecked on the shores of the real,
And sleeps like a dream in a grave.

I can no more than touch, in closing, on the part the imagination plays in religious education. Religion uplifts man ; it does not change his nature. Man is by nature a creature of sense, and all knowledge comes to him through the senses. Religious truth, as well as scientific truth, must take bodily form if man is to lay hold of it and make it his own. The Catholic Church has understood from the first that the way to the intellect and the heart of man lies through the gateways of sense, and that the things of the unseen world never can be realized without the help of images and symbols that strike the senses and stir the imagination. He who made man, even the Son of God "by whom all things were made and without whom was made nothing," knowing the nature that He made and its needs, when He left His home in Heaven, where He dwelt "in light inaccessible," and came into this world to redeem us, clothed Himself in the vesture of our manhood, "being made in the likeness of men," and "found in fashion as a man." Thus was He, invisible in Himself, made visible, to the

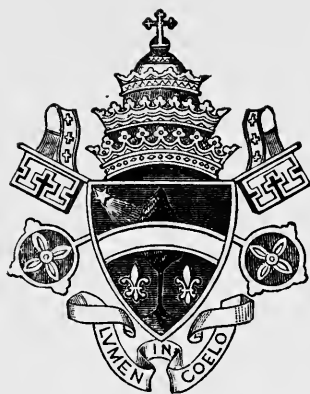
end that He might bring Himself sensibly home to the minds and hearts of men, and be thenceforth and forevermore the Way, as He had ever been and ever would remain, the Truth and the Life. And,

Ever 'gainst that season comes
Wherein our Saviour's birth is celebrated,

the story told in the Gospel has power to kindle anew the imagination and touch the heart,—the story of the Babe that, once in David's city, was “wrapped in swaddling clothes, and laid in a manger.”

ALEX. MACDONALD, D.D.

Antigonish, Nova Scotia.



Analecta.

APOSTOLICAL LETTER

of His Holiness Pope Leo XIII to all the Patriarchs, Primates, Archbishops and Bishops of the Catholic World.

Since We have reached the twenty-fifth year of the Apostolic Ministry, surveying Our past career amid sorrow, and continual care, We are moved to raise Our thoughts to God on high, who, amid other blessings, has granted to Us a pontificate of almost unprecedented length. To the Father of all men, who controls the secret purpose of all life, We are prompted by an impulse of Our heart to give thanks. The human eye is indeed incapable of penetrating the designs of God in thus prolonging Our old age beyond the

limits of Our hope. We can only be silent and adore. But there is one thing which We do well understand; namely, that since it has pleased Him still to preserve Our existence, a great duty is incumbent on Us—to live for the good and the development of His immaculate Spouse, the Holy Church, and far from losing courage in the midst of cares and pains, to consecrate to Him the remainder of Our strength unto Our last sigh.

Next to paying Our just tribute of gratitude to the Heavenly

Father, to whom be honor and glory for all eternity, it is most agreeable to Us to turn Our thoughts and address Our words to you, Venerable Brothers, who, called by the Holy Ghost to govern the appointed portions of the flock of Jesus Christ, share thereby with Us in the struggle and triumph, the sorrows and joys, of the ministry of Pastors. No, they shall never fade from Our memory, those frequent and striking testimonials of religious veneration which you have lavished upon Us during the course of Our Pontificate, and which you still multiply with emulation full of tenderness in the present circumstances. Intimately united with you already by Our duty and Our paternal love, We are more closely drawn by those proofs of your devotedness, so dear to Our heart, less for what was personal in them in Our regard than for the inviolable attachment which they denote to this Apostolic See, centre and mainstay of all the Sees of Catholicism. If it has always been necessary, that, according to the different grades of the ecclesiastical hierarchy, all the children of the Church should be sedulously united by the bonds of mutual charity and by the pursuit of the same objects, so as to form but one heart and one soul, this union is become in our day more indispensable than ever.

For who can ignore the vast conspiracy of hostile forces which aims to-day at destroying and making disappear the great work of Jesus Christ, by endeavoring, with a fury which knows no limits, to rob man, in the intellectual order, of the treasures of heavenly truths, and, in the social order, to obliterate the most holy, the most salutary Christian institutions. But by all this you yourselves are impressed every day. You who, more than once, have poured out to Us your anxieties and anguish, deploring the multitude of prejudices, the false systems and errors which are disseminated with impunity among the masses of the people. What snares are set on every side for the souls of those who believe! What obstacles are multiplied to weaken, and if possible to destroy the beneficent action of the Church! And meanwhile, as if to add derision to injustice, the Church herself is charged with having lost her pristine vigor, and with being powerless to stem the tide of overflowing passions which threaten to carry everything away.

We would wish, Venerable Brothers, to entertain you with subjects less sad, and more in harmony with the great and auspicious occasion which induces Us to address you. But nothing suggests such tenor of discourse—neither the grievous trials of the

Church which call with instance for prompt remedies ; nor the conditions of contemporary society which, already undermined from a moral and material point of view, tend towards a yet more gloomy future by the abandonment of the great Christian traditions ; a law of Providence, confirmed by history proving that the great religious principles cannot be renounced without shaking at the same time the foundations of order and social prosperity. In those circumstances, in order to allow souls to recover, to furnish them with a new provision of faith and courage, it appears to Us opportune and useful to weigh attentively, in its origin, causes and various forms, the implacable war that is waged against the Church, and in denouncing its pernicious consequences to indicate a remedy. May Our words, therefore, resound loudly, though they but recall truths already asserted ; may they be hearkened to, not only by the children of Catholic unity, but also by those who differ from Us, and even by the unhappy souls who have no longer any faith, for they are all children of one Father, all destined for the same supreme good ; may Our words, finally, be received as the testament which, at the short distance that separates Us from eternity, We would wish to leave to the people as a presage of the

salvation which We desire for all.

During the whole course of her history the Church of Christ has had to combat and suffer for truth and justice. Instituted by the Divine Redeemer Himself to establish throughout the world the Kingdom of God, she must, by the light of the Gospel law, lead fallen humanity to its immortal destinies ; that is, to make it enter upon the possession of the blessings without end which God has promised Us, and to which our unaided natural power could never rise—a heavenly mission in the pursuit of which the Church could not fail to be opposed by the countless passions begotten of man's primal fall and consequent corruption—pride, cupidity, unbridled desire of material pleasures ; against all the vices and disorders springing from those poisonous roots the Church has ever been the most potent means of restraint. Nor should we be astonished at the persecutions which have arisen, in consequence, since the Divine Master foretold them, and they must continue as long as this world endures. What words did He address to His Disciples when sending them to carry the treasure of His doctrines to all nations ? They are familiar to us all : “ You will be persecuted from city to city : you will be hated and de-

spised for My Name's sake: you will be dragged before the tribunals, and condemned to extreme punishment." And wishing to encourage them for the hour of trial, He proposed Himself as their example: "If the world hate you, know ye that it hath hated Me before you." (St. John 15: 18.)

Certainly, no one who takes a just and unbiassed view of things can explain the motive of this hatred. What offence was ever committed, what hostility deserved by the Divine Redeemer? Having come down among men through an impulse of Divine charity, He had taught a doctrine that was blameless, consoling, most efficacious to unite mankind in a brotherhood of peace and love; He had coveted neither earthly greatness nor honor; He had usurped no one's right; on the contrary, He was full of pity for the weak, the sick, the poor, the sinner, and the oppressed; hence His life was but a passage to distribute with munificent hand His benefits among men. We must acknowledge, in consequence, that it was simply by an excess of human malice, so much the more deplorable because unjust, that, nevertheless, He became, in truth, according to the prophecy of Simeon, "a sign to be contradicted."

What wonder, then, if the

Catholic Church, which continues His Divine mission, and is the incorruptible depository of His truths, has inherited the same lot. The world is always consistent in its way. Near the sons of God are constantly present the satellites of that great adversary of the human race, who, a rebel from the beginning against the Most High, is named in the Gospel the prince of this world. It is on this account that the spirit of the world, in the presence of the law and of him who announces it in the name of God, swells with the measureless pride of an independence that ill befits it. Alas, how often, in more stormy epochs, with unheard-of cruelty and shameless injustice, and to the evident undoing of the whole social body, have the adversaries banded themselves together for the foolhardy enterprise of dissolving the work of God! And not succeeding with one manner of persecution, they adopted others. For three long centuries the Roman Empire, abusing its brute force, scattered the bodies of martyrs through all its provinces, and bathed with their blood every foot of ground in this sacred City of Rome; while heresy, acting in concert, whether hidden beneath a mask or with open effrontery, with sophistry and snare, endeavored to destroy at least the harmony and unity of faith. Then were set loose, like

a devastating tempest, the hordes of barbarians from the North, and the Moslems from the South, leaving in their wake only ruins in a desert. So has been transmitted from age to age the melancholy heritage of hatred by which the Spouse of Christ has been overwhelmed. There followed a Cæsarism as suspicious as powerful, jealous of all other power, no matter what development it might itself have thence acquired, which incessantly attacked the Church, to usurp her rights and tread her liberties under foot. The heart bleeds to see this mother so often oppressed with anguish and woes unutterable. However, triumphing over every obstacle, over all violence, and all tyrannies, she pitched her peaceful tents more and more widely; she saved from disaster the glorious patrimony of arts, history, science, and letters; and imbuing deeply the whole body of society with the spirit of the Gospel, she created Christian civilization—that civilization to which the nations, subjected to its beneficent influence, owe the equity of their laws, the mildness of their manners, the protection of the weak, pity for the afflicted and the poor, respect for the rights and dignity of all men, and thereby, as far as it is possible amid the fluctuations of human affairs, that calm of social life which springs from the just and

prudent alliance between justice and liberty.

Those proofs of the intrinsic excellence of the Church are as striking and sublime as they have been enduring. Nevertheless, as in the Middle Ages and during the first centuries, so in those nearer our own, we see the Church assailed more harshly, in a certain sense at least, and more distressingly than ever. Through a series of well-known historical causes, the pretended Reformation of the sixteenth century raised the standard of revolt; and, determining to strike straight into the heart of the Church, audaciously attacked the Papacy. It broke the precious link of the ancient unity of faith and authority, which, multiplying a hundredfold, power, prestige, and glory, thanks to the harmonious pursuit of the same objects, united all nations under one staff and one shepherd. This unity being broken, a pernicious principle of disintegration was introduced among all ranks of Christians.

We do not, indeed, hereby pretend to affirm that from the beginning there was a set purpose of destroying the principle of Christianity in the heart of society; but by refusing, on the one hand, to acknowledge the supremacy of the Holy See, the effective cause and bond of unity, and by proclaiming, on the other, the principle of private judgment, the divine struc-

ture of faith was shaken to its deepest foundations and the way was opened to infinite variations, to doubts and denials of the most important things, to an extent which the innovators themselves had not foreseen. The way was opened. Then came the contemptuous and mocking philosophy of the eighteenth century, which advanced farther. It turned to ridicule the sacred canon of the Scriptures, and rejected the entire system of revealed truths, with the purpose of being able ultimately to root out from the conscience of the people all religious belief and stifling within it the last breath of the spirit of Christianity. It is from this source that have flowed rationalism, pantheism, naturalism, and materialism — poisonous and destructive systems which, under different appearances, renew the ancient errors triumphantly refuted by the fathers and doctors of the Church, so that the pride of modern times, by excessive confidence in its own light, was stricken with blindness; and, like paganism, subsisted thenceforth on fancies, even concerning the attributes of the human soul and the immortal destinies which constitute our glorious heritage.

The struggle against the Church thus took on a more serious character than in the past, no less because of the vehemence of the

assault than because of its universality. Contemporary unbelief does not confine itself to denying or doubting articles of faith. What it combats is the whole body of principles which sacred revelation and sound philosophy maintain; those fundamental and holy principles, which teach man the supreme object of his earthly life, which keep him in the performance of his duty, which inspire his heart with courage and resignation, and which, in promising him incorruptible justice and perfect happiness beyond the tomb, enables him to subject time to eternity, earth to heaven. But what takes the place of these principles which form the incomparable strength bestowed by faith? A frightful scepticism, which chills the heart and stifles in the consciences every magnanimous aspiration.

This system of practical atheism must necessarily cause, as in point of fact it does, a profound disorder in the domain of morals, for, as the greatest philosophers of antiquity have declared, religion is the chief foundation of justice and virtue. When the bonds are broken which unite man to God, who is the Sovereign Legislator and Universal Judge, a mere phantom of morality remains; a morality which is purely civic and, as it is termed, independent, which, abstracting from the Eternal Mind and the laws of

God, descends inevitably till it reaches the ultimate conclusion of making a man a law unto himself. Incapable, in consequence, of rising on the wings of Christian hope to the goods of the world beyond, man will seek a material satisfaction in the comforts and enjoyments of life. There will be excited in him a thirst for pleasure, a desire for riches, and an eager quest of rapid and unlimited wealth, even at the cost of justice. There will be enkindled in him every ambition and a feverish and frenzied desire to gratify them even in defiance of law, and he will be swayed by a contempt for right and public authority, as well as by licentiousness of life which, when the condition becomes general, will mark the real decay of society.

Perhaps We may be accused of exaggerating the sad consequences of the disorders of which We speak. No ; for the reality is before Our eyes, and warrants but too truly Our forebodings. It is manifest that if there is not some betterment soon, the bases of society will crumble and drag down with them the great and eternal principles of law and morality.

It is in consequence of this condition of things that the social body, beginning with the family, is suffering such serious evils. For the lay State, forgetting its limitations and the essential ob-

ject of the authority which it wields, has laid its hands on the marriage bond to profane it, and has stripped it of its religious character ; it has dared as much as it could in the matter of that natural right which parents possess to educate their children, and in many countries it has destroyed the stability of marriage by giving a legal sanction to the licentious institution of divorce. All know the result of these attacks. More than words can tell, they have multiplied marriages which are prompted only by shameful passions, which are speedily dissolved and which, at times, bring about bloody tragedies, at others the most shocking infidelities. We say nothing of the innocent offspring of these unions, the children who are abandoned, or whose morals are corrupted on one side by the bad example of the parents, on the other by the poison which the officially lay State constantly pours into their hearts.

Along with the family, the political and social order is also endangered by doctrines which ascribe a false origin to authority, and which have corrupted the genuine conception of government. For if sovereign authority is derived formally from the consent of the people and not from God, who is the supreme and Eternal Principle of all power, it loses in the eyes of the governed

its most august characteristic, and degenerates into an artificial sovereignty which rests on unstable and shifting bases, namely, the will of those from whom it is said to be derived. Do we not see the consequences of this error in the carrying out of our laws? Too often these laws, instead of being sound reason formulated in writing, are but the expression of the power of the greater number and the will of the predominant political party. It is thus that the mob is cajoled in seeking to satisfy its desires; that a loose rein is given to popular passion, even when it disturbs the laboriously acquired tranquillity of the State, when the disorder in the last extremity can only be quelled by violent measures and the shedding of blood.

Consequent upon the repudiation of those Christian principles which had contributed so efficaciously to unite the nations in the bonds of brotherhood, and to bring all humanity into one great family, there has arisen little by little in the international order, a system of jealous egoism, in consequence of which the nations now watch each other, if not with hate, at least with the suspicion of rivals. Hence, in their great undertakings they lose sight of the lofty principles of morality and justice and forget the protection which the feeble

and the oppressed have a right to demand. In the desire by which they are actuated to increase their national riches, they regard only the opportunity which circumstances afford, the advantages of successful enterprises, and the tempting bait of an accomplished fact, sure that no one will trouble them in the name of right or the respect which right can claim. Such are the fatal principles which have consecrated material power as the supreme law of the world and to them is to be imputed the limitless increase of military establishments, and that armed peace, which, in many respects, is equivalent to a disastrous war.

This lamentable confusion in the realm of ideas has produced restlessness among the people, outbreaks, and the general spirit of rebellion. From these have sprung the frequent popular agitations and disorders of our times which are only the preludes of much more terrible disorders in the future. The miserable condition, also, of a large part of the poorer classes, who assuredly merit our assistance, furnishes an admirable opportunity for the designs of scheming agitators, and especially of socialist factions, which hold out to the humbler classes the most extravagant promises and use them to carry out the most dreadful projects.

Those who start on a dangerous

descent are soon hurled down in spite of themselves into the abyss. Prompted by an inexorable logic, a society of veritable criminals has been organized, which, at its very first appearance, has, by its savage character, startled the world. Thanks to the solidarity of its construction and its international ramifications, it has already attempted its wicked work, for it stands in fear of nothing and recoils before no danger. Repudiating all union with society, and cynically scoffing at law, religion, and morality, its adepts have adopted the name of Anarchists, and propose to utterly subvert the actual conditions of society by making use of every means that a blind and savage passion can suggest. And as society draws its unity and its life from the authority which governs it, so it is against authority that anarchy directs its efforts. Who does not feel a thrill of horror, indignation and pity at the remembrance of the many victims that of late have fallen beneath its blows, emperors, empresses, kings, presidents of powerful republics, whose only crime was the sovereign power with which they were invested?

In presence of the immensity of the evils which overwhelm society and the perils which menace it, Our duty compels Us to again warn all men of good will, especially those who occupy ex-

alted positions, and to conjure them as We now do, to devise what remedies the situation calls for and with prudent energy to apply them without delay.

First of all, it behooves them to inquire what remedies are needed, and to examine well their potency in the present needs. We have extolled liberty and its advantages to the skies, and have proclaimed it as a sovereign remedy and an incomparable instrument of peace and prosperity which will be most fruitful in good results. But facts have clearly shown us that it does not possess the power which is attributed to it. Economic conflicts, struggles of the classes are surging around us like a conflagration on all sides, and there is no promise of the dawn of the day of public tranquillity. In point of fact, and there is no one who does not see it, liberty as it is now understood, that is to say, a liberty granted indiscriminately to truth and to error, to good and to evil, ends only in destroying all that is noble, generous and holy, and in opening the gates still wider to crime, to suicide and to a multitude of the most degrading passions.

The doctrine is also taught that the development of public instruction, by making the people more polished and more enlightened, would suffice as a check to

unhealthy tendencies and to keep man in the ways of uprightness and probity. But a hard reality has made us feel every day more and more of how little avail is instruction without religion and morality. As a necessary consequence of inexperience, and of the promptings of bad passion, the mind of youth is enthralled by the perverse teachings of the day. It absorbs all the errors which an unbridled press does not hesitate to sow broadcast and which depraves the mind and the will of youth and foment in them that spirit of pride and insubordination which so often troubles the peace of families and cities.

So also was confidence reposed in the progress of science. Indeed the century which has just closed, has witnessed progress that was great, unexpected, stupendous. But is it true that it has given us all the fulness and healthfulness of fruitage that so many expected from it. Doubtless the discoveries of science have opened new horizons to the mind; it has widened the empire of man over the forces of matter, and human life has been ameliorated in many ways through its instrumentality. Nevertheless, everyone feels and many admit that the results have not corresponded to the hopes that were cherished. It cannot be denied, especially when we cast our eyes

on the intellectual and moral status of the world as well as on the records of criminality, when we hear the dull murmurs which arise from the depths, or when we witness the predominance which might have won over right. Not to speak of the throng who are a prey to every misery, a superficial glance at the condition of the world will suffice to convince us of the indefinable sorrow which weighs upon souls and the immense void which is in human hearts. Man may subject nature to his sway, but matter cannot give him what it has not, and to the questions which most deeply affect our gravest interests human science gives no reply. The thirst for truth, for good, for the infinite, which devours us, has not been slaked, nor have the joys and riches of earth, nor the increase of the comforts of life ever soothed the anguish which tortures the heart. Are we then to despise and fling aside the advantages which accrue from the study of science, from civilization and the wise and sweet use of our liberty? Assuredly not. On the contrary, we must hold them in the highest esteem, guard them and make them grow as a treasure of great price, for they are means which of their nature are good, designed by God Himself, and ordained by the Infinite Goodness and Wisdom for the

use and advantage of the human race. But we must subordinate the use of them to the intentions of the Creator, and so employ them as never to eliminate the religious element in which their real advantage resides, for it is that which bestows on them a special value and renders them really fruitful. Such is the secret of the problem. When an organism perishes and corrupts, it is because it has ceased to be under the action of the causes which had given it its form and constitution. To make it healthy and flourishing again it is necessary to restore it to the vivifying action of those same causes. So society in its foolhardy effort to escape from God has rejected the divine order and revelation; and it is thus withdrawn from the salutary efficacy of Christianity which is manifestly the most solid guarantee of order, the strongest bond of fraternity and the inexhaustible source of public and private virtue.

This sacrilegious divorce has resulted in bringing about the trouble which now disturbs the world. Hence it is the pale of the Church which this lost society must reënter, if it wishes to recover its well-being, its repose and its salvation.

Just as Christianity cannot penetrate in the soul without making it better, so it cannot en-

ter into public life without establishing order. With the idea of a God who governs all, who is infinitely wise, good and just, the idea of duty seizes upon the consciences of men. It assuages sorrow, it calms hatred, it engenders heroes. If it has transformed pagan society—and that transformation was a veritable resurrection—for barbarism disappeared in proportion as Christianity extended its sway, so, after the terrible shocks which unbelief has given to the world in our days, it will be able to put that world again on the true road, and bring back to order the States and peoples of modern times. But the return to Christianity will not be efficacious and complete if it does not restore the world to a sincere love of the one Holy Catholic and Apostolic Church. In the Catholic Church Christianity is incarnate. It identifies itself with that perfect, spiritual, and in its own order, sovereign society, which is the mystical body of Jesus Christ and which has for its visible head the Roman Pontiff, successor of the Prince of the Apostles. It is the continuation of the mission of the Saviour, the daughter and the heiress of His Redemption. It has preached the Gospel, and has defended it at the price of its blood, and strong in the Divine assistance, and of that immortality which have been

promised it, it makes no terms with error, but remains faithful to the commands which it has received to carry the doctrine of Jesus Christ to the uttermost limits of the world and to the end of time, and to protect it in its inviolable integrity. Legitimate dispensatrix of the teachings of the Gospel it does not reveal itself only as the consoler and redeemer of souls, but it is still more the internal source of justice and charity, and the propagator as well as the guardian of true liberty, and of that equality which alone is possible here below. In applying the doctrine of its Divine Founder, it maintains a wise equilibrium and marks the true limits between the rights and privileges of society. The equality which it proclaims does not destroy the distinction between the different social classes. It keeps them intact, as nature itself demands, in order to oppose the anarchy of reason emancipated from faith, and abandoned to its own devices. The liberty which it gives in no wise conflicts with the rights of truth, because those rights are superior to the demands of liberty. Nor does it infringe upon the rights of justice, because those rights are superior to the claims of mere numbers or power. Nor does it assail the rights of God because they are superior to the rights of humanity.

In the domestic circle, the Church is no less fruitful in good results. For not only does it oppose the nefarious machinations which incredulity resorts to in order to attack the life of the family, but it prepares and protects the union and stability of marriage, whose honor, fidelity, and holiness it guards and develops. At the same time it sustains and cements the civil and political order by giving on one side most efficacious aid to authority, and on the other by showing itself favorable to the wise reforms and the just aspirations of the classes that are governed; by imposing respect for rulers and enjoining whatever obedience is due to them, and by defending unwaveringly the imprescriptible rights of the human conscience. And thus it is that the people who are subject to her influence have no fear of oppression because she checks in their efforts the rulers who seek to govern as tyrants.

Fully aware of this divine power, We, from the very beginning of Our Pontificate, have endeavored to place in the clearest light the benevolent designs of the Church and to increase as far as possible, along with the treasures of her doctrine the field of her salutary action. Such has been the object of the principal acts of Our Pontificate, notably in the Encyclicals on Christian

Philosophy, on Human Liberty, on Christian Marriage, on Freemasonry, on The Powers of Government, on the Christian Constitution of the States, on Socialism, on the Labor Question, and the Duties of Christian Citizens and other analogous subjects. But the ardent desire of Our soul has not been merely to illumine the mind. We have endeavored to move and to purify hearts by making use of all Our powers to cause Christian virtue to flourish among the peoples. For that reason We have never ceased to bestow encouragement and counsel in order to elevate the minds of men to the goods of the world beyond ; to enable them to subject the body to the soul ; their earthly life to the heavenly one ; man to God. Blessed by the Lord, Our word has been able to increase and to strengthen the convictions of a great number of men ; to throw light on their minds in the difficult questions of the day ; to stimulate their zeal and to advance the various works which have been undertaken.

It is especially for the disinherited classes that these works have been inaugurated, and have continued to grow in every country, as is evident from the increase of Christian charity which has always found in the midst of the people its favorite field of action. If the harvest has not been abundant,

Venerable Brothers, let us adore God who is mysteriously just and beg Him at the same time to have pity on the blindness of so many souls, to whom unhappily the terrifying words of the Apostle may be addressed : " The god of this world has blinded the minds of unbelievers, that the light of the Gospel of the glory of Christ, who is the image of God, should not shine to them." 2 Corinthians 4 : 4.

The more the Catholic Church devotes itself to extend its zeal for the moral and material advancement of the peoples, the more the children of darkness arise in hatred against it and have recourse to every means in their power to tarnish its divine beauty and paralyze its action of life-giving reparation. How many false reasonings have they not made and how many calumnies have they not spread against it ! Among their most perfidious devices is that which consists in repeating to the ignorant masses and to suspicious governments that the Church is opposed to the progress of science, that it is hostile to liberty, that the rights of the State are usurped by it and that politics is a field which it is constantly invading. Such are the mad accusations that have been a thousand times repudiated and a thousand times refuted by sound reason and by history, and in

in fact by every man who has a heart for honesty and a mind for truth.

The Church the enemy of knowledge and instruction! Without doubt she is the vigilant guardian of revealed dogma, but it is this very vigilance which prompts her to protect science and to favor the wise cultivation of the mind. No; in submitting his mind to the revelation of the Word, who is the supreme truth from whom all truths must flow, man will in no wise contradict what reason discovers. On the contrary, the light which will come to him from the Divine Word will give more power and more clearness to the human intellect, because it will preserve it from a thousand uncertainties and errors. Besides, nineteen centuries of a glory achieved by Catholicism in all the branches of learning amply suffice to refute this calumny. It is to the Catholic Church that we must ascribe the merit of having propagated and defended Christian philosophy, without which the world would still be buried in the darkness of pagan superstitions and in the most abject barbarism. It has preserved and transmitted to all generations the precious treasure of literature and of the ancient sciences. It has opened the first schools for the people and crowded the universities which still

exist, or whose glory is perpetuated even to our own days. It has inspired the loftiest, the purest and the most glorious literature, while it has gathered under its protection men whose genius in the arts has never been eclipsed.

The Church the enemy of liberty! Ah, how they travesty the idea of liberty which has for its object one of the most precious of God's gifts when they make use of its name to justify its abuse and excess! What do we mean by liberty? Does it mean the exemption from all laws, the deliverance from all restraint and, as a corollary, the right to take man's caprice as a guide in all our actions? Such liberty the Church certainly reproves, and good and honest men reprove it likewise. But do they mean by liberty the rational faculty to do good, magnanimously, without check or hindrance, and according to the rules which eternal justice has established? That liberty which is the only liberty worthy of man, the only one useful to society, none favors or encourages or protects more than the Church. By the force of its doctrine and the efficaciousness of its action the Church has freed humanity from the yoke of slavery in preaching to the world the great law of equality and human fraternity. In every age it has defended the feeble and

the oppressed against the arrogant denomination of the strong. It has demanded liberty of Christian conscience while pouring out in torrents the blood of its martyrs ; it has restored to the child and to the woman the dignity and the noble prerogatives of their nature in making them share by virtue of the same right that reverence and justice which is their due, and it has largely contributed, both to introduce and maintain civil and political liberty in the heart of the nations.

The Church the usurper of the rights of the State ! The Church invading the political domain ! Why, the Church knows and teaches that her Divine Founder has commanded us to give to Cæsar what is Cæsar's and to God what is God's, and that He has thus sanctioned the immutable principle of an enduring distinction between those two powers which are both sovereign in their respective spheres, a distinction which is most pregnant in its consequences and eminently conducive to the development of Christian civilization. In its spirit of charity it is a stranger to every hostile design against the State. It aims only at making these two powers go side by side for the advancement of the same object, namely, for man and for human society, but by different ways and in conformity with the noble plan

which has been assigned for its divine mission. Would to God that its action was received without mistrust and without suspicion. It could not fail to multiply the numberless benefits of which we have already spoken. To accuse the Church of ambitious views is only to repeat the ancient calumny, a calumny which its powerful enemies have more than once employed as a pretext to conceal their own purposes of oppression.

Far from oppressing the State, history clearly shows when it is read without prejudice that the Church, like its Divine Founder, has been, on the contrary, most commonly the victim of oppression and injustice. The reason is that its power rests not on the force of arms but on the strength of thought and of truth.

It is therefore assuredly with malignant purpose that they hurl against the Church accusations like these. It is a pernicious and disloyal work, in the pursuit of which above all others a certain sect of darkness is engaged, a sect which human society these many years carries within itself and which like a deadly poison destroys its happiness, its fecundity and its life. Abiding personification of the revolution, it constitutes a sort of retrogressive society whose object is to exercise an occult suzerainty over the established order, and whose whole pur-

pose is to make war against God and against His Church. There is no need of naming it, for all will recognize in these traits the society of Freemasons, of which We have already spoken, expressly in Our Encyclical, *Humanum Genus*, of April 20, 1884. While denouncing its destructive tendency, its erroneous teachings, and its wicked purpose of embracing in its far-reaching grasp almost all nations, and uniting itself to other sects which its secret influence puts in motion, directing first and afterwards retaining its members by the advantages which it procures for them, bending governments to its will, sometimes by promises and sometimes by threats, it has succeeded in entering all classes of society, and forms an invisible and irresponsible state existing within the legitimate state. Full of the spirit of Satan who, according to the words of the Apostle, knows how to transform himself at need into an angel of light, it gives prominence to its humanitarian object, but it sacrifices everything to its sectarian purpose and protests that it has no political aim, while in reality it exercises the most profound action on the legislative and administrative life of the nations, and while loudly professing its respect for authority and even for religion, has for its ultimate purpose, as its own statutes declare, the destruc-

tion of all authority as well as of the priesthood, both of which it holds up as the enemies of liberty.

It becomes more evident day by day that it is to the inspiration and the assistance of this sect that we must attribute in great measure the continual troubles with which the Church is harassed, as well as the recrudescence of the attacks to which it has recently been subjected. For the simultaneousness of the assaults in the persecutions which have so suddenly burst upon us in these later times, like a storm from a clear sky, that is to say, without any cause proportionate to the effect; the uniformity of means employed to inaugurate this persecution, namely, the press, public assemblies, theatrical productions; the employment in every country of the same arms, to wit, calumny and public uprisings, all this betrays clearly the identity of purpose and a programme drawn up by one and the same central direction. All this is only a simple episode of a prearranged plan carried out on a constantly widening field to multiply the ruins of which we speak. Thus they are endeavoring by every means in their power first to restrict and then to completely exclude religious instruction from the schools so as to make the rising generation unbelievers or indifferent to all religion; as they

are endeavoring by the daily press to combat the morality of the Church to ridicule its practices and its solemnities. It is only natural, consequently, that the Catholic priesthood whose mission is to preach religion and to administer the sacraments should be assailed with a special fierceness. In taking it as the object of their attacks this sect aims at diminishing in the eyes of the people its prestige and its authority. Already their audacity grows hour by hour in proportion as it flatters itself that it can do so with impunity. It puts a malignant interpretation on all the acts of the clergy, bases suspicion upon the slenderest proofs and overwhelms it with the vilest accusations. Thus new prejudices are added to those with which the clergy are already overwhelmed, such for example as their subjection to military service, which is such a great obstacle for the preparation for the priesthood, and the confiscation of the ecclesiastical patrimony which the pious generosity of the faithful had founded.

As regards the religious orders and religious congregations, the practice of the evangelical counsels made them the glory of society and the glory of religion. These very things rendered them more culpable in the eyes of the enemies of the Church and were the reasons why they were fiercely

denounced and held up to contempt and hatred. It is a great grief for Us to recall here the odious measures which were so undeserved and so strongly condemned by all honest men by which the members of religious orders were lately overwhelmed. Nothing was of avail to save them, neither the integrity of their life which their enemies were unable to assail, nor the right which authorizes all natural associations entered into for an honorable purpose, nor the right of the constitutions which loudly proclaimed their freedom to enter into those organizations, nor the favor of the people who were so grateful for the precious services rendered in the arts, in the sciences, and in agriculture, and for the charity which poured itself out upon the most numerous and poorest classes of society. And hence it is that these men and women who themselves had sprung from the people and who had spontaneously renounced all the joys of family to consecrate to the good of their fellow-men, in those peaceful associations, their youth, their talent, their strength and their lives, were treated as malefactors, as if they had formed criminal associations, and have been excluded from the common and prescriptive rights at the very time when men are speaking loudest of liberty. We must not be astonished that the most

beloved children are struck when the father himself, that is to say, the head of Catholicism, the Roman Pontiff, is no better treated. The facts are known to all. Stripped of the temporal sovereignty and consequently of that independence which is necessary to accomplish his universal and divine mission; forced in Rome itself to shut himself up in his own dwelling because the enemy has laid siege to him on every side, he has been compelled, in spite of the derisive assurances of respect and of the precarious promises of liberty, to an abnormal condition of existence which is unjust and unworthy of his exalted ministry. We know only too well the difficulties that are each instant created to thwart his intentions and to outrage his dignity. It only goes to prove what is every day more and more evident, that it is the spiritual power of the head of the Church which little by little they aim at destroying when they attack the temporal power of the Papacy. Those who are the real authors of this spoliation have not hesitated to confess it.

Judging by the consequences which have followed, this action was not only impolitic, but was an attack on society itself; for the assaults that are made upon religion are so many blows struck at the very heart of society.

In making man a being destined to live in society, God in His providence has also founded the Church, which as the holy text expresses it, He has established on Mount Zion in order that it might be a light which, with its life-giving rays, would cause the principle of life to penetrate into the various degrees of human society by giving it divinely inspired laws, by means of which society might establish itself in that order which would be most conducive to its welfare. Hence in proportion as society separates itself from the Church, which is an important element in its strength, by so much does it decline, or its woes are multiplied for the reason that they are separated whom God wished to bind together.

As for Us, We never weary as often as the occasion presents itself to inculcate these great truths, and We desire to do so once again and in a very explicit manner on this extraordinary occasion. May God grant that the faithful will take courage from what We say and be guided to unite their efforts more efficaciously for the common good; that they may be more enlightened and that Our adversaries may understand the injustice which they commit in persecuting the most loving mother and the most faithful benefactress of humanity.

We would not wish that the remembrance of these afflictions should diminish in the souls of the faithful that full and entire confidence which they ought to have in the Divine assistance. For God, in His own hour and in His mysterious ways, will bring about a certain victory. As for Us, no matter how great the sadness which fills Our heart, We do not fear for the immortal destiny of the Church. As We have said in the beginning, persecution is its heritage, because in trying and purifying its children God thereby obtains for them greater and more precious advantages. And in permitting the Church to undergo these trials He manifests the Divine assistance which He bestows upon it, for He provides new and unlooked-for means of assuring the support and the development of His work, while revealing the futility of the powers which are leagued against it. Nineteen centuries of a life passed in the midst of the ebb and flow of all human vicissitudes teach Us that the storms pass by without ever affecting the foundations of the Church. We are able all the more to remain unshaken in this confidence, as the present time affords indications which forbid depression. We cannot deny that the difficulties that confront Us are extraordinary and formidable, but there are also facts

before Our eyes which give evidence, at the same time, that God is fulfilling His promises with admirable wisdom and goodness.

LIGHT IN DARKNESS.

While so many powers conspire against the Church, and while she is progressing on her way deprived of all human help and assistance, is she not in effect carrying on her gigantic work in the world and is she not extending her action in every clime and every nation? Expelled by Jesus Christ, the prince of this world can no longer exercise his proud dominion as heretofore; and although doubtless the efforts of Satan may cause us many a woe they will not achieve the object at which they aim. Already a supernatural tranquillity due to the Holy Ghost who provides for the Church and who abides in it, reigns not only in the souls of the faithful but also throughout Christianity; a tranquillity whose serene development we witness everywhere, thanks to the union ever more and more close and affectionate with the Apostolic See; a union which is in marvellous contrast with the agitation, the dissension and the continual unrest of the various sects which disturb the peace of society. There exists also between Bishops and clergy a union which is fruitful in numberless works of zeal and charity. It exists likewise

between the clergy and laity, who more closely knit together and more completely freed from human respect than ever before, are awakening to a new life and organizing with a generous emulation in defence of the sacred cause of religion. It is this union which we so often recommended and which we recommend again, which we bless that it may develop still more and may rise like an impregnable wall against the fierce violence of the enemies of God.

There is nothing more natural than that like the branches which spring from the roots of the tree, these numberless associations which we see with joy flourish in our days in the bosom of the Church should arise, grow strong and multiply. There is no form of Christian piety which has been omitted whether there is question of Jesus Christ Himself, or His adorable mysteries, or His Divine Mother, or the saints whose wonderful virtues have illumined the world. Nor has any kind of charitable work been forgotten. On all sides there is a zealous endeavor to procure Christian instruction for youth; help for the sick; moral teaching for the people and assistance for the classes least favored in the goods of this world. With what remarkable rapidity this movement would propagate itself and what precious fruits it would bear if it were not

opposed by the unjust and unfriendly efforts with which it finds itself so often in conflict.

God, who gives to the Church such great vitality in civilized countries where it has been established for so many centuries, consoles us besides with other hopes. These hopes we owe to the zeal of Catholic missionaries. Not permitting themselves to be discouraged by the perils which they face; by the privations which they endure; by the sacrifices of every kind which they accept, their numbers are increasing and they are gaining whole countries to the Gospel and to civilization. Nothing can diminish their courage, although after the manner of their Divine Master they receive only accusations and calumnies as the reward of their untiring labors.

Thus our sorrows are tempered by the sweetest consolations, and in the midst of the struggles and the difficulties which are our portion we have wherewith to refresh our souls and to inspire us with hope. This ought to suggest useful and wise reflections to those who view the world with intelligence, and who do not permit passions to blind them; for it proves that God has not made man independent in what regards the last end of life, and just as He has spoken to him in the past so He speaks again in our day by His Church which is visibly sus-

tained by the Divine assistance and which shows clearly where salvation and truth can be found. Come what may, this eternal assistance will inspire our hearts with an incredible hope and persuade us that at the hour marked by Providence and in a future which is not remote, truth will scatter the mists in which men endeavor to shroud it and will shine forth more brilliantly than ever. The spirit of the Gospel will spread life anew in the heart of our corrupted society and its perishing members.

In what concerns Us, Venerable Brethren, in order to hasten the day of divine mercy We shall not fail in Our duty to do everything to defend and develop the Kingdom of God upon earth. As for you, your pastoral solicitude is too well known to Us to exhort you to do the same. May the ardent flame which burns in your hearts be transmitted more and more to the hearts of all your priests. They are in immediate contact with the people. If full of the spirit of Jesus Christ and keeping themselves above political passion they unite their action with yours they will succeed with the blessing of God in accomplishing marvels. By their word they will enlighten the multitude; by their sweetness of manners they will gain all hearts, and in succoring with charity their suffering

brethren, they will help them little by little to better the condition in which they are placed.

The clergy will be firmly sustained by the active and intelligent coöperation of all men of good will. Thus the children who have tasted the sweetness of the Church will thank her for it in a worthy way, viz., by gathering around her to defend her honor and her glory. All can contribute to this work, which will be so splendidly meritorious for them; literary and learned men, by defending her in books or in the daily press which is such a powerful instrument now made use of by her enemies; fathers of families and teachers, by giving a Christian education to children; magistrates and representatives of the people, by showing themselves firm in the principles which they defend as well as by the integrity of their lives and in the profession of their faith without any vestige of human respect. Our age exacts lofty ideals, generous designs, and the exact observance of the laws. It is by a perfect submission to the directions of the Holy See that this discipline will be strengthened, for it is the best means of causing to disappear or at least of diminishing the evil which party opinions produce in fomenting divisions; and it will assist us in uniting all our efforts for attaining that higher end,

namely, the triumph of Jesus Christ and His Church. Such is the duty of Catholics. As for her final triumph, she depends upon Him who watches with wisdom and love over His immaculate spouse, and of whom it is written, "Jesus Christ, yesterday, to-day, and forever." (Heb. 13: 8.)

It is, therefore, to Him that at this moment we should lift our hearts in humble and ardent prayer, to Him who, loving with an infinite love our erring humanity, has wished to make Himself an expiatory victim by the sublimity of His martyrdom; to Him who, seated although unseen in the mystical bark of His Church, can alone still the tempest and command the waves to be calm and the furious winds to cease. Without doubt, Venerable Brethren, you with Us will ask this Divine

Master for the cessation of the evils which are overwhelming society, for the repeal of all hostile law; for the illumination of those who, more perhaps through ignorance than through malice, hate and persecute the religion of Jesus Christ, and also for the drawing together of all men of good will in close and holy union.

May the triumph of truth and of justice be thus hastened in the world, and for the great family of men may better days dawn, days of tranquillity and of peace.

Meanwhile, as a pledge of the most precious and Divine favor, may the benediction which We give you with all Our heart descend upon you and all the faithful committed to your care.

Given at Rome, at St. Peter's, 19th March, 1902, in the twenty-fifth year of Our Pontificate.

LEO XIII.

LITTERAE AB EMINENTISSIMO JACOBO CARDINALE GIBBONS

SUI ET OMNIUM ARCHIEPISCOPORUM EPISCOPORUMQUE STATUUM
FOEDERATORUM NOMINE AD

SUMMUM PONTIFICEM LEONEM XIII

GRATULANDI CAUSA MISSAE

QUOD QUINTUM SUPRA VIGESIMUM IN PONTIFICATU ANNUM
ATTIGERIT.

Beatissime Pater:

Auspicatam illam diem, quae toti terrarum orbi nova laetandi causa nuper illuxit, quanto cum gaudio et nos salutaverimus, praesentes gratulationum plenae litterae testes sunt. Et merito sane

auspicatam dicimus diem ex qua quintus supra vigesimum Pontificatus Tui jam elabitur annus. Quemadmodum enim, Te Petri naviculam conscendente gubernatore, laetata est Ecclesia Christi, ita laetatur etiam nunc, Te gubernacula adhuc retinente, si quidem Te novit inter crebras undique insurgentes procellas cursum semper tenuisse felicem. Igitur et nos, Beatissime Pater, filii obsequentissimi de hoc plane mirabili eventu in tanta Romanorum Pontificum serie inusitato gaudemus, grates agimus, gratulamur. Gaudemus quotquot sumus Foederatorum Americae Septentrionalis Statuum antistites, gaudet uterque clerus, gaudent greges nobis commendati. Gratias Deo agimus ob tantum divinae benignitatis donum Te praeter uni et alteri longo Beati Petri successorum ordine collatum. Gratulamur Tibi, qui, tot tantisque pro Ecclesia exantlatis laboribus, Deo gloriam, Christifidelibus salutem, Tibi ipsi fulgidiorum, eamque immarcescibilem, comparasti coronam.

Ast in his animi sensibus manifestandis nolumus desistere. Decet enim filios facta commemorare Patris illustria et gloriosa, quae, decurrentibus annis, Ecclesiam Christi splendore novo ornaverunt. Corona itaque redimitus triplici triplex dignissime explevisti munus, qui Vicarius exstas Christi summi Regis, Magistri et Sacerdotis. Etenim Tu Rex sapientissimus Regnum Christi Tibi in terris commissum amplificasti, et a quovis hostili incursu servasti incolume; Tu unitatis custos fidelissimus, Christi dicto audiens, fratres confirmasti, omnemque in eo posuisti curam, ut schismatici ad debitam subjectionem et haeretici ad Catholicae veritatis centrum reducerentur; Tu libertatis vindex egregius singulari cuique ecclesiae procellis divexatae opem tulisti, nihil optatius habens quam ut jus Catholicae Religionis ubique terrarum exercendae publica auctoritate agnosceretur; Tu, pacis amantissimus, totus in eo fuisti ut concordia mutua greges inter at Pastores tuta, tranquilla, illibata, Deo opitulante, servaretur. Quod equidem pacis studium in Te effulgens, cum pari aequitatis amore conjunctum, mentes Principum potentissimorum adeo percelluit, ut Te suorum jurium arbitrum designare non dubitarent, litesque inter ipsos exortas Tibi concrederent dirimendas. Quod sane nobilissimum opus, libenti animo susceptum, mira prudentia summoque partium litigantium plausu ad exitum deduxisti peroptatum.

Neque alterius immemor officii Tibi, Beatissime Pater, impositi ab Illo, qui, constitutus a Deo Rex super Sion montem sanctum ejus, simul erat Lux Vera illuminans omnem hominem venientem in hunc mundum, Ecclesiae Christi haud minus docendo quam regendo inservisti; et utinam omnes, quotquot verbis vitae ut erudires satigesti, tanti Doctoris voci dociles praebuissent aures! Nullus enim error hodiernae societatis bono et paci minatur, quem sapienti doctrina non studueris evellere; nulla est veritas ad salutem animarum hoc nostro tempore accommodata, quam pastoralis eloquio fidelibus non tradideris addiscendam. Quod utique salutiferum magisterium quivis laudavit fidelium, quum talia a Te tradita suscepit principia, quae libertati humanae, quae sanctitati et perpetuitati Christiani conjugii, quae securae civitatum constitutioni ita consulant, ut singula omnium jura sarta et integra tueantur. Immo et illi, qui a sede Romana alieni sunt, ob insignia haec magisterii monumenta summas Tibi retulerunt laudes.

Supremi tandem Sacerdotis Tibi Vicario nihil magis cordi fuit quam ut divinum cultum omni studio promoveres et, sacrorum ministrorum pietatem fovendo fideliumque devotionem adaugendo, omnibus patefaceres efficacem Ecclesiae sanctitatem. Per Te enim Sacratissimi Cordis aucta salutaris religio, per Te Rosarii Marialis promotus sedulo saluberrimus usus, per Te in patrocinium Beati Joseph excitata est cunctorum fiducia, praesertim operariorum et omnium quos Christi paupertas angustiis beavit. Interim non tantum necessitudinibus commodisque religiosarum familiarum, evangelica nempe consilia sequentium, benignissime providisti, et Tertium Ordinem Franciscalem, veteribus ejus legibus ad recentiores vivendi rationes sapienter aptatis, cuilibet fidelium ad augmentum Christianae perfectionis commendasti, sed denique singulis Christianorum familiis Sacrae Familiae Nazarenae obtulisti exemplar, ejusque cultum imitationemque Supremae Auctoritatis sanctione confirmasti.

Haec profecto sunt egregia in Ecclesiam Christi regendam, docendam et sanctificandam sollicitudinis Tuae documenta. Quos tamen peculiaribus benevolentiae signis honorasti, eos apprime decet singularia paternae pietatis testimonia recolere, et de beneficiis acceptis gratias ex corde referre. Et certe quidem inter eximia officia quae Supremi Pastoris sollicitudo complectitur, vix

unum quidem reperire est quod in proprium et insigne hujus Americanae Ecclesiae emolumentum dignatus non fueris exercere. Jam sub ipsa exordia Tui Pontificatus ad hanc gregis partem Tuae fidei commissam oculos convertisti, et post paucos annos, Plenario Baltimorensi Concilio auctoritate Tua convocato, omnem curam et cogitationem ad bonum totius hujus regionis promovendum contulisti. Quod Concilium, cujus fructus laetos uberrimosque adhuc percipimus, vix indictum erat, quum, votis Antistitum benigne annuens, Collegium Urbanum adolescentibus hujus Reipublicae ad sacra figendis jampridem ab inclyto Tuo Decessore Pio IX fundatum constitutione legitima confirmares. Porro hoc Collegium juxta canonicas sanctiones erigere, nomine et titulo Pontificis decorare, eidemque praerogativas et privilegia omnia collegiorum pontificiorum propria dignatus es largiri.

Haec initia Tuorum erga nos bene factorum. Quanta vero cum benevolentia propositum nostrum de Studiorum Universitate Catholica in hujus Reipublicae gremio erigenda exceperis, nobis nunquam excidet. Etenim, Beatissime Pater, magnum illud studium Generale, jam a pluribus annis Washingtonii conditum, Tuum praecipue esse opus nemo est qui in dubium vocet. Ad rem inchoandam, nisi Te approbante et animum nobis addente, manum non admovimus; eandemque perfectam esse, nisi Te sancte et Universitatis jura conferente, non existimavimus.

Ad haec in fastos Americanae Ecclesiae novum benevolentiae Tuae signum juvat referre. Quum enim nuntium accepisses centesimum nos celebraturos annum ab hierarchia in Foederatis hujus Americae Septentrionalis Statibus constituta, litteras gratulationis Tuae sensus referentes illico misisti, quibus nos iterum certiores reddidisti Te Antistites et fideles singulari amplecti caritate. Neque mirum, Te de saecularibus illis solemniis tanto gaudio fuisse affectum, qui ipse ad hierarchiae hujus incrementum tantopere contulisti. Etenim ex quatuordecim provinciis cum dioecesibus novem supra sexaginta, in quas Ecclesia Americae Septentrionalis Statuum Foederatorum est hodie hierarchico ordine distributa, tres sedes metropolitanae et non minus quam viginti quatuor sedes episcopales Te, Beatissime Pater, gloriantur auctorem.

Verum neque hic constitere paternae erga nos Tuae pietatis

officia. Alia namque inter et illud est quod tacere non licet,— ipsam dico Legationis Americanae constitutionem. Quanti hoc nobis aestimandum sit, Tu ipse nos non semel edocuisti, multiplices exhibendo rationes ob quas Apostolici Delegati praesentia eximium habenda sit Tuae erga nos benevolentiae argumentum. Quod si hujusmodi delegationis institutio quasi fastigium operi ecclesiasticae administrationis imposuit, tamen non item Tuis erga nos beneficiis imposuit finem. Etenim et hoc commemorandum censemus quod, etiam post institutam apud nos Delegationem Apostolicam, placuit Sanctitati Tuae singularibus litteris iterum iterumque nos alloqui et ea juvare providentia quam nobis multoties comprobasti.

Dum haec aliaque similia animo volvimus, plane intelligimus, Beatissime Pater, non satis esse tanta nos beneficia a Te accepta recoleré nisi gratos simul animos factis quoque magis quam verbis significemus. Dignetur igitur Sanctitas Tua hanc filialis pietatis et altissimae venerationis significationem acceptam habere, quam omnium hujus regionis fidelium nomine declaramus. Intactam inter nos servare unitatem, Apostolicae Sedis jura defendere, Catholicae fidei veritatem profiteri,—in haec conamur, in haec ad sanguinis usque effusionem conabimur. Atque haec, Beatissime Pater, ea sunt animi sensa quae in signum piae devotionis et debitae reverentiae gratulantes explicamus, Divinam interim Majestatem adprecantes ut Te sospitet, Te fortunet, bonumque Christianae Familiae Patrem de thesauro Summi Primatus nova et vetera proferentem Te Tuis filiis in Petri annos et diutius servet.

J. CARD. GIBBONS,

*Suo et omnium Archiepiscoporum Episcoporumque
Statuum Foederatorum nomine.*

Baltimore, Martii die 3, 1902.

SUMMI PONTIFICIS RESPONSUM

DILECTO FILIO NOSTRO IACOBO TIT. S. M. TRANSTIBERINAE S.
R. E. PRESB. CARD. GIBBONS CETERISQUE ARCHIEPISCOPIS
ET EPISCOPIS FOEDERATARUM AMERICAE CIVITATUM.

Dilecte Fili Noster ac Venerabiles Fratres salutem, etc.

In amplissimo Pontificum Romanorum ordine tertios censeri
Nos, quibus vicesimum quintum maximi Sacerdotii annum inire

feliciter datum est, iure plane factum Nos insolens gaudemus atque, ob reverentiam Apostolicae Sedis, catholicum ubique nomen gratulatur. In hac vero gratulantium corona, etsi vox omnium grata, Foederatarum tamen Americae Civitatum Antistites ac fideles peculiari Nos iucunditate afficiunt, tum ob conditionem qua regio vestra facile plurimis antecellit, tum ob singularem amorem quo vos complectimur.—Libuit vos, Dilecte Fili Noster ac Venerabiles Fratres, in communibus quas dedistis literis, ea singulatim recordari quae per emensa Pontificatus spatia, caritatis instinctu, in ecclesiarumstrarum utilitatem perfecimus. Nobis autem, grata vice, meminisse placet multa atque varia, quae solatium a vobis toto tempore contulerunt.—Nam si munus hoc ineuntes supremi Apostolatus, haud levi Nos suavitate affecit rerumstrarum adspectus; at modo, in eodem munere, quantum supra vigesimum praetergressi annum, profiteri cogimur suavitatem illam pristinam non obsolevisse unquam sed crevisse in dies ob praeclara catholicae rei inter vos incrementa. Quorum sane incrementorum caussa, etsi Dei numini tribuenda primum, vestrae tamen navitati etiam atque industriae est adscribenda. Prudentiae etenim vestrae hoc dandum est, quod, perspecta egregie gentium istarum indole, sic rem sapienter gesseritis, ut genus omne catholicorum institutorum apte ad necessitates atque ingenia promove-retis.—In quo illud longe maximam promeretur laudem, fovisse vos fovereque sedulo semper ecclesiarumstrarum cum hac principe Ecclesia et Christi in terris Vicario coniunctionem. Hic namque, ut fatemini recte, totius regiminis, magisterii et sacerdotii apex est atque centrum; unde unitas exsurgit, quam Christus indidit Ecclesiae suae quaeque potior nota est qua ab humanis quibusque sectis distinguitur.—Cuius quidem regiminis ac magisterii influxus saluberrimus, sicut nulli per Nos gentium defuit; ita vobis populisque vestris nunquam permisimus desiderari. Enimvero opportunitatem omnem libenter captavimus, quo vobis et rei sacrae apud vos curarum Nostrarum constantiam testaremur. Diuturno autem experimento fateri cogimur, vobis efficientibus, eâ Nos docilitate mentium et animorum alacritate praeditos vestrates reperisse, quae omnino par fuerat. Quamobrem, dum ceterarum fere gentium, quae, longo aetatum cursu, catholicis utuntur sacris, conversio atque inclinatio moerorem indunt; ecclesiarumstrarum status, florenti quadam iuventa, hilarat animos

iucundissimeque tangit. Utique, nullus vobis a civili regimine ex lege favor, reipublicae tamen moderatoribus ea laus profecto obvenit, quod vos libertate iusta nullo modo prohibet. Secundo igitur tempore ad agendum strenue vobis catholicoque agmini utendum est, ut, contra gliscentes errores orientesque absurdarum opinionum sectas, veritatis lumen quam latissime proferatis.— Equidem non latet Nos quantam quisque vestrum, Venerabiles Fratres, scholis ac gymnasiis sedulitatem praestet sive instituendis sive provehendis ad rectam puerorum institutionem. Apostolicae Sedis hortationibus et Concilii Baltimorensis legibus id plane congruit. Congruit porro cleri spei augendae ac dignitati amplificandae egregia, quam sacris seminariis impenditis opera. Quid plura? Eis qui dissident, edocendis et ad veritatem trahendis consulistis sapienter doctos probosque e clero viros destinantes, qui regiones circumquaque peragrent, ac publice, sive in templis sive aliis in aedibus, familiari veluti sermone coronam alloquantur enodentque obiectas difficultates. Egregium plane institutum, ex quo fructus uberes iam novimus percipi. Nec miseras interea nigritarum atque indorum sortes caritas vestra praeterit; nam, missis fidei magistris largaque ope adtributa, aeternae ipsorum saluti prospicitis studiosissime. Haec omnia laeto animo prosequi meritaque honestare commendatione libet, ut, si cui est opus, stimulos ad audendum addamus.—Demum, ne gratae voluntatis praetereamus officium, ignorare vos nolumus qua affecti simus delectatione ob largitatem, qua gens vestra Sedis Apostolicae angustiis, submissa stipe, ire suppetias nititur. Magnae reapse multaeque urgent necessitates, quibus, ad propellenda damna fidemque tutandam, Christi Vicarium utpote summum Ecclesiae Pastorem ac Patrem, prospicere opus est. Quare et largitas vestra in fidei exercitationem ac testimonium recidit.

His de omnibus caussis, benevolentiam Nostram iterum vobis atque iterum profiteri libet. Eius autem sit pignus itemque munerum divinorum auspiciam Apostolica benedictio, quam vobis universis et gregi cuique vestrum credite amantissime in Domino impertimus.

Datum Romae apud S. Petrum die xv Aprilis anno MDCCCII, Pontificatus Nostri vigesimo quinto.

LEO PP.XIII.

Conferences.

THE ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman documents for the month are :

PONTIFICAL ACTS.

1. Encyclical Letter on occasion of the Pontifical Jubilee.
 2. Letter of Cardinal Gibbons in the name of the Hierarchy of the United States congratulating the Holy Father on occasion of his Pontifical Jubilee.
 3. Response of the Holy Father to the above.
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OUR ENGLISH CATHOLIC BIBLE AND THE PROTESTANT VERSIONS.

Of late years repeated attempts have been made in America and in England to produce a translation of the Bible for readers of English, which would answer all the requirements of a good version by giving us the true sense of the original text couched in language at once intelligible and befitting the dignity of God's inspired word. Certain defects in the English translations hitherto in use have forced themselves upon public attention by reason of a more accurate study of the old languages in which the Sacred Text was originally written, and also by numerous discoveries of inscriptions, architectural monuments, and other remains, which throw light upon actual life and thought in Biblical times. These studies and discoveries have shown that many expressions in the Bible have been misapprehended and, therefore, mistranslated in the modern versions. New meanings and a new significance have been given to expressions and incidents which open wider the true sense of the sacred narrative and its teachings.

AN IMPERFECT FORM.

The fact that the Bible, like other written documents handed down through the imperfect medium of human preservation, should exhibit the marks of time and neglect, need not affect the essential deposit of truth which the Sacred Writings contain; for a truth may be taught through imperfect utterance; a principle or a law may be stated in ungrammatical language and enforced by the rude illustrations familiar to the unlettered, without any loss of its essential elements; for the emphasis of truth is something quite distinct from the eloquence of polished rhetoric.

In this respect Catholics have always felt complete security regarding their Bible. They know that God could not defeat His own purpose by failing to safeguard the doctrine which He meant for our guidance. Hence they have not been, on the whole, very apprehensive about the defects of the old English version. The Bible is to them a text-book indeed, but a text-book in the hands of the living teacher. Its purpose as a *supplementary* source of divine revelation is quite clear. But that purpose is made known to us after all only by tradition. And the tradition which has thus far vouched for the authenticity and substantial integrity of the written text of the Bible must be capable of maintaining its dignity apart from such frail medium as parchment and paper, and in fact does so under the form and authority of the living Church in a hundred ways which appeal to the unbiassed mind as true and logical. It is easy to understand, therefore, why Catholics find in their Bible no misstatements of truth, no doctrines, principles, or laws that conflict with the living teaching and traditions of their Church. They read the imperfect English version of their Bible with the same appreciation with which a good son listens to the injunctions of an aged father, whose trembling voice shows the influence of age, but whose wisdom is attested by the same token of experience and paternal affection. The form and style of language do not offend in such cases; rather they are sweet music to the ear. So the words of the Bible bear to us the sound of our heavenly Father's voice. That sound conveys to all His children the message of a mysterious yet distinct admonition to be true to the living principle underlying all the knowl-

edge of Himself which God imparts, whether through the laws and images of nature, or through the precepts of the living and divinely commissioned teachers in the Church, or finally through the written instructions of the Bible which the Church makes her own. Catholic theology, indeed, proves its doctrines in the first instance from the statements of the Bible; but it wisely understands these statements in the light of a living Tradition of the Church, that is to say, in the light of a continuous evidence of the sense in which the Church has read, interpreted, and taught these statements since the days of the Apostles throughout nineteen centuries. That evidence is written in the Encyclicals of her Pontiffs, from Peter and Clement to Leo XIII; it is written in the teachings of the Christian Fathers and of the great theological schools, all crystallized and authenticated in the solemn definitions of Councils, which reflect the common belief of the leaders at different stages in the history of the Church. That light of a universal tradition thus highly authenticated is surely more valuable as a testimony to God's purpose of instructing mankind than any individual judgment can be, especially when the latter does not agree with the testimony of other individual judgments.

OUR QUAINȚ DOUAY VERSION.

Accordingly, English-speaking Catholics still cherish the quaint old version which we call the Douay Bible. It was originally made between 1582 and 1610. The principal translator was Dr. Gregory Martin, one of the leading Hebrew and Greek scholars at Oxford University in his day. He was assisted by Dr. William Allen, formerly principal of Oxford and afterwards Cardinal; Dr. Richard Bristow, likewise an Oxford man (Exeter); John Reynolds, professor of Hebrew at Rheims, and Thomas Worthington, also of Oxford University. These were scholars of the first rank, men of sound practical judgment and of saintly lives, qualities which singularly fitted them for the work of interpreting the divine message in the English tongue. The work was done at Rheims and Douay (France), owing to the persecutions which were threatening Catholics in England during the reign of Elizabeth.

Although thoroughly familiar with Hebrew and Greek, the

Catholic translators deemed it wise to follow a universally accepted Latin translation called the *Vulgate*, taking, of course, due account of the differences found in the available copies of the original Hebrew and Greek. The Latin Vulgate offered many advantages over the existing Hebrew and Greek copies, which had been somewhat tampered with by a Jewish school of reformers before the eleventh century. The Vulgate Latin version had been made more than a thousand years before by St. Jerome, who had devoted all his time and energy to a study of the original Hebrew and Greek texts to be found in his day, that is, in the fourth century. It was generally accepted as the best version throughout the Christian world, and the Holy See had, at the Council of Trent, which met shortly before the English translators began their work, proposed that a uniform version of the Sacred Scriptures should be adopted in all churches. The Vulgate offered the best medium for such uniformity. The offices of the divine service would thus be everywhere alike, and the differences between the teachers of religion, who had to appeal to the Sacred Text for proof of their doctrine, would thereby be greatly lessened. The Vulgate was indeed only a translation, but it was a good translation, and it was even better than the accessible originals; for a good copy in plaster of a coin taken at the time when the figure and the inscription were still perfect and clear, is a much better reading of its true value than the original itself would be after centuries, during which the material coin had been allowed to corrode, thus partly effacing the reading. This partial effacing of the Hebrew text of the synagogues had taken place during the centuries of Jewish captivity, and the written Hebrew copies were in many ways defective.

REVISED BY CHALLONER.

But while the Latin, from which our English version was made, offered a fair image of the divine message, carefully collated by these Catholic priests at Douay with such imperfect Hebrew and Greek originals as were extant, the English itself which they used for their translation was the English of Queen Elizabeth and of James I. When this translation had been in use for a hundred and fifty years the people had begun to speak

a somewhat altered English. Revisions and new translations were proposed and actually published—one by Dr. Nary, of Dublin, another by Dr. Witham, at Douay. The latter states the reasons for his undertaking a new English translation (published in 1730). The translators of the Douay version, in 1582, “followed,” he writes, “with a nice exactness the Latin text—at the same time always consulting and comparing it with the Greek, as every accurate translator must do, not to mistake the true sense . . . but what makes that edition seem so obscure at present, and scarce intelligible, is the difference of the English tongue, as it was spoken at the time, and as it is now changed and refined; so that many words and expressions, both in the translation and annotation, by length of time are become obsolete, and no longer in use.”

One of the results of the general dissatisfaction with the old English Catholic (Douay) translation was a complete revision of it by Bishop Challoner. The first part was published in 1749, and before his death six editions were issued completing the revision which in some respects may be called a new translation.

In the meantime the English Protestants had undertaken quite a number of revisions and translations of the Bible. Dr. Challoner availed himself of the various Protestant versions for which excellent literary talent had been employed. But whilst he in numerous instances accepted the preferable choice of words and superior grammatical construction which the Protestant translators (King James Bible) had indicated, he carefully distinguished those parts of the text and translation in which the so-called Reformers had introduced alterations with a view to sustain their rejection of certain Catholic teachings universally accepted before that date.

DIFFERENCE BETWEEN CATHOLIC AND PROTESTANT.

The alterations in the authorized version of the Protestant Bible touch some of the fundamental doctrines of the Catholic Church, such as that of the Sacrament of Penance, the Eucharist, the Priesthood, Purgatory, the honor paid to the Saints, the constitution of the Hierarchy, Celibacy of the Clergy, and the established modes of liturgical worship. It is true that these altera-

tions introduced by the English Reformers into the Bible have, in so far as they were evidently the work of religious prejudice against the Roman Catholic Church, been largely corrected in the more recent revisions of the Protestant Bible; and this was done mainly because scholarship rather than religious bias was the guiding light and motive of modern revision committees of the Bible, even when they acted under the patronage of the Protestant Churches.

There is still a sufficient number of errors of a fundamental character in the newest revisions of the Bible made under non-Catholic auspices, to prevent Catholics from using such versions, except for the purpose of comparison; and the prohibition of the *Index* forbidding the reading of the Protestant Bible is wholly justified by the distinction between the use which a Catholic might make of the Protestant Bible as a medium of religious information and the use of it as a means of critical or comparative study. Hence, while every Catholic admits properly that the Protestant version of the Bible contains excellent moral teaching, and gives to us (even in more rhythmic and elegant form) the sacred traditions of the Patriarchs and the prophecies upon which Christianity bases its divine claim, we hold it to contain also serious changes of God's revealed truth. However closely it resembles, in general form and content, our own Bible, it nevertheless bears the rebel mark, lacking, so to speak, some of the white stars on the blue ground of our national flag. We recognize the likeness, but we cannot follow it because of the difference.

Of this difference, which is of vital import in a work intended to represent truth and law for our guidance to eternal happiness, I might give numerous examples, but I have already exceeded the available space, and may here cite only a few: In the Acts of the Apostles (ch. 14: 23), where the old Catholic translators of the Anglo-Saxon days, and even Wyclif, speak of *priests*, the Reformers, anxious to do away with the priesthood, substituted the word *elders*. Thus we read in all the Protestant versions (A. D. 1526, 1538, 1562, 1568, 1577, 1579, 1611, *i. e.*, the King James Version down to the late Revised Version of 1881-85): "And when they had ordained (*R.V.*, "appointed") them *elders* in every church and had prayed with fasting," etc.; whereas

Wyclif, who made his English translation in A. D. 1382, and whom Protestants claim as a forerunner of the Reformation, translates: "And whanne thei hadden ordeined *prestis* to hem bi alle cities, and hadden preied with fastyngis," etc. The same is true of similar passages in Acts 15: 2; Tit. 1: 5; Tim. 5: 17 and 19, and of that notable passage in St. James 5: 14: "Is any among you sick? Let him call for the *elders* of the Church, and let them pray over him, anointing him with oil in the name of the Lord," etc. (*R.V.*). Here Wyclif translates: "Ony of you is sijke, lede he in *prestis* of the chirche, and preye thei on him, anoyntinge with oyle in name of the Lord." It may be said that Wyclif and all the Catholic translators before the so-called Reformation translated from the Vulgate. Certainly; but the Vulgate represented the previous teaching and belief of Christians which testifies everywhere to the manner in which these words were interpreted by the Fathers of the Church before and after St. Jerome, who lived in the fourth century. Indeed, in most cases the context itself would show that in speaking of *presbyteri* in the Apostolic community the sacred writers meant not merely elders, but specially ordained ministers. (Compare 1 Tim. 4: 14, where the young Bishop is reminded not to neglect the grace [*R.V.*, "gift"] received by him through the laying-on of the hands of the priesthood, which latter word the Protestant translators render by "the presbytery.")

In like manner our "bishops" become "overseers" at the hands of the early Protestant revisers who did not wish to retain the authority of an episcopal hierarchy. When subsequently Protestant bishops were reinstated by the "congregation," the idea of calling them "overseers" was disliked. Hence, whilst the King James Version (Acts 20: 28), following its predecessors down to the last edition, reads: "The Holy Ghost has made you *overseers*," the newly Revised Version (A. D. 1881), in which some "Reformed" and "Methodist" bishops were interested, reinserted the old Catholic words, "The Holy Ghost has made you *bishops*." It is but just to add that they warn the non-Episcopal reader in a foot-note that he might retain the "overseers." Elsewhere, "temple" is substituted for *altar*, because the Reformed

churches consistently objected to useless altars when there were to be no priests. The allusion to the celibacy of the priesthood in St. Paul (1 Cor. 9: 5) was also an objectionable feature to the mind of those who wished to eliminate the old barriers of the Latin discipline, and hence they translate the statement that the Apostles were ministered to by devout women as if these women were the *wives* of the Apostles. This translation has been retained in the later revisions, although Wyclif's rendering of the Greek words by "a woman," "a sister," might have cautioned them that since he, whom Protestants hold to be a good Reformer, could be an advocate of celibacy, St. Paul need hardly be supposed to have objected to that state. But I must sum up.

DESIRABLE BUT NOT NECESSARY.

What has been said thus far leads to the conclusion :

1. That, whilst a revision of our English Catholic Bible is desirable in order to make the original text better appreciated, and also to give to the translation a more readable form, such revision is by no means an absolute necessity for the maintenance or safeguarding of the Deposit of Truth which the Bible contains for our instruction.

2. That the Catholic version, whilst it bears the defects of age as a translation into a living language, and whilst it lacks that elegance of form and the modern expression on which Protestant translators have been led to lay much stress, because the Bible is their main source of religious truth, yet the Catholic translation is on the whole more true to the authenticated original, inasmuch as its defects are those of form only, and not of doctrine, as is the case with the received Protestant version.

H. J. HEUSER.

Overbrook, Pa.

SENSUOUS AND INTELLECTUAL MEMORY.

To the Editor of THE ECCLESIASTICAL REVIEW :

In an interesting sketch of St. Thomas' doctrine on *Memory*¹ in which he courteously refers to my *Psychology*, Dr. MacDonald

¹ April, THE ECCLESIASTICAL REVIEW, pp. 409-413.

finds fault with my account of the Saint's teaching upon the subject in a particular passage. His article runs thus:

"At page 198 of Father Maher's *Psychology* . . . the following passage is to be found:

'There has been much subtle discussion among the schoolmen as to the forms and modes of memory which are to be deemed sensuous or intellectual. St. Thomas, in a well-known passage,² says, 'Cognoscere praeteritum *ut praeteritum* est sensus,' but the 'ut praeteritum' may have more than one signification. Suarez maintains that 'intellectus rem cognoscit cum affectionibus seu conditionibus singularibus perfectius multo quam sensus'; also that 'Sensus novit praeteritum tantum materialiter, intellectus vero formaliter.' Amongst recent text-books of note, Lahousse asserts: 'Absurdum est (dicere) memoriae sensitivae proprium esse apprehendere *praeteritum determinatum, uti est praeteritum*,' and he urges, 'Ens praesens non apprehenditur a sensu tamquam praesens; apprehendi enim debet ratio praesentiae ut sic, quae ratio abstracta non attingitur a sensu.' Sanseverino defends a somewhat different view. St. Thomas appears to say at times that past events are cognized as past *per se* by sense, and only *per accidens* by intellect; elsewhere, however, he implicitly distinguishes between the remembrance of a past object and of the percipient act by which it was apprehended. The memory of the former he considers as *per se* sensuous, though *per accidens* it may belong to intellect.'

"The citation from St. Thomas, embodying the statement about sensuous memory which Lahousse so emphatically contradicts, is also given in the earlier edition of Father Maher's work. On looking up recently the passage to which Father Maher gives reference, I have found that St. Thomas, so far from saying that 'it is the part of sense to perceive the past *as past*,' teaches almost the exact opposite. Here is a literal rendering of the whole passage:

'The faculties of the soul are not specifically distinguished by a distinction in the objects, unless it be such as belongs *per se* to the objects precisely inasmuch as they are the objects of these faculties,' etc.

With respect to this the only observation it seems needful to make is that Dr. MacDonald has been here accidentally led into error. The passage from St. Thomas which he translates is not that to which I alluded; and it does not contain the text that I have quoted. Here is the full passage including the phrase which I ascribed to the Saint; and it was with this I intended to contrast the words of the other writers whom I have cited:—

"Respondeo dicendum, quod memoria secundum communem usum loquentium accipitur pro notitia praeteritorum. *Cognoscere*

² *Qu. Disp. de Verit. q. x. a. 3, c.*

autem praeteritum ut praeteritum est ejus cujus est cognoscere praesens ut praesens, vel nunc ut nunc; hoc autem est sensus. Sicut enim intellectus non cognoscit singulare ut est hoc, sed secundum communem quamdam rationem, ut inquantum est homo vel albus; vel etiam particulare, non inquantum est hic homo vel particulare hoc; ita etiam intellectus cognoscit praesens et praeteritum, non inquantum est nunc et hoc praeteritum. Unde, cum memoria secundum propriam sui acceptionem respiciat ad id quod est praeteritum respectu hujus nunc, constat quod memoria, proprie loquendo, non est in parte intellectiva, sed sensitiva tantum, ut Philosophus probat (Lib. de Mem. et Rem.). Sed quia intellectus non solum intelligit intelligibile, sed etiam intelligit se intelligere tale intelligibile; ideo nomen memoriae potest extendi ad notitiam, qua etsi non cognoscatur objectum ut in praeteritione modo praedicto, cognoscitur tamen objectum de quo etiam prius est notitia habita, inquantum aliquis scit se eam prius habuisse; et sic omnis notitia non de novo accepta potest dici memoria.”³

The question with which I was specially concerned was the difference between sensuous and intellectual memory, and the article from which I here quoted was that in which St. Thomas discusses whether memory pertains to intellect or to sense—*Utrum Memoria sit Mente?* Dr. MacDonald's extract is taken from the next article, in which the Saint is discussing whether *intellectual* memory is to be deemed a different faculty from ordinary intellect—*Utrum Memoria distinguitur ab Intelligentia sicut potentia a potentia?*

Father MacDonald's observations were therefore based on a mistake as to the passage to which I referred; but I must hasten to add that the fault was due to me—or at any rate to my printer. The reference should have run q. x. a. 2, c; not as in my book, q. x. a. 3, c.

MICHAEL MAHER, S.J.

Stonyhurst College, England.

PICTORIAL REPRESENTATIONS OF PENTECOST.

To the Editor of THE ECCLESIASTICAL REVIEW:

Having been consulted about a cartoon for the scene of Pentecost, to be placed in a stained glass window, I examined a large number of

³ *Qu. Disp. de Verit. q. x, a. 2, c.*

drawings in possession of different artists. There was none which seemed to me to give a true or satisfactory presentation of the subject.

We know that there were about 120 persons present at Pentecost, on all of whom the Holy Ghost descended; but the artists usually show only the Blessed Virgin and the Apostles.

St. Luke describes this wonderful scene: "Suddenly . . . a sound as of the rushing of a mighty wind."¹ Painters who seize such an abstraction as music, and imprison and clothe it in form and color, can easily make visible on the canvas the sound of a rushing mighty wind; yet most of the Pentecost paintings show the absence of all attempt to depict this thunder voice from heaven.

The Holy Ghost gave a twofold manifestation of His Presence: He appeared as a wind, and as a fire. Some think that the cherubim who guarded Eden² were surrounded by a wheel, or half of a wheel of fire whose quivering flaming spokes or tongues shot out like swords to pierce and burn any one who should dare come near. The flaming sword of these cherub watchmen, and the burning bush that Moses saw, were surely lesser phenomena than the blazing furnace which enveloped the infant Church at its birth. Out from this fiery furnace burst the great leaping, quivering tongues of flame, seizing and resting upon the heads of all. That these were tongues springing from and a part of a great fiery sphere or furnace, seems implied in the words "it [not they] sat upon every one of them."³ Most of our pictures represent not great tongues, but little fire-fly specks, coming not from one source, but little independent fire dots. In describing a burning building, if a reporter speaks of tongues of fire shooting out from it, we picture to ourselves streams of flame twenty or thirty feet high. No one would call the flame of a lighted match a tongue of fire, yet flames like those of small lighted candles are supposed to represent the blazing tongues of Pentecost.

Our pictures of the birthday of the Church would be good illustrations of Acts 1: 14, where we are told that the Apostles "were persevering with one mind in prayer with . . . Mary the mother of Jesus;" the little fire-specks on their heads might perhaps be called an allusion to Pentecost; but surely they are not a representation of the wonderful manifestation of the Holy Ghost on that day.

Another remarkable thing about these pictures is the dove, which should not be there. After Christ's Baptism the Holy Ghost appeared

¹ Acts 2: 2.

² Gen. 3: 24.

³ Acts 2: 3.

as a dove, but not at Pentecost ; nevertheless the artists insist on putting it in. At Pentecost the Church was literally baptized with the Holy Ghost and fire.⁴ No one would think so from the pictures. If THE REVIEW knows of any artist who has done justice to the rushing wind and the fiery tongues, I am not the only one of its readers who will be glad to hear of him.

If we have had none so far, why do they not take up this glorious theme ?

J. F. SHEAHAN.

THE JANSENIST CRUCIFIX.

Qu. Are crucifixes with horizontal arms forbidden ?

Resp. We presume that the expression " with horizontal arms " is meant to designate a form of crucifix in which the arms of our Saviour are stretched out horizontally, instead of being lifted up at an angle toward heaven. There was a form of representing the Crucifixion with strangely uplifted arms much affected by a certain Jansenistic art school, and intended as a symbol of their theological views regarding the limited economy of Salvation. We are not aware that the Church ever took authoritative notice of this peculiarity or its opposite.

CATHOLIC AND PROTESTANT MISSIONARIES IN JAPAN.

The Rev. Clay MacCauley, D.D., of Boston, writes in the *American Journal of Theology* upon " The Present Religious Condition of Japan." From his statistics we glean that the Catholic missionaries reap the largest harvest of conversions. " Almost half of the confessed Christians of the empire are members of the Church of Rome. Yet Roman Catholicism does not occupy much of present public attention, nor does it show promise of any great share in the national future. *Its following is drawn mainly from among the poorer and obscure classes. Its work is chiefly in medical and primary charities and education. In these beneficences it has accomplished an immense good.* Its foreign representatives are nearly all from France, and *they seem to be content to confine their labors to practical well doing for the needy*" (p. 225).

We have italicized in the above quotation what seems to us a

glorious testimony to the zeal of our Catholic missionaries. Mr. MacCauley does not, indeed, believe in the work of the Catholic Church as commending itself for the Christianizing of Japan. "It is in the issue of the labors of the Protestant missions, if anywhere," he writes, "that the future, among the Japanese, of Christianity, believed in as a supernatural revelation of the *one* religion necessary for the welfare of the human race, lies."

It is difficult to understand how Mr. MacCauley can arrive at such a conclusion, unless it be foregone in his mind. The entire population of Christians is a little over 120,000. Of these more than half, that is, about 60,000 are Roman Catholics. These are the poorer classes. Some 25,000, who likewise belong to the lower classes, profess the Greek Catholic faith. The remainder, which numbers in the neighborhood of 40,000, are Protestants. They belong to about twenty different sects and are managed by 600 missionaries, whom the Home Missions support at an expenditure of about a million dollars a year. These are Mr. MacCauley's own approximate estimates. From what he says we also glean that the Protestant propaganda affects rather the educated or better classes, who keep aloof from the Roman or Greek Catholic Christians. And yet there is apparently little hope in that direction, if we judge from facts. A request sent to over 40,000 students in the higher institutions of learning for a reply as to their preferences in matters of religion, and particularly their opinion of the Christian religion, brought back only 952 answers. Of these, 555 stated that they did not believe in religion at all. Some others professed Buddhism or Confucianism. Only 68 declared that they were Christians; "*but most of these claimed to be freethinkers or rationalistic Christians.*" Surely there is room for modest doubt as to the future success of Protestant Christianity, if since 1873 the effect of "evangelical" propaganda "among the middle and somewhat in the upper classes" has not been able to do more than this; and we can hardly understand Mr. MacCauley's assurance that since that date the course of "Evangelical Christianity has been constantly onward."

We do not say this in a taunting spirit. The author of the article in question is transparently honorable in his estimate of things, and Catholics will rather incline to thank him for being so

candid in his expression regarding the work done by our missionaries. But the problem of Japan's conversion to Christianity is not thus solved. Rome was converted by a method like that of the French missionaries, whose future success Mr. McCauley considers hopeless. That method our Lord Himself outlined when He charged the disciples of St. John to answer the question as to how the Messiah might be recognized. "Go and relate to John what you have heard and seen. The blind see; the lame walk; the lepers are cleansed; the deaf hear; the dead rise again;" but, as though all these signs were to find their climax in the care of the poor, He adds, "and the poor have the Gospel preached to them."¹ "Blessed are the poor" was the first utterance on the Mount; and it, too, is only typical of the manner in which on other occasions Christ made known to man the Kingdom of Heaven. They who should possess it were eminently the poor; and the fact that the Catholic foreign Fathers and Religious spend their humble efforts mainly among these is the badge of their heavenly mission.

TRAFFIC IN BLESSED ARTICLES.

Qu. Will you kindly give your views in the next number of your magazine, on the following case, and oblige a number of subscribers?

A few priests resolve among themselves to promote a work of charity. As money is needed for the carrying on of this work, they send out circulars among the faithful, promising to give, as a souvenir, to each who contributes 25 or 50 cents in aid of the object proposed, (1) a rosary beads blessed and indulgenced by the Crosier Fathers, and (2) to any one who forms a club that will contribute \$5.00, or more, a more expensive and ornate rosary is given, besides the ordinary one sent to each member of the club; all blessed and indulgenced by the Crosier Fathers.

Is not this unlawful traffic in holy things, and do not these rosaries lose the annexed indulgences, in view of the following response of the Sacred Congregation of Indulgences, under date of July 16, 1887, confirming the many previous decrees on the subject?

"An (1) res indulgentiis ditatae tradi debeant fidelibus omnino gratis; ita ut (2) si aliquid quocumque titulo sive pretii, sive permutationis, sive muneris, sive eleemosynae requiratur, vel accipiatur,

¹ Matt. 9 : 5; Luke 7 : 22.

indulgentiae ex hoc amittantur?—Resp. *Affirmative* ad utramque partem.” (Acta S. Sed. XX, 63, ad III.)

While it may be said that these rosaries are given gratuitously, is it not true, on the one hand, that the people contribute in view of getting the Crosier beads, and on the other, that the beads are given in consideration of the alms received?

Resp. The above method of disposing of blessed articles as a means of soliciting, or in return for stipulated alms, is assuredly against the decrees of the S. Congregation, and would render the indulgences null and void. The Holy See has been very strict in this matter in order to close every gate against abuses which are dangerous to the piety of the faithful and a scandal to non-Catholics. It is noteworthy that the decree quoted by our correspondent forbids not only the soliciting of alms but even the accepting of such on occasion of dispensing indulgenced articles, so as to give the exchange the character of a *quid pro quo*.

Many persons in the United States and Canada send for Crosier beads to Holland (Uden) or Belgium (Diest and Maaseyk), because these beads cannot be obtained in any other way, since there are no houses of the Crosier Fathers elsewhere. Whilst there can be no doubt as to the propriety of paying for the transmission, expressage, or government duty for such articles, the custom of offering alms to the Fathers on occasion of receiving the beads leaves the validity of the indulgences frequently in doubt. Of course it appears quite lawful to send unblessed beads to the monastery, or the money for their purchase, with the request to have these beads blessed; but where this is done on a large scale with a view of distributing these blessed beads for remuneration of any kind, even if it were only the equivalent of the cost price of the article, it is surely contrary to the decrees of the S. Congregation.

POLITICS IN RELIGION.

(Communicated.)

Politics have no place in religion. But men have place in religion, and religion in men. Religion should dominate the man, but man sometimes seeks to dominate religion. The inversion of order is always evil. The inversion of God's order is deadly. In

Adam it was deadly sin, descending to all his posterity, One only excepted. In the State its tendency is anarchy; in the Church, schism or heresy. In State or in Church it does harm according to its freedom of action. To circumscribe that freedom and to hold it within governable limits, laws are enacted.' Law is the ordinance of right reason established by power for the common good. No society can exist without law. The domestic society, the family, the benevolent and fraternal associations, equally with the great civil and religious organizations called State and Church, must decay, disorganize, and perish, when nature's first requisite of order is set aside.

Adam's fall was disorder: sense ruled reason, and the human sought to know what belonged to the Divine comprehension. The finite would be exalted even to the infinite: it deserved annihilation; it was spared to Redemption and repentance. It has struggled to rise, to stand once more upon steady feet; it is still struggling, tottering, stumbling, advancing, retrograding, with no surety in self, but called and sustained by the hope of participation in the gratuitous gifts of Infinite Mercy. The reestablishment of order, the supremacy of intellect over sense and passion, the yielding of created purpose to uncreated Wisdom is civilized effort, is Christian work.

Some in this work have been set aside by Christ as teachers, guides, and rulers. For these the first requisite is the call of God. "Neither doth any man take the honor to himself, but he that is called by God as Aaron was. So Christ also did not glorify Himself, that He might be made a high priest; but He that said unto Him: 'Thou art My Son, this day have I begotten Thee.'" And He saith in another place: "Thou art a priest forever according to the order of Melchisedech" (Hebrews 5: 4-6). There is a deep conviction in the believing soul that God chooses: vocation is a reality. On this foundation a life of religious service is to be builded. God's choice and indication of choice is at the beginning of the priesthood, is at its endurance, is at its conclusion. It is the doctrine of grace, preventing, accompanying, completing a good work. The persuasion of the whole Catholic conscience is of this nature. The seeking of the priesthood for human ends, the achievement of the priesthood by the ways of

politicians dismays the Catholic intelligence and nauseates the Catholic heart. All our seminaries make a sincere and severe study of the candidates for the Sanctuary; no director will advance or permit to be advanced a young man who does not exhibit, so far as limited human sight may judge, marks of a call from God. That there are some who enter the sheepfold otherwise than by the door is inevitable. But the number of such, it is hoped, is very small. And as we have more Catholic schools with the training of the children according to spiritual standards; as the priests come thus more in touch with the probable candidates through the school and the Sacraments; as the seminaries with numerous applicants can be more safeguarded against the intrusion of the unworthy, we may look for the elimination of the uncalled, and, therefore, the unworthy.

But, we are face to face with a serious assault that is being made upon the standard of excellence referred to as innate in the Catholic conscience. The world has ever sought entrance into the Sanctuary; Satan would interfere with the counsels of God. The journalists and the journals would reduce religion to the level of politics. The Pope is old; the Pope will die; a new Pope will be elected. And here is the journalist's opportunity, not merely his opportunity who writes for the sensational papers, but his who copies these incoherencies into the Catholic weeklies. The Cardinals, men in great measure near to God's judgment, conscious of responsibility before heaven and men, are credited with intrigue and ambition. The Cardinals, in fact, are good men. They love the Church as the Spouse of Christ; they believe in the assistance of Christ and the guidance of the Holy Spirit; and they believe that God will guide them when He uses them as His instruments to select a successor to Leo. He who directly selected Peter will call through men of faith and conscience the successor of Peter, not to human glory of position, but to responsible duty of upholding the pillar of Truth, and of feeding the lambs and sheep of the flock. Men are called to the primacy. Men select, but they put self out of question, and they pray, because, as in the College of the Apostles, they believe the Master has His own choice. The vocation to Peter's Chair is from God.

Catholics are not uneasy. They feel that God always rules

His Church. And they know they can trust in the integrity, high-mindedness, and conscientious sense of duty, that pervade the Cardinals, men of faith, of principle, and of character. Men of great faith are not coveting spiritual responsibilities that invite rule and government of all or of a portion of God's vineyard. The greater the sense of the priesthood and its meaning, the less the desire for opportunity to lord it over others. And in not recognizing the spiritual mind and character of the Catholic priest, the heedless writers and talkers are unjust to men of sacrifice and duty.

The standard of selfishness drags in the dust. Down with it go its groping, discontented bearers. It has wrapped about it disgrace and infamy. And no adornments of pride will ever change its origin or transform its meaning.

The standard of Christ must be looked up to. The cross is lifted on high. No scorn of men, no ignominy of suffering, no rejection of multitudes, no contempt of men in high places, could dishonor the Christ. He is sure of His place in the esteem and love of all good people. And as in His priesthood was His exaltation, so for all who share His priesthood. His Father called Him, and the Divine voice alone is the calling voice to direct the mind and to subdue the will of man. A human call is no call. The intruder will have the power, but not the blessing of heaven. The people will receive the blessings that follow the exercise of ecclesiastical functions, and the worker will gather small fruits of heavenly sweetness for himself.

There have been intruders: there will be intruders. The Lord Christ spoke of some who, entering into the fold, come not through the door. Then, any way. And any way but His way is an evil way. Who are they? He knows; man does not. Yet on the pages of history appear the names and deeds of priests and bishops guilty of such intrusion, entering and becoming despoilers and destroyers. Yet religion triumphs. The teachers may be corrupt; the doctrine will be incorruptible. Christ saves His Church.

Here in the United States we have many bishops. The number must go on increasing. Hitherto the selection has been singularly free from methods that savor of politics. May it continue so.

Men have been generally chosen because considered men of desirable qualities and attainments. Mistakes have been made, but mistakes of judgment, not of helping the designers of ambition. Every interest of the Church requires the life of this spirit and practice. The moment the mitre promises power and position, it becomes a danger to religion. It should be worn only by the humble who exercise the prerogatives of a bishop as being to render a daily account to the great Bishop of souls. "The Holy Ghost has placed you bishops to rule the Church of God." "Man of God," said Paul to Timothy. The people have the best and truest concept of priest and bishop. And the people know the "man of God." For the people is the bishop and priest—never for self. The judgment of the people is safe, as their standard is divine.

As it is in the prerogatives of human liberty to place obstacles against the operation of God's grace, so, too, is it given to human liberty to establish the human against or without the selection of God in divine places. Those who are constituted to establish the bishops in God's Church are invested with the burden of a great responsibility. We must trust to their judgment, and estimate their choice to be a wise one. But even admitting that deception has been practised upon them, or that they have been deceived in their view of one associated by selection to their number, nothing is more deplorable than the discussion of such a matter in the columns of newspapers. No good results; much harm by way of scandal is offered to the faithful. For, as they do not tolerate the interference of the clergy in their political affairs, neither are they edified to learn that political methods may be resorted to by men in spiritual station for advancement in ecclesiastical dignity.

In itself, the danger of such methods is small. Most of the clergy do not take kindly to political methods. If now and then one wins by such means, follow the advice of the Ghost to Hamlet:

"leave him to heaven,
And to those thorns that in his bosom lodge
To prick and sting him."

MORTIMER E. TWOMEY.

Ecclesiastical Library Table.

SACRED SCRIPTURE.

1. *The Work of a Century.*—Father F. X. Kugler begins in the last number of the *Stimmen*¹ a review of the scientific culture of the ancient Egyptians and Babylonians as far as it has been made known through the hieroglyphic and cuneiform literatures. It was in 1802 that Silvestre de Sacy pointed out in the demotic Egyptian text of the Rosetta Stone three groups of signs expressing the proper names of Ptolemy, Berenice, and Alexander. During the course of the same year, the Swedish savant Akerblad successfully divided up these three groups of signs into their phonetic units, and he was thus enabled to determine the whole demotic alphabet. The English physician Thomas Young, and especially the French orientalist François Champollion, advanced along the path of the foregoing pioneers, and were thus led to the discovery of the key to the hieroglyphic text and language. By a strange coincidence, it was in the same year, 1802, that Georg Friedrich Grotefend determined in the old Persian cuneiform text the three sign-groups for Darius, Xerxes, and Hystaspes, and by their means eight letters of the Persian cuneiform script, thus enabling Sir Henry Rawlinson, Mr. de Sacy, and the eminent Irish scholar Hincks to discover the key to the cuneiform Babylonian and Assyrian texts. The present year, therefore, is the centennial of both Egyptology and Assyriology, so that Father Kugler in his article synthesises the results of the labors of a century. Our readers may be acquainted with the writings of Albert Houtin through his short historical treatises concerning special phases of the Church of France during the nineteenth century. At any rate, his past labors have eminently fitted the author for his last contribution to the series in which he reviews the variations of the *Biblical Question* among French Catholics during

¹ Die Wissenschaftliche Kultur einer untergegangenen Welt, *Stimmen*, Heft 4, 1902, p. 365 ff.

the past hundred years.² The little work is extremely interesting from start to finish. Auguste Nicolas, Brucker, Corluy, de Broglie, d'Hulst, Glaire, Lacordaire, Lagrange, Laménais, Lasserre, Ledrain, Lenormant, Loisy, Meignan, Motais, Renan, Roselly de Lorgues, Vacherot, Valroger, Vigouroux, and many other eminent men pass before the reader in panoramic succession. The author does not overlook the influence of great foreign scholars, Mgr. Clifford, for instance, and Cardinal Newman, on French Bible students. He is also careful to note the respective spheres of influence of *L'Enseignement biblique* and *La Revue biblique*; nor does he withhold the pertinent decisions of the Congregation of the Index, or the decrees of the Vatican Council, or again the letters of the Holy Father, whether encyclical or particular. Under these various agencies the reader almost sees the rise and growth of the successive phases of the *Biblical Question* among the Catholics of France: Biblical apologetics, the presentation of the Life of Christ, critical questions concerning the authenticity of the three heavenly witnesses, and the Mosaic authorship of the Pentateuch, the relation of the Bible to geology, Egyptology, and comparative mythology, figure before the reader as things of life and color, of action and reaction. At the end, the author adds a bibliographical list of French publications touching the subject of his little work; we will not quarrel with the author about the completeness of the list, but we may thank him in the name of his readers for having given us so much.

2. Introduction.—Father Lucien Méchineau continues in the *Études*³ his study on the different methods of proving the divine authority of Sacred Scripture. He does not so much deal with the question in general as study the special problem, "How do the simple and uneducated gain the conviction that all the books of Sacred Scripture are imbued with divine authority?" Catholics, it is true, may consider this as an idle question; but in their dealings with their separated brethren they will be brought face to face with it. Father Méchineau has thought it well to synopsis his articles in order to state his view more clearly. (1) The divine

² *La Question Biblique chez les Catholiques de France au xix^e siècle*, par Albert Houtin. Paris: Alphonse Picard et Fils. 1902.

³ April 20, 1902, pp. 206 ff.

authority of Scripture implies that Scripture is the word of God, and is our rule of faith and morals; in other words, that it is inspired and canonical. (2) Inspiration and canonicity cannot be proved from any internal characteristics of the Sacred Books, nor are they attested by the inward voice of the Holy Ghost, but they can be known only by divine revelation. (3) Scripture itself testifies to the divine revelation that certain books and passages are divinely inspired and canonical; but the divine revelation that the great bulk of Holy Writ is inspired and canonical can be learned only from tradition. (4) This tradition becomes known to us either by a chain of trustworthy witnesses reaching back to the time when God revealed the foregoing truths, or by the declaration of an infallible teaching authority. (5) Two methods therefore legitimately lead us to the certainty that a book is imbued with divine authority: the historical method, and the method of authority. Father Méchineau urges against Sabatier that this certainty cannot be obtained by the inward testimony of the Holy Ghost, and he shows against Stapfer the insufficiency of the historical method in the case of the uneducated. This class of persons has practically only one way, the method of authority, by which it may reach the certainty that the Bible is endowed with divine authority. The process of reasoning is brief and simple. The Church, her laity, priests, bishops, and sovereign pontiffs believe in the divine authority of all the books of the Bible. Now, if this were false, God could not bless the Church as He does by continual miracles and the eminent sanctity of many of its members. The writer freely grants that part of his argument was stated more picturesquely in the *Revue biblique*⁴: "Les cornettes des Sœurs de Charité sont aussi une apologie, plus encore pour les doctes que pour le peuple." True, this method of reasoning is easy, but it is none the less convincing and scientific.

Dr. Paul Dornstetter has contributed to the *Biblische Studien* a monograph on Abraham⁵ and the beginning of the Hebrew people. The author sees in the scientific study of the history of Abraham the real foundation of the history of the Hebrew peo-

⁴ October 1, 1901, p. 635.

⁵ *Abraham*. Studien über die Anfänge des Hebräischen Volkes. Biblische Studien, vol. vii, Heft 1-3; Freiburg: Herder. 1902.

ple; it is on this account that he opposes most decidedly all attempts to assign Abraham and his age to the realm of myth or legend. At the same time the modern critics' attitude to the great patriarch furnishes us a most striking example of their mistakes and fallacies. Criticism can only destroy; it cannot build up; and while it proclaims intellectual liberty, it is not consistent enough to grant a fair hearing to those scholars that happen to differ from its conclusions. This last statement the author illustrates with bibliographical omissions in Nowack's *Lehrbuch der hebräischen Archäologie*,⁶ Smend's *Lehrbuch der alttest. Religionsgeschichte*,⁷ Gunkel's *Genesis*,⁸ Finke's *Wer hat die fünf Bücher Moses verfasst?*⁹ But Professor Dornstetter's object is not wholly polemic. He also endeavors to shed light on the geographical and chronological problems connected with the life of Abraham, and he has succeeded in this beyond the achievement of his predecessors.—We may mention here Professor J. Guibert's work, *In the Beginning*,¹⁰ which considers many questions belonging to the introductory treatises of Bible study. It ascends beyond Abraham to "The Origin of the Universe," "The Origin of Life," "The Origin of Species," "The Origin of Man," "The Unity of the Human Species," "The Antiquity of Man," and "The Condition of Primitive Man." The author intends only to furnish theologians and exegetes with scientific data, without which it would be difficult for them to advance on their respective paths of investigation.—Professor Otto Bardenhewer has published the first volume of his history of early Christian literature,¹¹ reaching from the end of the Apostolic age to the end of the second century. The author does not deal directly with the origin of the New Testament writings, but he finds it necessary to touch upon the Joannaen question and the authorship of the conclusion of the second Gospel. The reader remembers that the distinction between John the Apostle and John the Elder (or *πρεσβύτερος*) rests on

⁶ Bd. i, p. xii; Bd. ii, p. viii.

⁷ Ed. 2, p. x.

⁸ P. lxxii.

⁹ P. 23 ff.

¹⁰ *Les Origines*. By J. Guibert, S.S., Superior of the Institute Catholique of Paris. Translated from the French, by G. S. Whitmarsh. Kegan Paul, Trench, Trübner.

¹¹ *Geschichte der Altkirchlichen Litteratur*. Erster Band. Freiburg: Herder. 1902.

the evidence of a passage of Papias quoted by Eusebius.¹² Professor Bardenhewer (p. 539) points out that Papias mentions St. John twice merely because in his second list he enumerates those that were still living at the time of his historic investigations, while his first list contains the names of the Apostolic witnesses who had taught before the time of Papias. The double mention of John shows that he belongs to both of Papias' categories, not that Papias knew two distinct disciples of the name John. It has become fashionable of late to connect the last twelve verses, either wholly or in part, of the second Gospel with Aristion, a disciple mentioned by Papias in the same passage preserved to us in the quotation of Eusebius. F. C. Conybeare,¹³ Harnack,¹⁴ Zahn,¹⁵ and other writers support this new opinion with the weight of their vast erudition and authority. Professor Bardenhewer soberly remarks that there can be no question of any literary activity of Aristion, seeing that antiquity is absolutely silent about it. This disciple, at best, may have been the oral witness whose testimony has been preserved by the inspired writer of Mk. 26: 9-20.—Dr. Joh. Geffcken has just published a critical edition of the *Oracula Sibyllina*.¹⁶ The introductory dissertations fill 56 pages, while 233 pages are devoted to the text, with notes and various readings. Since the Sibylline oracles have numerous points of contact with our inspired books, the new edition will be hailed with joy by many a Bible student.

3. The Life of Christ.—Our readers are no doubt acquainted with the Life of Christ by Mgr. Le Camus; they will therefore be glad to learn that the sixth edition of the work, carefully revised and copiously annotated, has now been published.¹⁷ One of the principal excellences of this work consists in its clear exposition of our Lord's discourses; both their literal sense and their moral import are stated with theological exactness, and it is owing to this characteristic that some critics do not hesitate to

¹² H. E. III, xxxix, 7.

¹³ *The Expositor*, 1893, Oct., pp. 241-254; 1895, Dec., pp. 401-421.

¹⁴ *Gesch. d. altchristl. Litt.*, i, 64.

¹⁵ *Forsch. zur Gesch. des neutestamentl. Kanons*, vi, p. 219 f.

¹⁶ *Die Oracula Sibyllina* bearbeitet im Auftrage der Kirchenväter-Commission . . . von Dr. Joh. Geffcken. Leipzig: Hinrichsche Buchhandlung. 1902.

¹⁷ H. Oudin, éditeur, 10 rue de Mézières. Paris. 1901. 3 vols.

assign to Mgr. Le Camus the first place among all French authors of a Life of Christ.—*Vita Iesu Christi ipsis evangeliorum verbis contexta*¹⁸ is a carefully elaborated harmony of the four Gospels. The author agrees in general with Grimm and all those writers who admit four paschal feasts during the public life of our Lord; but in the arrangement of minor details he sees fit, at times, to differ from his predecessors. His notes, though not copious, are to the point; Judas did not receive Communion, and on Easter morning two distinct groups of holy women went to the sepulchre.—The Procurator General of the Hermits of St. Augustin, Father van Etten, is issuing the Life of Christ in three parts, following the chronological order of events. Thus far he has published only a preliminary study on the pertinent chronological questions,¹⁹ and the first part treating of the hidden life of Jesus Christ up to the death of St. Joseph.²⁰ In his chronological study, Father van Etten placed the birth of Christ on December 25, 748; his death on March 18, 782; the death of Herod between March 28 and April 2, 750; during the public life of Christ he admits four feasts of the pasch. The author construes the hidden life of Christ in accordance with the text of the Gospels, the writings of the Fathers, and Catholic tradition. There are few dogmatic questions concerning the mysteries of the hidden life or the devotion to our Blessed Lady and St. Joseph which the author does not briefly develop. Its erudite piety fits the work to serve equally as a meditation book and as a manual for preachers,—Here may be mentioned a work compiled by Father Ilg from an old book of meditations by a Capuchin monk published in the year 1712 under the title “A Mirror of the Virtues Displayed in the Life and Passion of our Lord Jesus Christ.” The compilation is a series of meditations for every day of the ecclesiastical year, suited for the use of priests and religious. Father Ilg, however, is by no means a slavish compiler; he completely recast and remodelled the book. It was in this form that Father Clarke

¹⁸ Philotheus, Sacerdos, Leodii, Dessain. 1901.

¹⁹ *Disquisitio Chronologica*, quo tempore et quamdiu Verbum Incarnatum homo vixerit inter homines in terra; Romæ, Desclée. 1900.

²⁰ *Vita abscondita Domini Nostri Iesu Christi* chronologice ordinata et descripta iuxta harmoniam quatuor Evangeliorum; Romæ, Desclée. 1901.

found the work, when he put it in an English dress, and brought it out in a new edition.²¹ The introduction treats of mental prayer in general and the use of these volumes in particular. The meditations are eminently practical in their bearing, and familiar and almost intimate in their tone.

Turning now to some recent Protestant works on the Life of Christ, the reader will be forcibly struck by the difference of tone and feeling. Professor Charles W. Pearson²² endeavors to brush away what he calls the legends about the birth and the miracles of Jesus. While he professes to find Jesus, the man, "inexpressibly beautiful and attractive," he has only terms of blasphemy and opprobrium for "the Jesus of Athanasius." Even when the Protestant writer still adheres to the belief in the divinity of Christ, his Life of Christ differs widely from the Catholic. Mr. Dawson²³ began to write "the human Life of Jesus, as it appeared to his contemporaries;" but he found it impossible, abandoned the attempt, and wrote his book "that ye might believe that Jesus is the Christ, the Son of God." In spite of this profession of faith, he depicts the scene in the house of Simon the Pharisee (Luke 7 : 36-50) in a way that must shock all sincere friends of our Lord. Or again, look at the Life of Christ written by Dr. Watson;²⁴ it has neither the Rabbinic flavor of Edersheim's, nor the sensational picturesqueness of Farrar's, nor the blasphemous flippancy of Pearson's, and still it is not a Life of Christ that will please the taste of a Catholic. Watson's Christ is not the Christ of Galilee, but of London, and Liverpool, and Edinburgh. Ian Maclaren may perhaps be pardoned for employing such conceits in literature; but a theologian can never be pardoned for sketching a Life of Christ that contradicts the gospels. What I have said of Protestant works on the Life of our Lord applies also to non-Catholic works on the mysteries connected with our Blessed Lady.

²¹ *Meditations on the Life, the Teaching, and the Passion of Jesus Christ*, by the Rev. A. M. Ilg, O.S.F.C. Edited by the Rev. R. F. Clarke, S.J. 2 vols. New York: Benziger Bros. 1901.

²² *The Carpenter Prophet: A Life of Jesus Christ and a Discussion of his Ideals*.

²³ *The Man Christ Jesus: A Life of Christ*; Grant Richards, 8vo, pp. 470.

²⁴ *The Life of the Master*. By John Watson, D.D. Hodder & Stoughton. Imp. 8vo, pp. 311.

A short time ago the third volume of the *Encyclopædia Biblica*²⁵ came to hand and we found its advanced critical views strictly in keeping with the first two volumes. Turning with some curiosity to the article "Mary," we confess that we felt positively disgusted at the base contentions and the flimsy arguments of the writer. Such weapons hurled at the great Mother of God will slay the slayer.

THEOLOGY.

IN the *Zeitschrift für katholische Theologie* (H. 2), P. Hoffmann considers Dr. Ehrhard's now famous work on Catholicism and the Twentieth Century.¹ There are few recent Catholic books that have been more widely discussed or more diversely judged. The non-Catholic press has accorded it a warm welcome. It has received great praise also from distinguished Catholics, such as Professor Hirn, writing in *Kultur*,² Professor Rieder, in the *Katholische Kirchenzeitung*,³ and the writers of the Austrian Leo-Gesellschaft.⁴ On the other hand, various reviewers have denounced the book as dangerous in tendency and inaccurate in its statement of facts. P. Rosler, C.S.S.R., has declared that Dr. Ehrhard has put forth the most significant plea for Liberal Catholics since the Vatican Council. P. Hoffmann devotes twenty pages to an examination of this charge, and sustains the justice of it. He contrasts the views put forward in the book with the pronouncements of Pius IX and Leo XIII, and with the English Bishops' Pastoral on Liberal Catholicism. P. Hoffmann indicates as prominent among the errors of Dr. Ehrhard the adoption of, or the tendency toward, the following positions: that we are bound to cling to the Middle Ages only in the matter of dogmatic teaching; that the definition of Papal Infallibility made Catholics more free by confining the limits within which infallible power extended; that, apart from dogma, the Church's teaching has only a relative weight; that the Church leaves it to theology to dis-

²⁵ Edited by T. K. Cheyne and J. Sutherland Black. New York: The Macmillan Company. 1902.

¹ Stuttgart und Wien. 1902. Jos. Rotsche Buchhandlung.

² 1902. Heft. 3.

³ 1902. Nr. 16.

⁴ *Allgemeines Literaturblatt*, Nr. 1, Jan. 1, 1902.

cover the proper method to be pursued in forming ecclesiastical discipline; that the authority of the Roman Congregations is to be minimized. With regard to historical matters, the critic complains that the author judges the Church too severely, and her opponents too mildly; that he does not maintain the impartiality which he professes. Attention is drawn to the following statements: In many quarters of the Church, the prevalent sentiment is to honor the old, while despising the new; Catholics feel bound to approve of everything done in the Church of the Middle Ages, and to defend everything that their opponents assail. Other tendencies of Dr. Ehrhard are noted as being objectionable, such as the eulogizing of Bruno, the holding up of the Jansenists as objects of reverence, the exaggerations of the share taken by the modern world in developing respect for individuality and internal religion, the depreciating of union between Church and State, the criticizing of a universal propagation of practices and devotions that originate among the Latin races, the readiness to attack Scholasticism and the Inquisition and the Jesuits and the Syllabus. It is noted as a bad sign that Dr. Ehrhard's volume has received great praise from the anti-Catholic and even from the anti-Christian press.—In the same magazine, P. Kneller concludes his article on St. Peter's Roman episcopate, taking up mainly the objections made by Lightfoot, that the early lists have the name of Pope Linus in the first place, and that the Patristic testimony proves too much, as Dionysius of Corinth, Irenæus, Clement of Rome, and Tertullian join the names of St. Peter and St. Paul when referring to the Roman See. In answer to the first objection, it is to be remembered that the genuine texts of these lists is still doubtful, and that, even if they are genuine, they are capable of being interpreted in a way conformable to the Catholic position. As to the second objection, a careful examination of the passages in question shows the difference in the positions of the two Apostles to have been recognized by these Fathers.

In the *Annales de Philosophie Chrétienne* (April), Abbé X. begins a series of papers on Apologetics, with a discussion of the origin and meaning of the word. Apology, or *Απολογία*, was first used in its present sense in the New Testament. The word Apologetic comes from Germany, having been used first by Planck

in 1794. Apologetic originally signified the science of the verification of Christianity; while Apology signified this verification itself. To-day this usage is somewhat modified, and Apologetic refers to a defence of Christianity in general, or in its fundamental truths; while Apology has regard to particular doctrines. As a matter of fact, and despite the opinion of some, it seems that an accurate definition of what is meant by Christianity must precede its defence; for one cannot defend any of the spurious forms of Christianity.—Contributions from various sources appear in the same number of the *Annales* in answer to the charges contained in Mgr. Turinaz's now famous brochure on "perils to the faith." PP. Denis, Péchegut, Martin, Quiévreux, and another, comment with no little severity on certain statements of the Bishop affecting the orthodoxy of their writings. Most of the persons referred to by Mgr. Turinaz have been more or less identified with the movement that passes under the name of "the new apologetic."

In the *Revue du Clergé Français* (April 1), P. Boudinhon, writing on the mode of choosing bishops, begins with a discussion of the possibility of codifying the canon law, and points out the many difficulties that stand in the way of such an attempt. At present, the canonical situation is so different in the various regions that an universal code would be partially inapplicable to at least half the world. The nomination of bishops offers a good illustration of the legislative changes induced by differences of time and place. In the first ages the people, the clergy, and the episcopate coöperated in the choosing of a new bishop. The first change was the exclusion of the lower classes; then all the laity were dispensed with; then the rural clergy were excluded; and finally the cathedral clergy, or the chapter alone, became the electoral body. This condition lasted up to the twelfth century, and it is the one contemplated in the *Corpus Juris*. But it was modified by the intervention of the Sovereign Pontiff, who, in the case of certain sees, reserved the right of nomination to himself, and gradually extended this practice until, in the fifteenth century, a reaction took place and concessions began to be made by the Holy See to the civil power. Since the Reformation it has been necessary to have different arrangements in the different countries; and to-day four forms of nomination are used—election, nomi-

nation by the civil power, recommendation, and direct Papal appointment. These four methods all exist in the Oriental Churches too. Election by diocesan chapter obtains to-day in Switzerland, Germany (except Bavaria and Alsace-Lorraine), and in two dioceses of Austria. Civil nomination obtains in France, Austro-Hungary, Bavaria, Spain, Portugal, and Peru. Local ecclesiastical recommendation is the practice in the English-speaking countries generally—that is, in Ireland, England, Scotland, the United States, Canada, Australia—and also in Holland and the greater part of Latin America, as well as in missionary countries. Papal appointment obtains in Italy, Luxembourg, Montenegro, Belgium, Alsace-Lorraine, and practically in Mexico and Brazil. In Russia a special régime obtains by virtue of an agreement between the Holy See and the Czar.

In the issues of the *Revue* for April 1 and 15, P. Chauvillard writes on the conflict between faith and science as depicted in a recent book by M. le Dartec, Professor at the Sorbonne, and a pronounced materialist. Following the lead of M. Fonsegrive's *L'Attitude du catholique devant la science*,⁵ the reviewer answers many objections, and shows that the truth of religion is really manifested by rational proofs, and that therefore religion must be ranked as a science; that arguments based on authority are valid scientifically; and that in consequence there need be no conflict between science and faith from the viewpoint of principles. Going on to consider particular questions, one sees that true science is not opposed to Catholic doctrine either in the matter of Scriptural inspiration or in that of miracles. A long examination is then made of the difficulties advanced against the existence of a spiritual soul. P. Tauzin, in the same magazine, writes that though tactics vary, the essential principles of Apologetics always remain the same; and he comments on the fact that our Lord used other proofs of His mission than miracles, namely, the manifestation of truths with which men of good will felt instinctive sympathy. This harmony of nature and religion is what "the method of immanence" wishes to insist upon.

In the *Études* (April 20) P. Méchineau proposes a method of demonstrating the Canon of Scripture easier than the historical

⁵ Collection *Science et Religion*. Paris: Bloud et Barral.

method which necessitates a laborious searching for traditions that go back to the Apostolic age. The easier method is to consider the writings of the Fathers, the faith of the Christian people, and the teaching of the pastors, not merely as echoes of the original teaching, but as in themselves possessed of decisive value. In other words, we are to believe that the Church is infallible in her beliefs and in her teachings. This method, the method of authority, is rejected by Protestants and by rationalists; but it is valid, nevertheless, and its force must be admitted even by them, when once we have demonstrated to them the infallible teaching power of the Church by the use of the historic method so dear to them. The dispute between M. Sabatier and M. Stapfer serves to show that in the case of unintellectual persons the historical method must give place to the method of authority.—The *Civiltà Cattolica* (April 19) contains an article on the education of the young clergy as conceived by the present Holy Father; and insists on the fact that it must be substantially distinct from that of other young people, and that, therefore, critics of ecclesiastical seminaries are making a mistake when they contrast clerical institutions with those where modern methods have been adopted, as if these latter were models to be imitated.

In the *Theologische Quartalschrift* (Heft 2), P. Funk praises an article in the new periodical *Oriens Christianus*, by A. Baumstark on the non-Greek texts parallel to the Eighth Book of the Apostolic Constitutions.—P. Kneller goes minutely into the question of the exact date of the martyrdom of St. Cecilia.—P. Minges writes on the theology of Duns Scotus, and complains of the very superficial acquaintance with his works on the part of a number who have undertaken to comment upon them. Erdmann, the Protestant, and Schwane, the Catholic, for instance, have said that Scotus held that a thing could be true in philosophy and false in theology; but this charge can easily be refuted by a reference to the passages cited and by a careful consideration of the context. So again, Seeberg and Schwane can be answered in the same way, when they declare that Scotus held that a man could be in the state of grace and in the state of sin at one and the same time, at least from the point of view of the absolute power of God. As to the passages referred to by Schwane in regard

to this point, Dr. Funk says: "I cannot examine them, because I cannot find them. Certainly they are not at the places, or even in the *Quaestiones* cited." Other misrepresentations of Scotus sometimes made are that he predicates "being" univocally of God and of creatures; and that he denies the probability of the Immaculate Conception of the Blessed Virgin.

In the *Dublin Review* (April), Father Freeland gives an interesting study of St. Gregory Nazianzen as revealed in his letters, commenting on the pointedness, the elegance, and the richness of his style. His literary culture and his strongly sympathetic and affectionate nature also become evident, as well as his tendency to occasional harshness and brusqueness. His spiritual loftiness is always maintained, however. It is easy to see that these letters give a juster and higher estimate of the Saint than do his Oration.—In the *American Journal of Theology* (April), A. C. Zenos sketches a new movement in French Protestantism, formed into a theological system in the writings of Professor Ménégoz of the Sorbonne. It has received the name of Symbolofidéisme; and its two chief representatives are Sabatier and Ménégoz. In this system the essence of religion is made to consist in inner submission of the heart to God after a fashion which can be represented intellectually only by symbols. This inner submission is true faith, and it constitutes the real essence of religion; dogmas are not essential and are legitimate only when they are modifiable; since the Mosaic age men have been coming to see with ever-increasing clearness that faith alone suffices to establish due relationship between man and God. This new movement represented by the writers above mentioned is in the line of a departure from the older Protestantism of the school of Montauban, and centres about the University of Paris. It looks upon occasional, or better, frequent doctrinal reconstruction as a necessary condition of healthy religious thought. Belief in the infallibility of the Bible is not to be made an article of faith. The Trinity is represented as God manifested under three different modes. In general character, the system approaches Ritschlianism in Germany, and the school represented in England by Principal Fairbairn, Professor Clarke, and Dr. Gordon.—In the *Bulletin de Littérature Ecclésiastique* (January and March), P. M. writes upon the same

subject and says that M. Ménégoz has demonstrated with irresistible logic that his own conception of orthodoxy is the only possible one for Protestantism. The issue lies between subjectivism and Catholicism; between perfectly unhampered investigation and an infallible Pope. If one can be a Christian without accepting the teaching of Jesus in His own sense, then the name of Christian cannot reasonably be refused to the followers of Cakya-Mouni, Mahomet, Spencer, or Renan. In short, we can perceive more clearly each day the truth of the remark made by M. Monod (in the *Revue Historique*, May, 1892): "Protestantism is only a series and collection of religious forms of free-thought."—The *Church Quarterly Review* (April) gives an account of the changes in the religious attitude of English Dissenters during recent years, and tells how they have gradually grown away from their old strongly anti-Catholic positions, having abandoned the original Protestant theory of conversion as a miraculous transformation and also nearly accepted the doctrine of sacramental grace. Together with this manifestation, they evince a tendency to Latitudinarianism. The respective merits of infant-baptism and adult-baptism are amicably discussed by Congregationalists and Baptists. The Virgin-birth, the Resurrection, prophecy, the Gospel miracles in general, all are treated as open questions—while eschatology is let severely alone.—Another interesting article in the same magazine is a long criticism of Canon Henson, whose recent attack on the Apostolic origin of the episcopate has excited so much comment. The present critic deals not with the scholarly question as to the historic origins of the hierarchy, but with the traditional stand taken by the Anglican Church; and he maintains that belief in the divine origin of the episcopate is a real test of membership in the Establishment.

PHILOSOPHY.

WITH THE ANCIENT SAGES.

EACH of the Samhitas, or collections of the Vedic hymns, has its own Brahmanas, or set of ritualistic observances and illustrations. These have, of course, comparatively little value for the student of Indian philosophy. There is, however, in the

Aitareya-Brāhmana, attached to the Rig-Veda, a passage which shows that the acute Hindū observer has made astronomical guesses which anticipated by 2000 years the Copernican theory: "The sun never sets or rises. When people think to themselves the sun is setting, he only changes about after reaching the end of the day, and makes night below and day to what is on the other side. Then, when people think he rises in the morning, he only shifts himself about after reaching the end of night, and makes day below and night to what is on the other side. In fact he never does set at all. Whoever knows this, that the sun never sets, enjoys union and sameness of nature with him and abides in the same sphere."¹ Just why this bit of astronomical information should secure to its possessor a sun-like nature and companionship, the Hindū seer has not chosen to state, probably because it was a fragment of that esoteric wisdom, the Jñāna-kanda, the second branch of the Veda, which was reserved for the select few who are capable of true knowledge. And what is this true knowledge? The unity of all being: in other words, that there is but one real Being in the universe, which Being also constitutes the universe. This vague pantheistic principle, which appears to represent the supreme effort of the Hindū mind to regain its hold on the primitive monotheism, after it had faded away into polytheism, runs through the Mantras, is applied in the Brahmanas, and takes its place in the various systems of philosophy that grew out of the Upanishads. The Upanishads are the collections of speculative and mystical doctrines which constitute the third division of the Veda. The principal Upanishads have been rendered accessible in English by Max Müller, in *The Sacred Books of the East*. Few but specialists, like the late distinguished Oxford professor, will have the patience to make their way through the wastes of absurdities, puerilities, to say nothing of the obscenities, that make up so much of the Upanishads. Fortunately some of the real gems of thought have been collected from out the wilderness and the swamps. The following, gathered by Mr. Williams, deserves presentation here as illustrating the Hindū wisdom in its pure and mystical strivings:

¹ Williams' *Indian Wisdom*; p. 35.

Renounce, O man, the world, and covet not
 Another's wealth,—so shalt thou save thy soul.
 Perform religious works,—so may'st thou wish
 To live a hundred years ; in this way only
 May'st thou engage in worldly acts, untainted.
 To worlds immersed in darkness, tenanted
 By evil spirits, shall they go to death,
 Who in this life are killers of their souls.
 There is only one Being who exists
 Unmoved, yet moving swifter than the mind ;
 Who far outstrips the senses, though as gods
 They strive to reach him ; who, himself at rest,
 Transcends the fleetest flight of other beings ;
 Who, like the air, supports all vital action.
 He moves, yet moves not ; he is far, yet near ;
 He is within this universe, and yet
 Outside this universe ; who'er beholds
 All living creatures as in him, and him—
 The universal spirit—as in all,
 Henceforth regards no creature with contempt.²

The six systems of philosophy that grew out of the Upanishads are thus arranged by Mr. Williams :

1. The Nyāya, founded by Gotama.
2. The Vaiséshika, by Kanāda.
3. The Sān-khya, by Kapila.
4. The Yoga, by Patanjali.
5. The Mīmāṃsā, by Jaimini.
6. The Vedānta, by Bādarāyana or Vyāsa.

Although sufficiently varied in their contents to be considered distinct systems, they have a certain communality of doctrine which indicates the prior philosophical and naïve attitude from which they all radiated. The "rationalistic Brahmanism," as Professor Williams designates this common faith, holds, in the first place, the eternity of soul. But soul was of two kinds—the supreme soul (Brahman), and the individual soul of living beings. The personal soul of every human being, just as the supreme Soul, was thought to be eternal retrospectively and prospectively. The immortality of the human soul was so obvious a truth to the Hindū mind that he seemed not to have thought of formulating any

² Williams' *Indian Wisdom*, p. 38.

argument in its support. "There are scholars so surprised at this unwavering belief in a future and an eternal life among the people of India, that they have actually tried to trace it back to a belief supposed to be universal among savages who thought that man left a ghost behind who might assume the body of an animal or even the shape of a tree." As Max Müller observes, this is "a mere fancy," and even if not disprovable, it "does not thereby acquire any right to our consideration."³

One of the most ancient and important of the Upanishads opens with the story of Naciketas, a pious youth who, having been devoted to Death by the priests, goes to the abode of Death, where, having propitiated Yama, he is given the choice of three boons. The third of these boons is knowledge of the soul's future existence. After much expostulation Yama answers the youth thus :

The good, the pleasant,—these are separate ends,
The one or other all mankind pursue ;
But those who seek the good, alone are blest ;
Who choose the pleasant miss man's highest aim.
The sage the truth discerns, not so the fool.
But thou, my son, with wisdom hast abandoned
The fatal road of wealth which leads to death.
Two other roads there are all wide apart,
Ending in widely different goals—the one
Called Ignorance, the other Knowledge—this,
O Naciketas, thou dost well to choose.
The foolish follow ignorance, but think
They tread the road of wisdom, circling round
With erring steps, like blind men led by blind.
The careless youth, by lust of gain deceived,
Knows but one world, one life ; to him the Now
Alone exists, the Future is a dream.
The highest aim of knowledge is the soul ;
This is a miracle beyond the ken
Of common mortals, thought of though it be,
And variously explained by skilful teachers.

Then having further indicated the value of spiritual knowledge, Yama concludes :

The slayer thinks he slays, the slain
Believes himself destroyed, the thoughts of both

³ *Six Systems of Indian Philosophy*, p. 139.

Are false, the soul survives, nor kills, nor dies ;
 'Tis subtler than the subtlest, greater than
 The greatest, infinitely small, yet vast,
 Asleep, yet restless, moving everywhere
 Among the bodies—ever bodiless—
 Think not to grasp it by the reasoning mind ;
 The wicked ne'er can know it ; the soul alone
 Knows soul, to none but soul is soul revealed.

A second tenet of the common philosophical creed of India was the eternity of the world substance, the material cause out of which the universe was supposed to be evolved. The belief probably grew out of a principle which the pagan mind everywhere fixed upon once the tradition of the primal revelation of creation had disappeared: *Ex nihilo nihil fit*,—*A satah saj jāyeta kutas*,—"How can an entity be produced out of a non-entity?" or, as Lucretius expressed it,

Principium hinc nobis exordia sumet,
 Nullam rem e nihilo gigni divinitus unquam.

The Hindū seems to have regarded the soul as a sheer thought, and herein to have anticipated by several millennia the Cartesian definition, *l'âme c'est la nature qui pense*. The soul, however, "can only exercise thought, sensation, and cognition, and indeed can only act and will, when connected with external and material objects of sensation, invested with some bodily form and joined to mind (*Manas*), which last (*i. e.* the mind) is an internal organ of sense—a sort of inlet of thought to the soul—belonging only to the body, only existing with it, and quite as distinct from the soul as any of the external organs of the body." This conception of the *mind* (not the *soul*) finds its parallel again in the verse of Lucretius:

"Primum animum dico (mentem quem saepe vocamus)
 In quo concilium vitae regimenque locatum est,
 Esse hominis partem nihilo minus ac manus et pes
 Atque oculi partes animantis totius extant."

The union of soul and body produces bondage and misery. The soul thus comes to perceive objects through the senses, receiving therefrom impressions of pleasure and pain, consciousness of personal existence, results, and then action. Action, good or bad, entails bondage and must inevitably be rewarded or punished eternally. "An evil act follows a man, passing through a

hundred thousand transmigrations; in like manner the act of a high-minded man. As shade and sunlight are ever joined together, so an act and the agent must stick close together.”⁴ These consequences of action are not worked out simply in a future state of happiness or misery, but in the soul’s migration through countless lower forms of existence. This conception of transmigration was never subjected to philosophical demonstration, but was regarded as self-evident, and with the exception of the Chârṣvâkas or Materialist no Hindū school or sect seems to have questioned it. In the old Vedic time a joyful view of life prevailed in India, unclouded by that darker mystery which afterwards oppressed the mind of the nation; life was not a burden, but a blessing, and its eternal endurance after death was longed for as the reward of pious conduct. Later on we find this innocent joy of living transformed into a conviction that the existence of the individual is a journey full of torture from death to death. How shall we account for this mysterious darkening of mind and hope? Voltaire, ever ingenious to find a materialistic source for religious beliefs, traces the origin of the metempsychosis conception to a hygienic precaution. Meat on the whole being injurious to health in the Indian climate the killing of animals was forbidden. The prohibition was next associated with religious observances, and the animal became afterward the object of reverence and worship. Gradually the whole animal kingdom grew to be regarded as but an extension of the human race, and from this conception to the general belief in the continuance of human life in the bodies of animals the step was easy. This hypothesis, it need hardly be added, has long since been rejected.⁵

It will not be difficult to find a connection between the doctrine of transmigration and that of pantheism, into which the speculative Hindū lapsed, as was said above, in his effort to transcend polytheism. In the Brihad-aran-yaka Upanishad we read: “As the web issues from the spider, and as little sparks proceed from fire, so from the soul proceed all breathing animals, all worlds, all the gods, and all beings.” Again in the Chandogya: “As the spokes of the wheel are attached to the nave, so are all things attached to life. Thus life ought to be approached with

⁴ *Pancatanria*, II, 135

⁵ Garbe, *Philosophy of India*.

faith and reverence and viewed as an Immensity which abides in its own glory. It is the soul of the universe. It is God Himself. The man who is conscious of the divinity incurs neither disease, nor pain, nor death." Life, therefore, had a deeply moral and religious significance. Substituting emanation for creation, the Hindū measured the imperfection of things by their degree of separation from their first principle. As man recedes from that principle he is sullied by sin. His return and moral purification can only be effected by penitence, by renunciation of the world and of sensuality. Thus may he enter quietly into himself and discover at the core of his finite self the infinite self, and regain happiness by union with God. From this doctrine of return to God may have arisen the idea of metempsychosis. Souls that during the present state have departed farthest from the Infinite Life by sin, are cast after death to the lowest scale of finite beings, stones, plants, animals, etc., and passing successively through these various stages are purified and rendered fit for reabsorption in the primal life whence they had emanated. Hence the supreme purpose of all philosophy is to teach the individual to abstain from all action, from liking and disliking, from loving or hating. "The living personal soul must shake off the fetters of all action, and getting rid of body, mind, and all sense of separate personality, return to the condition of simple soul." This is Nirvana, "the being blown out" of existence. This is the *summum bonum* of Brahmanism; "this is the only real bliss—the loss of all personality and separate identity by absorption into the supreme and only really existing Being—mere life with nothing to live for, mere joy with nothing to rejoice about, and mere thought with nothing on which thought is to be exercised." "Not to be" is the highest aim and the supreme result of Hindū philosophy and religion.⁶

WITH THE RECENT PHILOSOPHERS.

Whilst the recollection of Benjamin Kidd's recent endeavor to show how, "through all the spheres of ethics, of politics, of philosophy, of economics, and of religion there runs the dominating meaning of a cosmic struggle," is still fresh in one's mind, it is gratifying to read Professor Ladd's strong protest against what

⁶ Williams, *op. cit.*, p. 70.

may be called the "biologizing tendency" which the author of *Principles of Western Civilization*⁷ shares with Spencer, Comte, and other advocates of universal evolutionism. So long as the theory of biological evolution remains on its own grounds, Professor Ladd concedes that "the philosophy of human morality need raise no objection to its speculations, however well or ill founded they may be." There "the struggle for existence" may best be treated as a bare, unmodified, and brute fact. But when biological science proposes to employ the same method, and to regard the phenomena from an unchanged point of view, the *moral* life and *moral* development of man being the subject for investigation, its proposal deserves the most prolonged and searching criticism.⁸ The effects, theoretical and practical, which Professor Ladd discerns as resulting from "the intrusion of biology into the sphere of ethics," are grave enough to demand serious consideration. It is in part under the influence of this intrusion "that we are witnessing a return to the brutish point of view, to the doctrine of the right of might, to the concealed or expressed opinion that it is justifiable for the strong to go as far as they can by way of pushing the weak and the unfortunate over the wall" (p. xi). The attempt to reduce ethics to a specialized department of biology is of course one of the manifestations of that purely naturalistic world-view which, though it has always had a singular attractiveness for the "natural" man, has gained a special potency in recent times by allying itself with the physical sciences to which we owe so many of the conveniences and luxuries of our temporal life. Another indication—it might likewise be called a cause—of that world-view is discernible in what Professor Ladd terms "the relatively low and nerveless condition of the current Christianity." The ethically didactic and prophetic tone of the public teacher is just now especially unpopular and ineffective. Moral principle commands a relatively small amount of attention. The great political, commercial, and social problems are not usually discussed from the predominately moral standpoint. The tone of the prevalent moral sentiment is neither strenuous nor lofty. The presence of baleful "double morality" is quite generally either openly proclaimed or secretly tolerated.

⁷ New York: Macmillan.

⁸ *Philosophy of Conduct*. By George Trumbull Ladd. New York: Scribner.

The high ideals of the best ethical teachings of the past—even, and especially, of the New Testament—are not taken to heart, or made the models of actual living. And in all this the multitude who compose the existing Christian organizations—with a considerable number of notable and noble exceptions—take the part of silent acquiescence, if not of unquestioning or bewildered conformity, rather than of remonstrance and opposition (p. xiii).

It is seldom one hears from the chair of philosophy in any of our secular universities so strong an arraignment of the prevailing moral standards. Much more rare is it to receive from these institutions so thorough and, on the whole, so sound an exposition of the fundamental principles and ultimate ideals of the moral life as is given in the work at hand. The English language contains so sparse a philosophical literature deserving commendation from a Catholic point of view, that it is most gratifying to find in this volume, as in the other works by the same author, so much that harmonizes with the system of philosophy taught in our schools. Indeed, there are in English no works by a non-Catholic writer that we would so unhesitatingly recommend the student who has made himself thoroughly acquainted with that system to read and re-read, as the series of volumes by Professor Ladd. The author recognizes the spirituality of the human mind, and has no respect for the empiricism that would construct a *psychology without a soul*. Ethics, too, he maintains, must sink its roots deep in the immaterial side of man's nature; and there is no portion of the present volume so thorough and so forceful in expression as well as in thought, as the chapter in which God, the World-Ground, is proved to be the ground likewise of morality.

We do not mean our commendation to extend to every position and argument maintained in this or any preceding work by Professor Ladd. He has evidently made no special study of Catholic philosophy, and this omission must inevitably manifest itself in a work claiming to deal with either metaphysics, psychology, or ethics. We can hardly expect Professor Ladd or any other non-Catholic author to realize this fact; but we might fairly expect that allusions to our philosophy should be based on justice and adequate knowledge. A singular instance of the lack of both of these qualities is noticeable in the work at hand. To

quote the passage will be ample justification of our criticisms. The author is treating of "double morality," an ethical system or view that assumes divers forms,—amongst others that of maintaining a distinction between higher and lower morality.

"The lower is, perhaps, the morality of the laity; the higher, that of the clergy; or the lower is the morality of duty merely, and the higher that to which the merit of some special divine favor is attached. In this way piety and morality, instead of being drawn together and made to impart each to the other its peculiar strength, are further separated. The two ideals are rendered antagonistic rather than complementary and reciprocally assisting. Thus the great Church Father, Thomas Aquinas, in his effort to combine 'ecclesiastical supernaturalism' with the ethical views of Plato and Aristotle, made a sharp division between the cardinal virtues of the Greek ethics—wisdom, justice, self-control, and courage—and the three supernatural virtues of faith, love, and hope. It is easy to see how this division may be used to withdraw from the virtue of wisdom the support of faith in the Divine goodness, to take away from justice the warming and vivifying influence of the Divine love, and to withhold from self-control and courage the support, which they so sorely need, of a cheering religious hope. But religious faith should inspire wisdom; love should infuse justice; and hope should sustain courage" (pp. 580-81).

We pass by the assertion that the great Church Father (Doctor) sought "to combine 'ecclesiastical supernaturalism' with the ethical views of Plato and Aristotle," the "sharp division" drawn between the cardinal virtues wisdom (prudence), justice, self-control (temperance), courage (fortitude) on the one hand and the three supernatural virtues faith, hope and charity on the other would have to be misinterpreted and sorely abused (not used) in order to effect the baleful disturbance in the virtuous life which Professor Ladd indicates. In the Thomistic system the intellective "faculty" is the immediate subject of both wisdom (prudence) as a natural virtue (habit) and of faith as a supernatural virtue. The generating cause, object, and motive of the two virtues are distinct; but since both have their simultaneous residence in the same simple "faculty," the intellect, where can be the danger of the one withdrawing its influence from the other? Or how shall the distinction between a natural and a supernatural virtue "take away from justice the warming influence of the Divine love," since both justice and love (charity) function in the same simple psychical faculty, the will?

Other books of interest for the student of philosophy are noticed in the BOOK REVIEW of the present number.

Criticisms and Notes.

THE RISE OF RELIGIOUS LIBERTY IN AMERICA. A History. By Sanford H. Cobb. New York: The Macmillan Company; London: Macmillan and Co. 1902. Pp. 541.

Mr. Cobb's thoughtful and detailed analysis of the facts and principles from which have grown the characteristic freedom of conscience and the recognized liberty of worship in American republican institutions forms a contribution to the political rather than to the religious history of the United States. The author's aim was to exhibit in "proper historical sequence those influences and events which guided the American republics to their unique solution of the world-old problem of Church and State—a solution so unique, so far reaching, and so markedly diverse from European principles as to constitute the most striking contribution of America to the science of government."

In the introductory chapter the author defines the American principle, marking the distinction between it and what he styles the "old-time theories of Church and State." The fundamental conception underlying the European system assumed the necessity of a vital relation between Church and State, whilst the American principle declared this "fundamental idea to be oppressions of conscience and abridgments of that liberty which God and nature had conferred on every living soul." The American principle, therefore, defined that "neither should the Church dictate to the State, as having peremptory jurisdiction over things civil; nor should the State interfere with the Church in its freedom of creed or of worship, in its exercise of ordination and spiritual discipline; *nor yet should the individual be subjected to any influence from the civil government toward the formation or refusal of religious opinions or as regards his conduct thereunder, unless such conduct should endanger the moral order or safety of society*" (p. 2).

We have emphasized the latter part of Mr. Cobb's definition because it is of elementary importance in the practical solution of difficulties arising from a consistent endeavor to adjust the relation of the civil law to the exercise of the inalienable right of conscience and worship conferred by God upon His creatures. "In every community it is the attitude of the law," says our author, "which defines

the measure of religious liberty enjoyed. According as the civil law interferes with religious matters by direct control, by establishment of a State-Church ; by preference of one form of religious organization to the prejudice of others ; by the exclusion from civil rights of the followers of any specified form of religion ; or as it expressly abstains from all such interference, preference, or control, will the measure of religious liberty be declared " (p. 10).

All this is plausible, and the truly reverent spirit with which the author states and illustrates the fundamental principle which his work is intended to defend, captivates the reader from the very outset. His arguments are drawn from those phenomena which in the process of our national or civic development have shown themselves favorable to the contention, first, that absolute separation of Church and State is not only possible for the upholding of public morality and the preservation of sound ethical principles in government, but also that such separation is the ideal condition intended by God for the government of the world.

Let us admit as true all the facts that Mr. Cobb has brought to bear in demonstration of his subject ; that practically there is amongst us the fullest recognition of liberty of conscience and freedom of worship ; and that this is the result of the reaction against one-sided despotism, either civil or religious, of which past European history is a continuous illustration not to be ignored or denied. And yet, unless we are willing to run counter to the first principles of ethics, and to ignore a host of well demonstrated facts, we should be illogical if we accepted the author's definition of the principle of liberty of conscience or the legitimacy of his deductions. We take it to be Mr. Cobb's position that morality and civil government cannot well be divorced, for he expressly states it to be the province of the civil authority to check any movement in the State which could endanger the moral order. Now the moral order depends on the conformity of conscience with certain laws that come to man from without—say the Ten Commandments. They may exist in the heart like germs capable of later external growth ; but they may also be smothered and become extinct in the individual or in classes by education. If the State would uphold the moral order among its subjects, it must appeal to these laws. But the sole sanction of the moral law comes from an authority recognized to be superior to man and therefore not to be questioned ; in other words, our authority for the moral law is neither established by popular vote, nor forces itself upon the con-

victions of the individual, like the laws of physical necessity. There is but one guarantee for the permanent recognition of such authority, and that guarantee lies in religion, that is to say, in the acceptance of the dogmatic principles of God's existence, of man's dependence, responsibility, and ultimate destiny for a life to which his earthly career is but a preliminary. Out of these dogmas there flows as a natural and logical consequence the necessity and the existence of a revelation such as Christianity recognizes, of an authoritative tribunal to guard that revelation and to render it applicable to the race and the individual under varying circumstances of time, place, and personal capacity. Morality cannot be separated from positive religion any more than good civil government intended to secure the safety of society can be separated from the observance of moral law. This is true at least *in principle*, and our criticism of Mr. Cobb's position is directed only against the proposition which elevates the separation of Church and State to the *ideal* condition of perfect government assumed to have been evolved, if not discovered, by the founders and legislators of the American Republic. God Himself gives us the model for an ideal government in the Hebrew theocracy. The restoration of man to his primal and perfect condition implies a reformation of his spiritual life by means of an organism that is of the physical, the external order, and therefore subject to control from without. And whilst it is true that the physical or external and the spiritual are of wholly distinct categories of being, and require entirely different means of sustenance, they are not therefore separable in their ideal purpose of sustaining each other. The duty of giving to Cæsar what belongs to Cæsar, and to God what belongs to God, was never intended to be construed into an approval of Cæsar's reigning by any other authority than that of God. It simply meant that the duty we owe to the spiritual authority is distinct from that which we owe to the temporal authority. The duties may be distinct without the authority being separate. Just as spirit and matter are distinct in their nature and in the means used for their sustenance, so are Church and State, that is, the spiritual and the temporal order which make for man's preservation, entirely distinct as to category; but they were not intended in God's original plan to work separately, nor can they perform *perfectly* their functions to the ultimate good of society, unless they work in union. We have pointed out a sophism which affects Mr. Cobb's principal argument. For the rest, we admit readily that there are excellent things in this volume; and Mr. Cobb's aim is

entirely one that makes for loyalty ; but even if the "Romanist," whose past he invokes, were not at a disadvantage, the principle which the author lays down is built on a sophism.

ELEMENTS OF POLITICAL ECONOMY. With some applications to questions of the day. By J. Laurence Laughlin, Ph.D., Head Professor of Political Economy in the University of Chicago. New York, Cincinnati, Chicago: American Book Company. 1902. Pp. xxiv—384.

CIVICS FOR NEW YORK STATE. By Charles DeForest Hoxie, Member of the New York Bar. New York, Cincinnati, Chicago: American Book Company. 1902. Pp. 368.

Two useful books intended primarily for the school-room, but serviceable also for the general reader. *Civics for New York State* treats of those government institutions and methods concerning which every intelligent citizen should have exact information. The matter is treated from an historical as well as an explanatory viewpoint. A fresh style, happy in its illustrations, sustains the interest of an otherwise difficult and unengaging subject.

Laughlin's *Elements of Political Economy* in its former edition will be familiar to students of the science. The present revision consists in a more succinct statement of economic principles and some additional matter relating to the law of satiety and final utility in regard to the expenses of production ; an explanation of the industrial system as modified by the time element ; an adjustment of consumption to general economic principles ; an enlarged statement of the development of the division of labor and a brief discussion of trusts.

It may be well to note that the author believes that the fundamental principles of economics are instinct with morality, and that questions like the "labor problem" are not to be settled by legislation but must "be met by all the forces which make for Christian character and self-mastery." We miss in his books of reference such important works as Devas' *Political Economy*; *Groundwork of Economics*; *The Family*; Antoine's *Cours d'Economie Sociale*; *Les Ouvriers Européens* and the other masterly works of Le Play; Bache's *Staatslexicon*, now going through its second edition. Indeed, it is singular that a "Teacher's Library," such as Professor Laughlin has selected, should include no work written from the standpoint of Catholic philosophy on economics.

DEMOCRACY AND SOCIAL ETHICS. By Jane Addams, Hull-House, Chicago. New York: The Macmillan Company: London: Macmillan & Company. 1902. Pp. ix—277.

The preceding volumes of the *Citizen's Library* have been devoted mainly to the theory of civics and economics. The present volume is more directly practical and professedly suggestive rather than instructive. It brings together a number of essays that had previously appeared in leading reviews. They treat of charitable effort, filial relations, household adjustment, industrial amelioration, educational methods, and political reform. The discussion reveals the author's personal contact with the human subjects to which the several topics relate, and keeps well before the reader's mind that "the cure for the ills of Democracy is more Democracy." Democracy is not here used in any political sense, but as expressing "a rule of living and a test of faith," a reaching out of sympathy and an endeavor to ameliorate the condition of the people who need and suffer; a self-adjustment to the social test set forth in our Lord's portrayal of the Judgment Day.

THE MORAL LAW, OR THE THEORY AND PRACTICE OF DUTY.
An Ethical Text-Book. By Edward John Hamilton, D.D., late Professor of Philosophy in the State University of Washington. New York and London: Funk and Wagnalls Company. 1902. Pp. x—464.

Doctor Hamilton has written several well-known books on psychology and logic, the chief of which are *The Human Mind*, *The Perceptualist*, and *The Modalist*. The present work reflects considerable acquaintanceship with the literature of the subject. The positive doctrine is on the whole sound and clearly expressed, and the criticism of opinions adverse to the author's own is generally just and moderate. Intended primarily as a text-book, the method and style are didactic. It need hardly be said that the work shows no familiarity with Catholic philosophy. St. Thomas, it is true, is quoted several times, but somewhat unhappily, both for the author and the passages cited. For example, at page 211, we find St. Thomas' (it is rather St. Augustine's) classic definition of virtue: "*virtus est bona qualitas mentis qua recte vivitur et nemo male utitur, et quam Deus in nobis sine nobis operatur*," which Dr. Hamilton renders thus: "a good quality or habit by which one lives rightly and ill-uses no one, and which is operated in us by the power of God." We presume the printer is responsible for the unfortunate *faux pas* in the translation, but the

misinterpretation of St. Thomas' ethical standpoint is the author's own. St. Thomas is represented as adhering to the subjective point of view in his commentary on Aristotle's ethics. This is true on the whole; but to leave the reader under the impression, as the next sentence does, that St. Thomas is amongst those who "seldom attempt an analysis of the moral end," and "are satisfied with an analysis of virtue and with the doctrine that virtue is the *summum bonum*," is entirely misleading. Dr. Hamilton is well aware that St. Thomas' ethics are to be found in the second part of the *Summa Theologica*, the two opening questions of which part consisting of eight articles, both of which treat precisely of the moral end—*de ultimo fine* and *de beatitudine (objectiva)*. Moreover, one of the articles of the latter question is devoted especially to prove that the *summum bonum* is not subjective, and therefore is not *virtue*. At page 241, St. Thomas is said to have classified the intellectual virtues into "wisdom, judgment, and intuition." The second "virtue" should be "science" (*scientia*), which, being a *habitus demonstrationis*, is much more than "judgment." At page 358 we read that "St. Thomas Aquinas, in his *Summa Moralís*, discusses an immense variety of questions (of duty), but each for itself, in a dialectic way, without proposing general rules of judgment." The student of the *Summa* will probably be surprised at this singular estimate of Thomistic ethics. We fear the author failed to see the woods because of the trees. Surely each question and each article proposes general rules of judgment. How, indeed, otherwise could *moral* questions be discussed in a dialectic way. Besides, what are the questions *de Legibus XC* to *CVIII*, containing about a hundred distinct articles, but so many discussions, truly in a dialectic, not in a discursive way, of general rules of judgment?

SOCIALISM EXPOSED AND REFUTED. By the Rev. Victor Cathrein, S.J. A Chapter from the Author's Moral Philosophy. From the German. By James Conway, S.J. Second edition. With Appendix containing the Encyclicals of Pope Leo XIII on the Condition of Labor and Christian Democracy. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 215.

Much of the value of books on socialism depends on their being kept well abreast of the times. Socialistic ideas, proposals, and methods are no more stable than the hypotheses of physical scientists. The first edition of the present work appeared in 1892. In the meantime socialism has undergone considerable change. Even such essential features of its economic system existing at that date, as the Marxian

Theory of Value and Lasalle's Iron Law of Wages, have been eliminated by the leaders, whilst the political attitude of socialistic parties has become notably moderated. We cannot but regret that in the present edition no account has been taken of these changes. The only improvement made consists in the addition of the Encyclicals of Leo XIII on the Condition of Labor and on Christian Democracy. Although the philosophical discussion of Socialism presented in the book has lost none of its solidity and little of its appositeness by the lapse of a decade, the historical and economic features have not received the revision and addition which one naturally looks for in a work of the kind at this date.

ORGANUM COMITANS AD GRADUALE PARVUM ET ORDINARIUM MISSAE. Has partes ex libris liturgicis Ecclesiae transposuit et harmonice ornavit Ludovicus Ebner. Opus LXII. Ratisbonae, Romae, Neo Eboraci et Cincinnati: Frid. Pustet. 1902. Long. fol. Pp. 180 et 116.

In the present musical accompaniment of the *Missa Cantata* for the Sundays, the important ferials, and the principal feasts of the year, we have more than a reprint of the harmonized Gradual and Ordinal, containing the chanted portions of the Mass as prescribed in the Roman liturgy. Professor Ebner first of all simplifies his method of notation so as to make it clear to the organist and singer that the *words of the liturgy* and not the musical air or phrasing constitute the dominant element of the service. Hence he uses a single note, the *longa* of the gradual for an accented syllable, and the *brevis* for an unaccented syllable. In like manner the rhythmic value of the notes is determined throughout by the character or duration of the syllables which the notes illustrate. Of course, all this is transposed into the modern form of expression, so that any one conversant with the ordinary style of our written music may read and play the accompaniment. Furthermore, the choral accords are limited to three voices, the melody being chanted by the higher voice, without pedal-accompaniment. This greatly facilitates the proper execution of the liturgical chant for those less pretentious congregations in which choral music cannot be produced with the usual effect of full choirs. Dr. Haberl, the author of the *Magister Choralis*, writes the introduction to the work, which is largely due to his suggestion and initiative. The *Organum Comitans* will be hailed as a decidedly valuable addition to the repertory of the organists and choir leaders who appreciate

the beauty of the liturgical music, and have not despaired of reducing it to practice.

A BLIGHTED ROSE. By Joseph F. Wynne. Detroit, Mich.: The Angelus Publishing Company. 1902. Pp. 425.

We go out of our way to recommend this excellent novel as particularly suitable for the Commencement season. It contains a sound lesson to parents, above all, mothers of worldly instincts, who in the pursuit of an utterly selfish ambition, which they mistake for anxiety to secure the highest advantages for their children, discourage the serious inclination of their daughters toward the religious state. But especially will the young graduates to whom at serious moments in the past, and most of all at the time of parting from the shelter of their *Alma Mater*, has come a longing for that noblest and happiest life of the cloister, of which they have had glimpses in their school days, find in this volume a serious warning and a wise direction how to preserve intact from the temptation of misguiding parental affection the germs of a true vocation. The book portrays real life, yet with a thoroughly chaste pencil, so as to make the effect altogether elevating. We do not consider the theme altogether novel in the book field, as the author of the preface claims it to be; nevertheless there is about it an originality, a newness like that of the morning sun, due to the freshness, the lightness of its presentation, and the healthy influence that grows out of its reading. It would have been a pleasure to speak of this volume more at length in *THE DOLPHIN*, if the latter had not been too far advanced at the time the book reached us. We trust priests will recommend it to the superiors of schools and academies for the prize distribution season. It is very prettily bound, well printed, and a most suitable souvenir of Commencement Day.

Literary Chat.

Apropos of the graduating season mention must be made of *The Lady Paramount*, from the same deft hand and cheery heart as *The Cardinal's Snuff-box*, books to speak of only in superlatives. It is a rare and charming lesson in purity and elegance of diction, in imagery and word-painting, in nearness to nature's beauties in bird and flower, in mirthful repartee, in the ennobling emotions of the human heart and in true Catholic living. Mr. Harland has painted a picture without shades, set a diamond without foil, written a story without a dull page or an unworthy scene or character as setting or contrast.

THE DOLPHIN for June brings, in connection with an English version of the Latin inscription to the memory of the late Archbishop of New York, a finely wrought sonnet on the same subject. The suggestion for a biography containing something of the truly great prelate's inner life deserves the consideration of those who knew the Archbishop more intimately, and will, we trust, find a response from a competent source.

The Boston correspondent of the *New York Times* remarks of Miss Agnes Repplier's article in the May issue of THE DOLPHIN: "'The Pilgrim's Staff' was a pleasant mixture of humor and learning applied to a topic connected with religion, and showed its author in an aspect novel to those who know her only as the friend of Agrippina, the lover of real books and the hater of shams."

A copy of the English (King James) Bible published in America a hundred and fifty years ago by Kneeland and Greene, the Boston printers, was sold last month in New York for \$2,025. It was issued with the London imprint of Mark Baskett. This was done in order that the charge of piracy and prosecution by the Oxford and Cambridge Universities (which enjoyed the patent right of issuing the English Bible) might be evaded. The purchaser was a Mr. George D. Smyth. The same gentleman acquired a copy of Thomas à Kempis' *Imitatio*, dated A. D. 1471, for the sum of \$1,600.

"Lathomas" in the current number of the *Caecilia* proposes a novel but quite feasible plan for improving and elevating our church choirs. He suggests that a number of parishes conveniently situated combine to engage the services of an instructor specially trained to teach Church music in harmony with the liturgical spirit. The professor visits the different churches in succession, instructs the choir and school children, practises with them at stated intervals, and thus lays the foundation for a right understanding of the requirements, uniformity, and mutual assistance in carrying out the provisions of a good choir service according to the local circumstances. The execution of this plan is being tried in the diocese of Green Bay where the Bishop has taken the matter in hand. The parishes of the diocese have been divided into groups or circuits to be visited in succession by the instructor, to whom the priests are requested to give every facility for carrying on the work, and to see that the local choirmasters, organists, teachers of chant in the schools be ready to coöperate with the movement, in their respective departments.

The third volume of the *Encyclopædia Biblica* by Messrs. Cheyne and Black has just appeared. Beginning with the letter "L" it brings the contents down to "Python." The work is issued only to subscribers of the complete set (four volumes). *The Macmillan Company*.

Father Herbert Thurston's paper, "The Shepherd's Kalendar," announced for the June issue of THE REVIEW in continuation of the series on *The Early Printing Press in the Service of the Church*, reached us too late to be inserted in this number. The article proves to be a most interesting contribution to the literature of the *Incunabula*. Among the illustrations taken from the British Museum there is one entitled "Shepherds and Shepherdesses with their Crooks." The cut was made for

the *Kalendrier des Bergières* (Calendar of Shepherdesses), Paris, 1498. Another curious bit of illustration is a page from the 1528 edition of the *Calendar of Shepherds*, preserved in the Bodleian Library, Oxford, and entitled "How to Tell Time at Night." These with a number of quaint wood drawings of the fifteenth and sixteenth centuries will be reproduced from the originals in THE REVIEW for July.

Dr. Kenterich, of Treves, has revived the controversy regarding the German or Dutch authorship of the writings attributed to Thomas à Kempis, by arguing in behalf of the Italian original of the *Imitation of Christ*. It is a question mainly of the authenticity of extant manuscripts; and one would suppose that the dear saintly monk had foreseen all the effusive zeal of higher criticism with which his simple pages would be scanned, when he wrote "Let not the authority of the writer trouble thee; ask not who has said this, but attend to what is being said" (*Imitation*, Bk. I, Ch. 5).

Father Sydney Smith, S.J., concludes in the issue for May, of the *Month* (London), his instructive and interesting study of the causes and methods that brought about the suppression of the Society of Jesus under Pope Clement XIII. The edict in which Louis XV demanded the suppression from the Holy See is singularly reticent as to the causes, but an autograph letter of the King addressed to the Duke of Choiseul explains the mystery. He did not pretend to love the Jesuits, but "felt that it was their triumph that all heresies detested them." If he banished them for the sake of the peace of his kingdom, he did not wish it to be thought that he assented to all that the Parliaments had said or done against them. Father Smith's array of evidence clearly establishes the futility of the argument which attempts to deduce the iniquitous character of the Society from the fact that in the course of its history it has been proscribed by Churchmen and statesmen, who were either too weak or too vicious to uphold this band of defenders of religion against the aggressive spirit of a secular party policy.

B. Herder (Freiburg and St. Louis, Mo.) has just published a fine edition of the *Meditations* of Thomas à Kempis on the Life of Christ (in Latin), with critical commentary and a full list of extant MS. codices, by Dr. Michael Jos. Pohl. It is singular that a translation in English of the complete works of the holy priest has never been attempted. His books would make a good ascetical library, as they include upwards of thirty-eight different treatises, under such titles as *Little Garden of Roses*, *Alphabet for Monks*, *Manual for Children*, *Hospice for the Poor*, *Valley of Lilies*, *Epistle Concerning Martha and Mary*, *Book of Spiritual Exercises*, *Epitaphs for Religious*, etc.

Among the curious things in Bible translations we have now a "Twentieth Century" Bible. The New Testament is so far published in three parts. The translators substitute modern terminology and idioms for the ancient forms of expression. Thus, in the language to the Corinthians, St. Paul makes use of modern terms which will no doubt recommend the Epistle to those familiar with the doings of the prizefighter's ring. But it is likely to fall short of the approbation of the modern Sunday-school teacher. Here is what St. Timothy is told to inculcate: "I desire that women should not indulge in gold ornaments for the hair, or in

pearls, or in expensive clothes, but—as is proper for women who profess to be religious—they should make themselves attractive by their good actions.” This is all right, and is no doubt what St. Paul meant, but it needs further interpretation than the “Bible alone” to make it palatable. A modern judge in a “woman’s rights” district is not unlikely to pronounce this “a wicked Bible,” like that famous London edition, A. D. 1631, from which the printer omitted the negative in Exodus 20: 14. For this innocent misdemeanor he was fined \$1,500 in English money.

Speaking of the “Wicked Bible” of 1631, some other curious mishaps in English Bible translation occur to the mind. There is the so-called *Place-makers Bible*, printed in 1562, which takes its name from a printer’s error of St. Matthew 5: 9: Blessed are the “place-makers,” for “peace-makers.” Then there is the Geneva version, reprinted in London (1608), called the *Breeches Bible*, from the fact that it translates Genesis 3: 7—“making themselves breeches out of fig-leaves.” Cotton Mather mentions a Bible printed before 1702 which got the name of *Printer’s Bible* from rendering the passage of Ps. 113 (Prot. 119) v. 161—“Printers persecuted him [David] without cause,” instead of “Princes.” A Bible of A. D. 1717 which heads St. Luke ch. 20 by “The parable of the Vinegar” instead of “Vineyard,” is known as *Vinegar Bible*. For similar reasons we find a *Treacle Bible* (translating Jerem. 8: 22 “treacle” for “balm”) A. D. 1568; the same words were rendered “rosin” in our Douay version of 1609. The word “murderers” for “murmurers” in the translation of St. Jude’s Epistle, A. D. 1801, has given us a *Murderer’s Bible*. The *Rainbow Bible*, published only recently in America, is a product of the higher criticism, which shows by varicolored prints the presumable age in which the different parts of the Bible were composed or revised. Thus portions which date back to the time of the Exile are red, those of later date blue, green, purple, or brown, according to a fixed system.

Recent Popular Books.

AMERICAN AT OXFORD: John Corbin. *Houghton*. \$1.50 net.

The daily life at the University, with criticism of the features distinguishing it from American college life; an account of the spirit in which the athletic sports and contests are pursued and conducted; a brief history of the University written chiefly to show the origin of the wide difference between it and the American college, and the coördination of the English college and university are the chief topics of the book. The author’s aim is to show the value of the social life of the English university, and of the reasonableness of its athletic spirit in making a man fit to live among his fellows, and com-

petent to rule his interiors. It is noteworthy that the chief objects of his commendation are survivals of Catholic times and usages.

AMERICAN CITIZENSHIP: David J. Brewer. *Scribner*. \$0.75 net.

Five lectures delivered before the students of Yale University constitute this book. The citizen’s obligation to the country to form and preserve a high, clean, moral character; to be at the nation’s service when needed; to be obedient, and to be instant in endeavoring to better the life of the nation are the subjects, and they are finely and strongly treated.

AT THE BACK OF BEYOND: Jane Barlow. *Dodd.* \$1.50.

Twelve tales of middle class and peasant life in Ireland, nearly all with a comic touch and none pathetic. A "Topographical Note" humorously explains the title. The stories are quite as true in feeling as the sadder tales in the author's earliest books and they present the real Ireland.

BREAD AND WINE: Maude Egerton King. *Houghton.* \$1.25.

A simple story of Swiss household life written in a spirit of tender admiration for the simple virtues of the mountaineer and especially for the mountaineer's wife. It contrasts to great advantage with the class of story emphasizing the displeasing features of poverty.

BUELL HAMPTON: Willis George Emerson. *Forbes.* \$1.50.

The first half of this novice's novel caricatures the most vulgar of Western Anglomaniacs and praises their home-staying husbands. It is ill written, and ill constructed, but its hero, who passes for an especially good citizen while secretly a daring horse thief, is drawn from life and his adventures are real.

BYLOW HILL: George W. Cable. *Scribner.* \$1.50.

An upright, reticent, and highly conscientious man permits the affection of the woman whom he loves to be alienated from him rather than to accept happiness at the expense of another, and becomes a witness of the tragedy of her life with a husband who, conscious of having wronged another, works himself into insanity by jealousy and more than once nearly murders her. The hero's behavior is honorable and steadily self-sacrificing, and in the end he is made happy.

CHIMMIE FADDEN AND MR. PAUL: Edward W. Townsend. *Century.* \$1.50.

In a series of brief sketches, each complete in itself, Chimmie describes the mild adventures of a wealthy New York family, a widower, his unhappily married daughter, her worthless hus-

band, her little girl, and a man to whom before her marriage she promised to be a sister. Naturally, Chimmie, ex-street boy, and present body-servant, sees everything in the servile spirit, and he records it in the faithfully spelled dialect used by vulgar and pretentious New Yorkers. Two pages suffice to show the perfection of the dialect which is the book's sole virtue, except a clever comparison of the home-maker and the female suffragist.

DESERT AND THE SOWN: Mary Hallock Foote. *Houghton.* \$1.50.

A very young girl elopes with one of her father's farm hands, an upright man of rare steadfastness and devotion, but soon discovers her mistake in leaving her proper sphere, and gladly returns to it when her husband is reported dead. When he reappears, after many years, she disowns him, and he, evading the efforts of his son to detain him, again disappears. The injurious effect of her marriage upon half a score of lives is shown with great skill and yet in small space, and the deadly results of falsehood are effectively displayed.

DIARY OF A GOOSE GIRL: Kate Douglas Wiggin. *Houghton.* \$1.00.

An account of three weeks spent on a poultry-farm by a girl fleeing from a threatened proposal of marriage; it includes many quaint studies of the nature of barnyard fowls in whom the author discerns many varieties of character and temperament, and its cheerful fun is duplicated in a series of clever pictures by Mr. Claude A. Shepperson.

DOROTHY VERNON OF HADDON HALL: Charles Major. *Macmillan.* \$1.50.

The tale of the elopement of the heiress of the Vernons with Sir John Manners is here told at great length, together with the story of her cousin's wooing of a blind girl. The politics of Elizabeth's reign and the plots in behalf of Queen Mary furnish the historical element, and Elizabeth herself appears. The heroine woos as coolly as her sovereign, swears occasionally, and is unattractive except in person.

GATE OF THE KISS: John W. Harding. *Lothrop*. \$1.50.

An imagined siege of Jerusalem by the Assyrians under Sennacherib during the reign of Hezekiah and the traitorous conduct of idolaters within the walls are the chief subjects. The hero is Naphtali, poet and singer, for a time subjugated by a priestess of Ash-toreth whom he afterwards murders as she sits beside Sennacherib. The story is related in English of the present day with strange effect. The real story of the Assyrian rout, of Gods' promise to Hezekiah is omitted.

GOD OF THINGS: Florence Brooks Whitehouse. *Little*. \$1.50.

The moral arguments against divorce and remarriage are presented in the talks between a Catholic girl and a man whose wife is living but has deserted him without cause and remarried. The case is very well put and the author's abstinence from any reference to the sacramental nature of marriage makes the arguments used more effective with Protestant readers. The wife, a person of unwholesome sentimentality, commits suicide in the end, and the hero and heroine are married.

HEROINE OF THE STRAIT: Mary Catherine Crowley. *Little*. \$1.50.

The conspiracy of Pontiac furnishes the background for the story of a French girl's heroism in behalf of the English and of her love for an English trader. An admirable priest is very well described and is portrayed as exercising a good influence on both red men and white. As the author is a Catholic the book is not disfigured by petty blunders in regard to Church matters. She writes impartially of the relations between the French and English, and gives a vivid idea of the terror inspired by Pontiac.

HOUND OF THE BASKERVILLES: A. Conan Doyle. *McClure*. \$1.50.

An English baronet dies mysteriously, and Sherlock Holmes, detective, discovers the cause of his death, and also a plot to kill his successor. The villain is a rarely detestable scoundrel, and the hound is unearthly.

IN THE COUNTRY GOD FORGOT: Frances Charles. *Little*. \$1.50.

Arizona, the scene of the story, is described in a bitter spirit and a harsh style suitable to the subject, but ill adapted to portraying any of the characters except the hero, a wronged and embittered man, determined to avenge upon the stepson the wrong done to his mother by his father. The other personages, although averred to possess many and desirable virtues and graces, do nothing in particular.

IN THE DAYS OF GIANTS: Farwell Brown. *Houghton*. \$1.10 net.

A collection of short stories from Scandinavian mythology rewritten in good English and illustrated with admirable pictures by E. B. Smith. (Eight to fifteen.)

JOHN KENADIE: Ripley D. Saunders. *Houghton*. \$1.50.

Hoping to save her little son from being killed in a blood feud, a woman whose brother has made her a widow, goes to Arkansas, whither her young nephew soon follows her as the ward of a neighbor. The boys are rivals in school, in society, and in love, and the mother's precautions against a fatal quarrel merely accelerate its arrival. The application of Greek fatalism to a modern situation is skilfully managed, and the story is written with rare good taste.

KENTONS: W. D. Howells. *Harper*. \$1.50.

A Western lawyer, with his wife, two daughters, and a son, goes to Europe, in the hope of curing the elder daughter of an infatuation for a vulgar ignoramus, discussed in committee and in full town-meeting by the entire family. Father and mother have been teachers, but cannot check the coarse insolence of their second daughter or prevent her from exchanging impertinences with every young man whom she meets and flatly insulting those whom she dislikes. They avoid difficulties with "shall" and "should" by never using either, and such doubtful colloquial phrases as they do not happen to need are inserted in the text by the author, who has a perverse pride in using the wrong word from

the "Thesaurus," preferring "required" to "asked," and "abeyance" for "at a distance." A good description of the delicate shades of unbelief in a "liberal" congregation is the best thing in the book.

KING FOR A SUMMER: Edgar Pickering. *Lee*. \$1.50.

A story of eighteenth century brigandage in Corsica, introducing King Theodore, whose marvellous story is skilfully woven with that of the hero, an orphan defrauded by his kinsfolk and almost forced into outlawry. He is called "Camilla" for some reason not given, but his behavior is not feminine, and he shoots and stabs with great good-will, and the entire atmosphere of the book is Corsican, an uncommon merit in a story for boys. [Twelve to fifteen.]

LADY PARAMOUNT: Henry Harland. *Lane*. \$1.50.

An agreeable tale of the wiles whereby an Italian countess forces her kinsman, the exiled rightful heir, to take his family estates from her hand. It is a perfectly polished little comedy, as nearly flawless as fastidious taste can make it.

LOST IN THE ORINOCO: Edward Stratemeyer. *Lee*. \$1.50.

The first of a series of stories describing the South American republics, their cities and wild regions, their people, savage and civilized, and their animals and plants. The author depends upon his personages rather than upon the instruction of his readers for capturing and retaining their interest. [Ten to twelve years.]

MANY WATERS: Robert Shackelton. *Appleton*. \$1.50.

The New York Newspaper offices and the strangely assorted tenants in an apartment house furnish the personages for a well-told story in which many chapters are brilliant and none is dull. The title refers to a good man's love for a selfish woman.

MARGARET BOWLBY: Edgar L. Vincent. *Lothrop*. \$1.50.

The hero, the superintendent of a mine, enters State politics, determined

to be honest and at first is aided by his employer's daughter who loves him. He succeeds in destroying the party "machine" and is in the end elected Governor. The story includes some arguments on the duties of employers to their workmen and of workmen to their employers.

MARGARET VINCENT: Mrs. W. K. Clifford. \$1.50.

A young Englishman in Orders, doubting his creed, leaves the English Church, is instantly discarded by his betrothed, and disappears from society. After many years, he marries the widow of a farmer, and the book is chiefly devoted to the love affairs of their daughter, to the rude waywardness of the wife's daughter by her first husband, and to the intrigues of the daughter of the husband's former betrothed, an accomplished mischief maker. The story ends happily, and is skilfully written.

MISDEMEANORS OF NANCY: Eleanor Hoit. *Doubleday*. \$1.50.

Brief newspaper sketches describing Nancy's bewitching ways and occasional waywardness are so arranged as to make a complete and connected story. The talk is sprightly, the situation often laughable, and Nancy's coquetry is so much dependent upon her beauty that the silliest of readers could hardly fancy it possible to imitate her freaks successfully.

MR. WHITMAN: Elizabeth Pullen. *Lothrop*. \$1.50.

A whimsical story of an American who, being captured by brigands, formed them into a corporation and cleverly managed to restore them to society and to honest practices. The author ascribes brigandage chiefly to Bourbon misrule, and expects it to be ended by the House of Savoy aided by emigration, but the political question is not so prominent as to detract much from the reader's enjoyment of the author's humor and knowledge of the Italian temperament.

OUTLAWS: Leroy Armstrong. *Appleton*. \$1.50.

A young Hoosier, going forth from his father's farm to see the world, finds employment in one of the gangs busy

in digging the Western canal, and becomes superintendent by force of faithful work. A small love story, a description of the eccentric process of administering justice in a young Western settlement, a glimpse of the terrible cholera panics formerly recurrent almost annually, and incidentally a picture of the poorest Irish of the immigration following the great famine, are crowded into the story which is very cleverly told.

PAGEANT AND CEREMONY OF THE CORONATION: Charles Eyre Pascoe. *Appleton.* \$1.40 net.

This volume closes with the Coronation service from the English Prayer Book. The descriptive and historical parts are interesting and curious, and the colored illustrations show the shape and colors of the crowns and coronets worn by the princes and peers of all ranks. The author is a journalist of experience, knows London and its history well, and has for years made a study of the matters whereof he writes.

PRINCE OF THE CAPTIVITY: Hilda Greig (Sydney Grier). *Page.* \$1.50.

Fiction and reality are blended in this story of one of the minor Balkan kingdoms, of an Austrian archduke self-exiled to the United States, and become fabulously rich, and of his

daughter's attempts to ally herself with a British peer or a small monarch. The complications are skillfully managed, and the mysterious poison really suspected in one actual case of royal madness is said to be made in Europe, not in Mexico. The story is highly interesting, but the Austrian girl, reared in America, is incredibly saturated with the vulgarity of the coarsest American rustics.

ROMAN BIZNET: Georgia W. Pangbourn. *Houghton.* \$1.50.

This, the third study of a morbid violinist to appear this season, complicates the melomaniac problem by giving the chief character an hereditary disposition to bloodshed. Good and bad influences almost evenly matched contend for him to the very end of the book, which leaves him on the road to happiness, his unprincipled father having died.

WILLIAM BLACK—NOVELIST: Sir Wemyss Reid. *Harper.* \$2.25.

The novelist has a staunch friend in his biographer, who has made him interesting without too often catering to the current morbid demand for personal gossip. The reader sees many of the great authors of the last thirty years as they appear in society and in converse with their peers, and is shown the gifted William Barry, the original of Willie Fitzgerald in "Shandon Bells."

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A SCRIPTURE LIFE OF THE BLESSED VIRGIN. With Notes by the Rev. W. H. Colgan. San Francisco: Catholic Truth Society. 1902. Pp. 24. Price, \$0.05.

DER BIBLISCHE SCHÖPFUNGSBERICHT (Gen. 1, 1 bis 2, 3). Erklärt von Dr. Franz Kaulen, Hausprälaten Sr. Heiligkeit des Papstes, Professor der Theologie zu Bonn. Freiburg im Breisgau, St. Louis, Mo.: B. Herder. 1902. Pp. 93. Preis, \$0.50.

ENCYCLOPÆDIA BIBLICA. A Critical Dictionary of the Literary, Political and Religious History, and the Archæology, Geography, and Natural History of the Bible. Edited by the Rev. T. K. Cheyne, M.A., D.D., Oriel Professor of the Interpretation of the Holy Scripture at Oxford, and formerly Fellow of the Balliol College, Canon of Rochester, and J. Sutherland Black, M.A., LL.D., formerly assistant Editor of the *Encyclopædia Britannica*. Volume III, L to P. New York: The Macmillan Company; London: Macmillan & Company, Ltd. 1902. Pp. xviii—col. 2689—3988. Price, \$5.00.

CASUS CONSCIENTIAE ad usum Confessoriorum compositi et soluti ab Augustino Lehmkuhl, Societatis Jesu Sacerdote. II. Casus de Sacramentis qui respondent fere *Theologiae Moralis* ejusdem auctoris volumini alteri. Cum approbatione Revmi Archiep. Friburg, et Super. Ordinis. St. Louis, Mo., Freiburg: B. Herder, 1902. Pp. vi—583. Pretium, \$2.00.

COMPENDIUM THEOLOGIAE DOGMATICAE SPECIALIS. Pars prior, continens Doctrinam de Deo, Creatione, Redemptione objectiva, Gratia. Pars posterior, continens Doctrinam de SS. Sacramentis Ecclesiae et de Novissimis. Auctore P. Parthenio Minges, O.F.M., S.T.L. Cum licentia Superiorum Ecclesiasticorum Monachii. 1901. Sumptibus Librariae Lentnerianae (E. Stahl Jun.); Fr. Pustet: New York. Pp. 232 et 222. Pretium, \$3.00.

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DIE SONNTAGSSCHULE DES HERRN, oder Die Sonn- und Feiertagsevangelien des Kirchenjahrs. Von Dr. Benediktus Sauter, O.S.B., Abt von Emaus in Prag. Dem Druck übergeben von seinen Mönchen. Zweiter Band: Die Feiertagsevangelien. Mit kirchlicher Approbation. Freiburg im Breisgau; St. Louis, Mo.: B. Herder. 1902. Pp. 388. Preis, \$1.05 net.

LA PHILOSOPHIE DU CREDO. Par A. Graty, Prêtre de l'Oratoire, Professeur de Theologie morale à la Sorbonne. Quatrième Edition. Paris: Charles Douniol, P. Tequi, Lib.-editeur. 1902. Pp. xxiii—287. Prix, 3 fr.

CRIME IN ITS RELATIONS TO SOCIAL PROGRESS. By Arthur Cleveland Hall, Ph.D., Fellow in Sociology, Columbia, 1894-95. New York: The Columbia University Press; The Macmillan Company, Agents; London: P. S. King & Son. 1902. Pp. xvii—428.

HISTORIAE ECCLESIASTICAE PROPAEDEUTICA. Introductio ad Historiae Ecclesiasticae Scientiam. Professor Humbertus Benigni, presb. Ratisbonae, Romae, Neo-Eboraci: Fridericus Pustet. 1902. Pp. 131. Pretium, \$0.40.

THE FRENCH ASSOCIATIONS LAW: ITS MOTIVES AND METHODS. By the Rev. John Gerard, S.J. London, New York and Bombay: Longmans, Green Company. 1902. Pp. 62. Price, 1 shilling net.

MUSIC IN THE HISTORY OF THE WESTERN CHURCH. With an introduction on Religious Music among primitive and ancient peoples. By Edward Dickinson, Professor of the History of Music in the Conservatory of Music, Oberlin College. New York: Charles Scribner's Sons. 1902. Price, \$2.50 net.

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THE LOWER SOUTH IN AMERICAN HISTORY. By William Garrott Brown, Lecturer at Harvard University for the year 1901-2. New York: The Macmillan Company; London: Macmillan & Co., Ltd. 1902. Pp. xi—270. Price, \$1.50.

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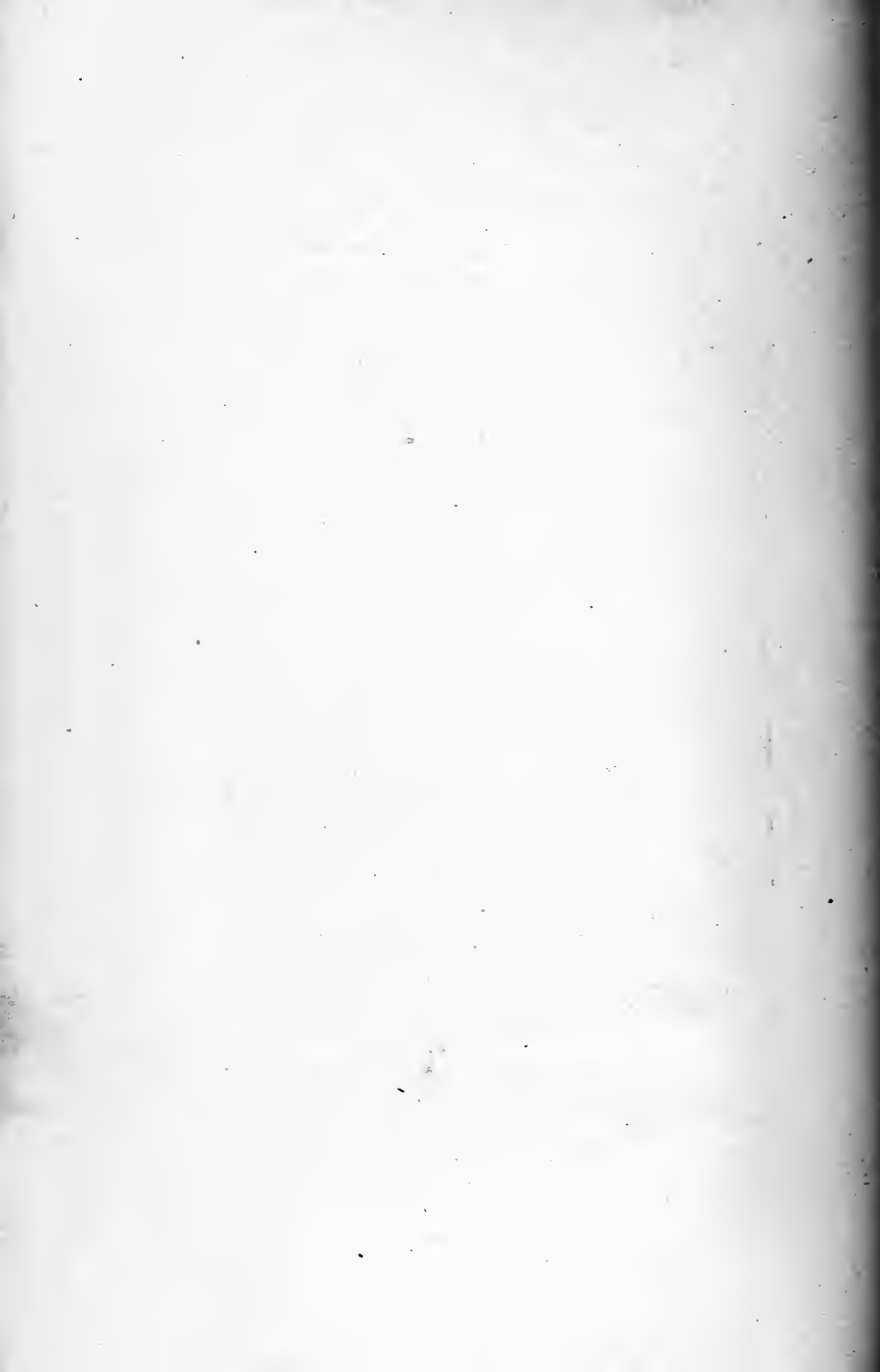
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